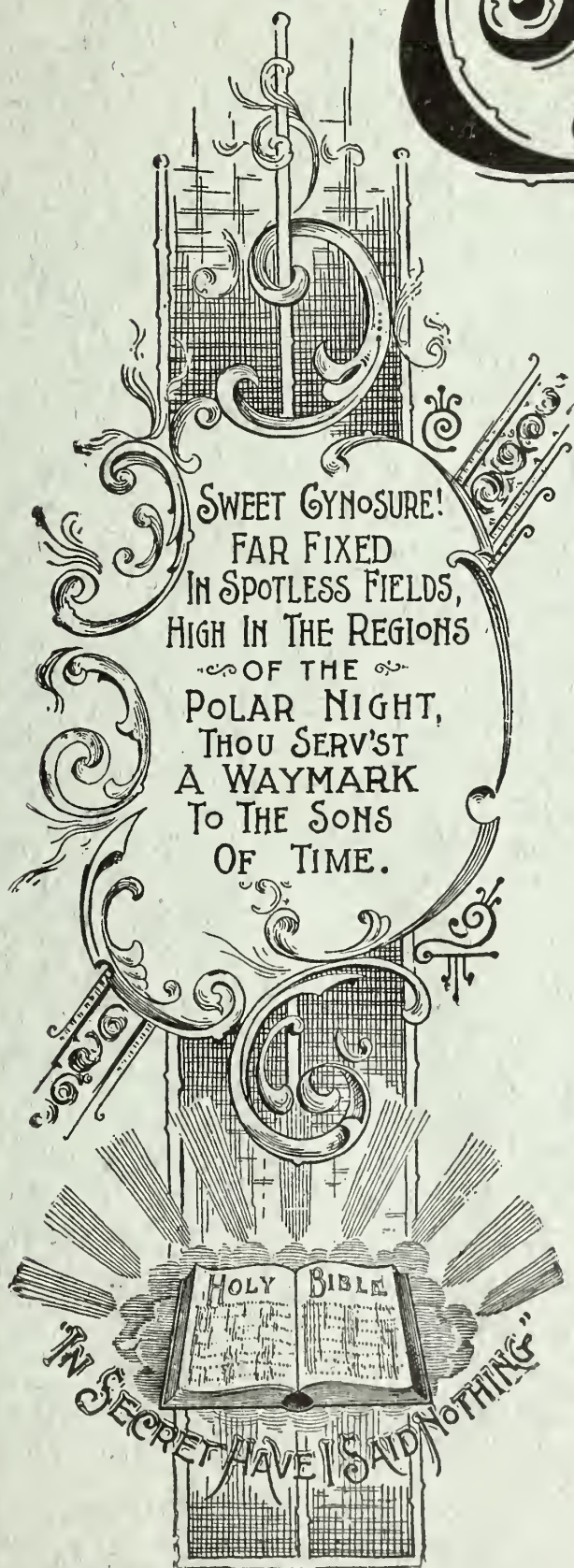


Christian Gynosome.

CHICAGO, MAY, 1916



SWEET GYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

PEACE, perfect peace, in this dark world
of sin?

The blood of Jesus, whispers peace within.

Peace, perfect peace, by thronging duties
pressed?

To do the will of Jesus, that is rest.

Peace, perfect peace, with sorrows surging
round?

On Jesus' bosom, not but calm is found.

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future all unknown?
Jesus we know, and he is on the throne.

Peace, perfect peace, death shadowing us and
ours?

Jesus has vanquished death and all its powers.

It is enough; earth's struggles soon shall
cease,

And Jesus call us to heaven's perfect peace.

—Bickersteth.

CHRISTIAN CYNOSURE

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Rev. Philemon Beck, Grafton, Calif.

Eld. G. B. Crockett, Dermott, Ark.

THE GOSPEL OF LABOR.

BY HENRY VAN DYKE, D. D.

But I think the King of that country comes
out from His tireless host,
And walks in this world of the weary, as if
He loved it the most;
And here in the dusty confusion, with eyes
that are heavy and dim,
He meets again the laboring men who are
looking and longing for Him.

He cancels the curse of Eden, and brings
them a blessing instead;
Blessed are they that labor, for Jesus par-
takes of their bread.
He puts His hand to their burdens, He
enters their homes at night;
Who does his best shall have a guest, the
Master of life and light.

And courage will come with His presence
and patience returns at His touch,
And manifold sins be forgiven to those who
love Him much;
And the cries of envy and anger will change
to the songs of cheer,
For the toiling age will forget its rage
when the Prince of Peace draws near.

This is the Gospel of labor—ring it, ye bells
of the kirk—
The Lord of Love came down from above,
to live with the men who work.
This is the rose that He planted, here in
the thorn-cursed soil—
Heaven is blest with perfect rest, but the
blessing of earth is toil.

Associate as much as possible with
persons of true worth and nobility of
character. The main use of a great man
is to inspire others. Get close to men
of energy, and see how they work—to
men of thought, and catch their spirit
and method; get near the refined and
cultivated in mind and manners, and feel
their charm.—Munger.

A life of faith is not a golden thread
in a web of scarlet, but a golden web
with a scarlet thread.

STRIKE PICKETING UNLAWFUL.

A sweeping decision to the effect that
"peaceful picketing" is unlawful, since it
injuries the business against which it is di-
rected, was handed down yesterday by the
Appellate court.

The ruling was given on an injunction
granted the Philip Hinrici company at the
time of the so-called strike at its restaurant
in 1914. The court finds that, as a matter of
fact, there was no strike, none of the em-
ployes having made any complaint.

In granting the injunction in the Circuit
court Judges Baldwin, McGoorty and
Windes erred, says the higher tribunal, in
restricting their order to "intimidation or
violence." The mere presence of pickets,
it declares, is improper and not to be per-
mitted under the amended injunction.

"This is nothing more nor less than an
absolute, unqualified injunction against
picketing of any kind," said Willard M.
McEwen, attorney for the company.
"There can be no doubt as to what the
court means in this case."—*Chicago Tribune*,
April 14, 1916.

GRAND CHAPLAIN SHOULD KNOW BETTER.

The *Dominion Independent Odd-Fellow*
takes to task a noble grand who permitted
a soldier in uniform to sit in the lodge
without regalia and for allowing the chap-
lain to change the opening prayer and
make it a strong sectarian production. It
expresses surprise that such a chaplain was
appointed or is allowed to continue in of-
fice. But there are grand chaplains, hence
past grands, who also offer prayer strongly
tinged with sectarianism. Years ago our
grand lodge had a grand master of the Mo-
saic religion. His grand chaplain had of-
fered two prayers each closing with the
stereotyped phraseology of asking this in
the name of ———, when the grand
master, gently but firmly, requested him in
future prayers before the grand body to
eliminate that part. An ordinary chaplain
of a lodge may be forgiven, for he may
know no better; but a grand chaplain
surely should know better.—*I. O. O. F. Educ*
Record, March, 1916.

Expect great things from God and at-
tempt great things for God.

rected not from the Presidential palace of the Elysee, but from the headquarters of the Grand Orient in the Rue Cadet. While this is perhaps an exaggeration, it cannot be denied that the influence of Masonry upon the public life of France is very great indeed, and that it contributed in no small degree to the separation of Church and State last year. From the very moment when the overthrow of Napoleon III, in 1870, emancipated it from the control which he had been careful to impose upon it throughout his reign, by forcing it to accept as grand masters, successively, Prince Lucien Murat, Marshal Magnan and General Mellinet, it adopted a political platform of which one of the most important planks was the repeal of the Concordat and the separation of Church and State. Another aim which it may be said to have accomplished has been the expulsion of the religious orders, the enactment by Parliament of gratuitous secular and compulsory education and the inauguration of equality in military conscription. Moreover, during the administration of Mr. Combes, whose Cabinet included no fewer than ten Freemasons, the fact was brought to light that General Andre, the Minister of War, had availed himself of Masonic assistance to investigate the private political sympathies and religious ideas of the officers of every degree, in order to drive out of the army all those whose devotion to the republic was lukewarm and who were suspected of being subject to Clerical influences.

French Masonic Control Menaced by Socialistic Masons.

Whether Masonry will continue in the future to play as important a role in the politics of France as during the thirty-six years that have elapsed since the foundation of the Third Republic in 1870 it is difficult to say. For a new element is making itself felt in the craft,

namely, that of socialism, which is distinctly inimical to the forces that have hitherto controlled the action of the lodges. Until recently the tendency of the craft was essentially bourgeois, using the word in its social sense. That is to say, it represented the property owning classes, rather than the masses, and for a number of years its Grand Master, or president, was M. Colfavru, one of the most trusted of the agents of the Rothschilds and an officer of their banking house in Paris. And most of his successors have been affiliated in one way or another with the great banking interests of the French metropolis, so that there were some grounds for the assertion put forward by the Clericals and Royalists that if the government received its inspiration from the Grand Orient in the Rue Cadet the Grand Orient in turn received its directions from the Rothschild Bank, in the Rue Lafitte. With the spread of Masonry, consequent on the decrease of authority of the Roman Catholic clergy, who have all along been its most determined foes, socialism secured a foothold in the lodges. Year by year it has become more powerful in the councils of the craft, until now the time has arrived when it is beginning to impose its views and principles upon the order. What these doctrines are everybody knows. They include the abolition of all monopolies, the confiscation of railroads, mines, etc., by the state and the redistribution of property. Of course, these are not ideas which commend themselves to the Rothschilds and to the other great financial interests, which have, until now, found in the craft an instrument of political power in France. Nor do they meet with the approval of the well-to-do bourgeois element. It has been found impossible, however, to exclude socialists from the lodges, and whereas in their inception they were distinctly aristocratic and sub-

sequently became bourgeois, they seem henceforth destined to be dominated by communistic ideals.

French Banish G. A. O. T. U.

It may be added that for the last quarter of a century there has been no intercourse whatsoever between French and English Masons. In 1877 the Grand Orient of France banished, so to speak, the Almighty from its lodges, excluding in the most rigorous fashion from its ceremonies all acknowledgment of or reference to the "Grand Architect of the Universe." A few weeks after this the Grand Lodge of England issued a decree renouncing recognition of the Grand Orient of France, on the ground that the latter, by removing from its constitution the paragraphs asserting that belief in a Supreme Being which has been a tradition, practice and feeling of all true and genuine Masons from the earliest to the present time, had placed itself beyond the Masonic pale. From that time English Masons have been strictly prohibited from any Masonic relations with French lodges or members of the craft.

Abolition of the Papacy, Aim of Italian Masonry.

In Italy, on the other hand, Freemasonry still retains in its ceremonies the acknowledgment of the existence of the "Grand Architect of the Universe." While it is a mistake, therefore, to describe the Italian lodges as atheistic, it cannot be denied that they are violently anti-clerical. Indeed, the political aims of Italian Masonry—aims publicly proclaimed in writings and speeches—comprise "the exclusion of every Catholic or clerical element from all public administrations, from schools, hospitals and philanthropic institutions, from the councils which govern the destinies of the country, from academical and other unions, from companies, committees and even families—an exclusion from everything, everywhere and forever. There-

by the way will be smoothed toward the abolition of the Papacy, and Italy will thus be freed from its implacable and deadly enemy." And the lodges, moreover, express their determination to bring about "the suppression of all religious corporations and the confiscation of all ecclesiastical property." Were these merely empty threats the Vatican could afford to treat them with contempt. But, unfortunately, they are quite the reverse. For, of the 504 members of the Chamber of Deputies at Rome, there are usually over three hundred who are avowed Free Masons, and for the last twenty years there has always been a Masonic majority in the Cabinet, several of the Premiers, notably Depretis and Zanardelli, being indeed, buried with Masonic honors. Furthermore, a few weeks ago the grand master of the Grand Orient of Italy issued sentences of expulsion from the craft against two Senators and two Deputies, for no other reason than that they had ventured to join hands with the Clericals, with a view to common action against the Socialists in the recent municipal elections at Turin. One of the Deputies thus punished was the universally respected Signor Villa, who has not only held on two occasions the office of Cabinet Minister, but was likewise tendered the Premiership at one moment by the late King Humbert. Similar cases have occurred in France. For, after the collapse of the General Boulanger bubble in France, those of his adherents who belonged to the craft were subjected to severe disciplinary measures by their lodges, not because they had taken part in a political movement, but because they had been on the losing side. In order to appreciate this, let any American Mason consider how he would feel if called to account and punished by his lodge for having voted with some or another factional movement against the party in office.

Continental Masonry Anticlerical.

In Austria and Germany, in fact everywhere on the Continent, Freemasonry has ever been arrayed against the Church. This is no recent development in the history of the craft, but dates from the close of the eighteenth century. In those days not only pantheism, but likewise atheism, was rife, especially among the aristocracy; new cults, beliefs and philosophies of an anti-Christian character were being invented every day and constituted the fad of the highly educated classes, which found in Masonry a convenient instrument for the expressions of their ideas. It is, therefore, to the anti-Christian tendencies of the Free Masons of the eighteenth century that must be ascribed the hostility of the Roman Catholic Church. The lodges took up the fight against the latter, and history teaches us how important a part Freemasonry played in Austria-Hungary and Germany in bringing about the anti-clerical legislation of Emperor Joseph II. From that time the craft and the Church have always been at war, and the Papacy, which was first led to condemn the order on account of its irreligion, is now forced in self-defence to combat it as a foe bent upon its destruction.

Masonry in Egypt and Turkey.

Nor is it only in Europe that Masonry is a factor in politics. In Egypt, during the years immediately preceding and following the deposition of Khedive Ismail and the bombardment of Alexandria, Masonry, under the direction of an exceedingly clever Afghan, Djermal Khan, played so important a part in the organization of native opposition to English influence and rule that the British authorities were eventually compelled to expel him from the Land of the Nile. In Turkey Masonry is identified with the Young Turk or revolutionary party, which aims at the overthrow of the pres-

ent Sultan and the establishment of a constitutional form of government. When King Edward succeeded to the crown, one of the most remarkable petitions which he received was an appeal made to him as a brother Mason by the Free Masons of the Ottoman Empire to take steps to bring about the liberation from prison and restoration to the throne of ex-Sultan Murad, who was a member of the craft and pledged to liberal reform.

Masonry Always Political.

In conclusion, it may be pointed out that Masonry in the Old World, as well as in Central and South America—everywhere indeed, save in the English speaking countries—has always been political, with a tendency to irreligion and revolution. This being the case, it is only natural that it should become imbued with those socialist and communist doctrines which represent the ideas of the most advanced political parties of the present day. It is to be regretted under the circumstances, that British Masonry should manifest a disposition to abandon its time honored principles of abstention from politics, and it may be hoped that the American lodges will refrain from embarking upon a similar course and will remain true to the real ideals of the craft, namely, philanthropy and brotherhood.

EX-ATTACHE.

Masons too rarely make use of the power placed in their hands. Of course, it is the power for good, as Masonry exercises no power but that for the good of mankind.—*The Texas Freemason*.

It is predicted that one of the effects of the war will be to make Masonry more universal than it now is, brought about largely through the work of the Masonic War Relief Association of the United States.—*The Texas Freemason*.

"What is Masonry now? It is powerful. It comprises men of all ranks, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance; and it comprises among other classes of the community, to the lowest in large numbers, active men, united together, and capable of being directed by the efforts of others so as to have the force of cement through the civilized world. They are distributed too, with the means of knowing each other, and the means of keeping secret and the means of co-operating, in the Desk, in the Legislative Hall, on the Bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another! So powerful indeed is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season, to counteract, defeat and punish." From an address of a Masonic orator, Brainard, at New London, Connecticut, in the year before the Morgan murder.

COURT NULLIFIES POWER OF OBLIGATIONS.

Last December the Supreme Court of Texas awarded Smith Johnson \$12,000 damages for injuries sustained while being initiated into the Knights and Daughters of Tabor of the International Order of Twelve. While the decision of the court relates to the right of members to recover damages for injuries, in spite of provisions of constitutions, obligations, etc., it really lays down a principle of much wider application, viz., that constitutions and obligations do not deprive a man of his right of self judgment of matters not at that time revealed to him. By applying the decision of the Texas Supreme Court to lodge oaths, it will be seen that none of them have any binding effect, for the things one is asked to keep secret are not revealed to him then, and, according to the court, he can not forswear his judgment but must decide his duty in each case as it arrives.

The decision of the Texas Supreme Court will be found the case of the said Order of Twelve vs. Johnson, 171 South-western Reporter, 490, and is in part as follows:

The court is not willing to subscribe to the doctrine that a secret order may provide forms and ceremonies that are, or may by manner of executing the same become, dangerous, and then escape liability when injury results from the negligence of its agents in carrying out those ceremonies. **Neither do we concede that a candidate loses his right of action by reason of the fact that in his application and obligation he may agree to be bound by the constitution and laws of the order and to conform to the forms and ceremonies of initiation; for in the very nature of things he cannot know what those things are until they are made known to him during his initiation and afterwards.**

EAGLES DEFIANT LAW BREAKERS.

Atchison, Kans., has just buried a liquor administration beneath a prohibition law enforcement uprising.

The defeated mayor, Dr. C. C. Finney, is a prominent member of the "Eagle" fraternity, which has been a defiant prohibition law breaker but which the state authorities put out of business recently after raiding their quarters, confiscating the liquor found and placing a permanent injunction against the Eagle Club house.

Because of his activity against the Eagle booze joints, Mr. Paul G. Tonsing, a member of the Kansas Lutheran Synod, was attacked last December by eight members of the Eagle Club, but successfully fought them off and escaped to his rooms.

The city election here is a vindication for Mr. Tonsing, as well as a complete answer to the lies sent out by the liquor scribes regarding temperance conditions in Kansas and Atchison in particular.

CLAIM WOODMEN POLICIES 50 PER CENT INSOLVENT.

[Circular letter sent to members of the W. O. W. by *The Woodman Journal* of Dallas, Texas.]

Esteemed Sovereign:

Do you believe in Preparedness? Do you believe in preparing to protect your loved ones when you can no longer be present to protect them? We believe every intelligent man does! Therefore, we earnestly call your attention to the following:

Do you understand the nature of the suit of Judge R. B. Seay vs. Sov. Camp W. O. W., now pending in the courts of Dallas County?

Do you know what brought about that suit?

Did you know that there are 34,000 policy-holders in the same fix as Judge

Seay, whose insurance amounts to approximately \$68,000,000.00?

Do you know the average age of these policy-holders, and their expectancy of life?

If Judge Seay should win, what will be the result to the W. O. W.? If he should lose, what will be the effect upon all sovereigns, old and young?

Did you know that the Sovereign Officers now swear that our policies are about 50 per cent insolvent? Do you know why they are insolvent?

Would it surprise you to learn that about 85,000 sovereigns dropped out of the order in 1915, in addition to the death claims?

The Sovereign Officers swear in court that W. O. W. is \$156,000,000.00 in debt to its policy-holders? Do you know who is going to pay that enormous debt? Can the old men afford to do it? Will the young men attempt it?

What is the remedy?

Do you know what the Mobile Bill is? Is its design to protect the insured, or what is its purpose?

Sovereigns, the Woodman Journal is your paper. It is owned, operated and controlled by Woodmen, and published for the benefit of Woodmen? It is the only organ so operated in all Woodcraft, and open to every sovereign. It purposes, with your co-operation, to help solve some of the above problems. We are not fighting the Sovereign Camp, nor any of its officers; we are fighting for Woodmen everywhere, their homes and principles. Will you co-operate with us? We believe you will.

The Journal purposes to give in detail the suit of Judge Seay vs. Sov. Camp W. O. W., and all the facts brought out therein, showing the financial condition of the order. It is going to publish articles from some of the leading choppers. In the February issue Judge R. B. Seay and Judge E. B. Muse were noteworthy

contributors. Others are to follow. Its pages are open to you.

But, sovereigns, the Journal is depending on you for its support. It has no other. The information given in its pages within the next few months will be worth many dollars to you, and may be the means of helping you to protect your loved ones.

Therefore, send us your subscription for one year—50 cents—and get all the facts. Also send along your ideas about the matter, and what you think should be done.

Call this to the attention of your Camp. Every sovereign should be a subscriber.

Yours fraternally,

(Signed) J. N. TOWNSEND,

Editor and Manager.

(Member Cedar Park Camp No. 668, Dallas.)

TOO MUCH CLASS SYSTEM IN AMERICA.

Speaking of the abominable class system which prevails in Oriental countries to a great degree and which is universally condemned in this country, Ella Wheeler Wilcox, writing in the *Omaha Bee* of November 1, 1915, says that a similar condition exists in college and university "fraternity" life in this country. After giving instances demonstrating their cruel and petty power in both women's and men's societies, she says:

Teachers and professors do nothing whatever toward correcting the evils and the unjust conditions emanating from these college associations.

Because the members of these societies are usually young men and young women of wealthy parents and of financial, social or political power, no effort is made to change or better their methods. It is the old story of the power of might over right.
* * *

As our country grows older and richer these evils grow more pronounced. It is useless for worthy young men and women to rebel against the tyranny of college class societies. They must simply reach a higher moral outlook and realize how small and petty a thing membership in any society is when compared with the one great purpose of life, that of character-building.

The greatest, the most successful, the most useful, the most admirable people in our nation to-day have not, as a rule, shone in their youth as leaders in college class societies.

Many who shone twenty years ago, and who adopted the airs of snobs toward those who were not members of the organization, would to-day gladly exchange places with those same snubbed classmates. It is to be understood, of course, that many excellent, kind-hearted and decently behaved young men and women belong to college societies; but it is also to be understood and emphasized that the general tenor of these societies is toward un-American standards and un-Christian conduct toward their fellow students.

It is very much like the military spirit abroad of officers toward the rank and file. Detestable, if not to use a stronger word beginning with the same first letter.

TRAIL HITTING BELOW PAR.

According to *The Sun*, Baltimore, March 31, 1916, the "trail hitting" is not up to expectations at the Sunday tabernacle. It is difficult to understand why there should be any lack of spiritual power in this campaign, since there were 4,600 Baltimore "handmaids of religion" present in one crowd, which is said to be the largest delegation of Masons ever present in a "Sunday campaign."

Mr. Sunday, quite appropriately, preached to the Masons on "Solomon" and declared that he "was a thirty-third degree sport." Speaking of the Masonic work of Rodeheaver and George Sunday, *The Sun* says:

The trail hitting was not up to the expectation of Mr. Sunday, and he and his assistants are still wondering "what is holding Baltimore back." That Homer Rodeheaver and George Sunday are Masons probably had something to do with the number of men from this fraternity who came down the sawdust aisles to grasp the evangelist's hand. Young Sunday went down to the Masonic reservation and did some effective personal work.

Of the 16,000 crowded into the tabernacle, only 160 "hit the trail" that night. What is the matter at Baltimore? We wonder!

DISASTROUS COMPETITION.

The following paragraph is from "The Country Church and the Rural Problem," by Kenyon L. Butterfield, president of the Massachusetts Agricultural College. The work is composed of a series of lectures delivered before the students of Hartford Theological Sem-

inary in the year 1909, and is issued by the University of Chicago Press. The paragraph is found in Chapter IV, devoted to "Difficulties and Suggestions," is found the following:

"It is commonly remarked that during the past generation the church has suffered in leadership because other institutions have competed with it for social service. I doubt whether this condition is any more apparent in the country than in the city, but where it does exist in the country it is more disastrous. During the past two decades, especially in the prosperous communities of the Middle West, there has been a great wave of 'fraternal' organization. In some



MAY BLOSSOMS.

From a photograph taken by President Blanchard at his home. Secretary Phillips is standing beneath the tree.

rural communities there is a meeting of some association practically every night in the week. These organizations not only compete with the church socially, but they absorb time and energy and money that might otherwise, in part at least, be devoted to the church; and, worst of all, they sometimes produce the impression that, so far as human welfare is concerned, they are almost as serviceable as the church."

VIEWED WITH ALARM.

Odd-Fellow's Expenses \$12,000 Over Income.

The committee on finance, of The S. G. L., presented a lengthy report at the recent session. It was adopted. It contained some startling news and also some suggestions, but a few more recommendations might very well have been added.

The report stated that the cash balance on July 31, 1916, which was \$69,125.35, would be nearly wiped out by bills of the present session; that during the fiscal year which ended on the date mentioned, the expenditures of the S. G. L. had exceeded the receipts by \$6,292.68. Deducting the interest on the bonds—\$5,700—which was included in the total receipts, the actual excess of the expenditures over the receipts from the sales of supplies and from the taxes upon our grand lodges and grand encampments for representation, was \$11,992.68.

The committee says that a continuation of the existing financial policy, with the extraordinary expenses of the recent session added, "will undoubtedly show the appalling deficit of approximately \$40,000 (forty thousand) for the year ending July 31, 1916. The committee stated a radical change in the financial policy of the S. G. L. is imperative.—*The I. O. O. F. Lodge Record*, February, 1916.

Various recommendations are made to overcome this deficit, such as employing local men as clerks, etc., at S. G. L. sessions; payment of expenses only to officers attending the Grand Lodge, but the chief way to save money seems to be to hold the S. G. L. where the biggest crowd can be secured at the least expense. The expenditure for mileage for the sessions of the S. G. L. at Portland, Ore. (1892), was \$44,684.72; at San Francisco (1904) \$50,411.60, and at Seattle (1909) \$52,674.10, while in eastern and central cities the mileage ranged between \$20,000 and \$28,000.

Continuing, the *I. O. O. F. Lodge Record* says:

These figures are from the Indiana Souvenir, and they show that during the last 25 years, including the recent session, the sums for mileage amounted to \$703,133.16, or yearly average of \$28,125.32. As to the recommendation to reimburse the salaried officers and employes their actual reasonable expenses and not to allow them the fixed mileage, the question may be asked why the fixed mileage for the representatives should not be reduced? *A reduction of only two cents would have saved \$10,367.32 at the recent session, and \$5,590.54 in 1914.* And why should per diem be paid for six days when the session closes on the fifth?

Sure enough! Why take six days' pay for five? It would appear that Odd-Fel-

low officials have not neglected their opportunities to graft. Secret societies have truthfully been called by their defenders: "organized selfishness." Having organized the lodge system on selfish lines, the officers of necessity have received excellent training in personal selfishness, and so it remains to be seen whether they will give up the easy money they have been accustomed to take. Considering the tendency to fat salaries and great expense accounts in other fraternal orders, we seriously doubt whether the suggestions of the committee get beyond the recommendation stage.

THE EQUITABLE FRATERNAL UNION.

BY REV. WM. DALLMANN.

[Written and published by resolution of the Missouri Synod Lutheran Pastoral Conference, of Milwaukee, Wis.]

This society was incorporated in 1897; the fourth edition of the Ritual was published by authority of the Supreme Assembly of Neenah, Wis., in 1904.

Agents tell us the society is "simply a business proposition," "purely an insurance organization," "does not conflict with your religious or political beliefs."

Upon examination we find that it does conflict with the religious belief of a consistent Christian, and the proof is now given from their Ritual, the italics being ours.

In the Opening Ode they pray—

"And the smile of *the Eternal*
Be upon your Brotherhood." p. 7.

In the Closing Ode they pray—

"*God* go with us, oh my brothers." p. 17.

In the Installation Ode they pray—

"May the strength of *highest Heaven*
Help each one that trust to keep.
May the *wisdom that's unfailing*
Guide you unto all things good." p. 22.

From the above it is clear that they pray to a "God," but to a Christless "God," which is an idol.

There is only one God, and that is the Father, Son and Holy Ghost. Matthew 28:19; 2 Cor. 13:14.

The Bible says, "For though there be that are called gods, whether in heaven or on earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ." 1 Cor. 8:5-6.

The Bible furthermore says, "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him. John 5:23.

And so their "god" is not the God of the Bible, but an idol.

Not praying to the true God, Father, Son and Holy Ghost, it follows quite naturally that they do not pray in the name of Jesus. But Jesus says, "Whosoever ye shall ask the Father in my name, He will give it you." John 16:23.

And so their "prayer" is not a Christian prayer.

In the Burial Service they say—

"Death can only separate us for a time. . . . We bury our dead out of sight in the hope of an *immortal life* beyond the grave, a life that shall be *without sorrow*." p. 22.

"Friend of ours, Good-bye until we *meet again*, and say, 'Good-morning' *in the world of God*." p. 23.

*"God, who maketh man, is just,
Of the good deeds man has done
He, man's Judge, forgetteth none.
Merciful and kind is he—
Righteous will His judgment be!*

From the above it is clear that they expect to meet all their members in heaven, but without the suffering and death of Jesus Christ, our blessed Savior. Not a word is said about Him. They teach salvation by the good works of their members, which the Judge will not forget.

The Bible teaches, "Neither is then salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "The blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John 1:7. "There is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. "Jesus Christ the righteous: and He is the propitiation for our sins." 1 John 2:1. "In Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His Grace." Eph. 1:7. "Therefore we conclude that a man is justified by faith, without the deeds of the law." Rom. 3:28.

Being a union of Christians and non-Christians, the "Equitable Fraternal Union," in the nature of the case, cannot confess Christ, but must purposely omit Christ, which is to deny Christ. But

Christ says, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matth. 10:33.

Since the "Equitable Fraternal Union" has a Christless prayer to a Christless God, and a Christless way to a Christless heaven, a consistent follower of Christ must get out of the Union.

The above tract may be obtained from the Northwestern Publishing House, 263 Fourth Street, Milwaukee, Wis., for 5 cents a copy or \$2.50 per 100 copies.

Seceders' Testimonies.

A PRESBYTERIAN MINISTER'S EXPERIENCE.

[Extracts from letters of a seceding Mason, dated October 15, 1915, and January 18, 1916.]

I was a very prominent "order" man, especially an enthusiastic Freemason, but two or three trenchant articles that came under my notice proved to me that *alas* no man can serve two masters. I served Masonry better than I served my church. I got men to join the Masons that I could not get to join the church. In fact, I began to say that once a young man joined the "orders" it was well nigh impossible to get him to become a member of the church.

The first thing that dawned on me was that my soul was in danger of perdition. I was on the road to hell, and in a very respectable, though disastrous manner, was leading others down the broad road. When once I saw the light, I left the lodge. If I had been a "joiner," I immediately became a quitter.

Masons Control the Church.

Then the Masons showed the power of the Devil; they influenced the presbytery to overlook the rules of the church, and on a mere pretext asked for my removal; anyway, I solved their dark and deadly plot and putting my trust in God, resigned.

Better lose a congregation with a good stipend, than to lose my soul, a soul embalmed in Freemasonry, perfumed with tobacco smoke, and petrified with allegorical symbolism; a woeful spectacle to stand before him whose eyes are as a flame of fire.

So I have been without a charge ever since, and can rejoice in more spiritual freedom than ever I thought it was possible for any man to have, and am deeply grateful to God that his Holy Spirit has delivered me from that terrible bondage. I have a peace in my life that I never had before, thank God, and in his own good time he will call me to another charge.

I have a family of four children, but I can say that I am happier than any minister who is a Mason or any other "order" man, with no family and a large salary, because they are in darkness, and to them Scripture is a vague mystery; the Holy Spirit they can not know, because they grieve him.

The Holy Word has been a wonderful delight to me, since my sight has been freed from the blinders of secretism. Preaching, instead of being an irksome duty, has become a delight, and I marvel that "Billy Sunday" could stultify his work by recognizing all kinds of orders in his meetings. They will bring him no blessing, and I am seriously afraid the Devil will use them to his destruction.

Brotherhood a Deplorable Failure.

My views with regard to the evils of secretism are all the more firmly established, so I rejoice more and more every day that I have turned my back upon its heathenism. This war has turned their proud boastings topsy-turvy. The insurance fraternities in Canada are at their wits ends; the benevolent treasuries of the lodges are about depleted and still further demands are being made upon them. Truly, "Cursed is he that putteth his trust in man." When it comes to storm and stress there is only One who says "when thou passeth through the waters I will be with thee; and through the rivers, they shall not overflow thee," etc.

All those man-made institutions come to a day of testing, and deplorably fail. And yet the Devil keeps up the delusion and deceives many, and the greatest sinner, the grandmother of them all, Freemasonry, still keeps primping her antiquated curls, saying, "Behold me, I am the choice of the earth." The conceited old lady. Their boastful and arrogant claim of preventing war between the nations of the world through the endless chain of brotherhood, has gone to pieces.

Her "indestructible" chain has been broken, link by link.

Lodge Splits Church.

It amused me to read an article in the *Expositor* by a brother clergyman advocating that the church might, with a great deal of benefit, copy from the secret societies. He lauded to the skies what appeared to him to be "their many good qualities," but he said nothing about their many shortcomings, their petty jealousies, mean bickerings, unholy itch for office and unscrupulous methods of securing the same and their consummate conceit. Had he looked around he might have discovered that the troubles in many congregations arise out of private cliques caused by secret societies. I know of a congregation that has been split in two by a fraternity black ball. The ill will bred by that is handed down from one generation to another, and has been heartbreaking to every minister serving that church. My friend, the writer, could not look very far before he would discover that the churches would be immensely better off both spiritually and financially if there were no such thing as a secret order of any kind. I pray that the Lord may open his eyes to the delusion.

THE TESTIMONY OF A MASTER MASON.

March 22nd, 1916.

A physician, who was called to our home during the illness of my sister, introduced a discussion of Freemasonry by a remark concerning their care of the sick and some other features of their business qualities. The writer remembered the remark made by the late Dr. D. H. Coulter in an address to the students of Geneva College in which, after giving examples of widows who were left dependent because the lodge dues of their deceased husbands had not been paid in full, he said "their boasted benevolence is concentrated fiendishness." The conversation here given did not open with such a forty-two centimeter shot as the above. Even Dr. Coulter brought up this heavy gun near the close of his assault. The brother whose testimony is here recorded seemed anxious to discuss the order to which he belongs, and ample opportunity was afforded and

even some encouragement was given him to proceed.

His first statement was to the effect that he preached the gospel to his lodge every Saturday night. The writer had heard President Blanchard give the testimony of a chaplain of a Philadelphia lodge who boasted he had used the name of Christ when praying at lodge meetings and nothing had happened, but who later found that something did happen and he was requested to cease the practice, and left the lodge. This fact was presented, but the Master Mason said that his office gave him the liberty of a czar, and no one could prevent his speaking for Christ. He admitted this was un-Masonic, and was done contrary to the genius of the order. Thinking I had a man before me who was almost persuaded to be an out and out Christian, another experience was related to him. An aged minister of the M. E. church south was candid enough to make the statement that few ministers of his church were not Masons; that Masons were not active church members, but his excuse for continuing in an organization which was antichristian, and which is deluding men spiritually, was "that if men did not confess Christ before they were of the age which was necessary to become Masons, they were not likely to become Christians at all." A statement like that from a minister of Jesus Christ, a man over sixty years of age, who sang and prayed each morning when awakening from his night's rest, was almost more than I could comprehend. To one not educated in Masonic morals it sounded as if he had said: "Since men are going to hell, we might as well provide an organization to assist them." Our M. E. preacher did not hesitate to assist in an act which is a Divine prerogative, for He alone knows the heart and only He can tell where the soul has passed the boundary of hope.

But even this did not daunt our Master Mason, who said boldly that men were going to hell right along through the lodge. In speaking of the obligation taken in the eighteenth degree of the Scottish Rite, in which he claimed there is recognition made of the Divinity of Jesus Christ, he said he had administered that oath to men whom he knew

did not believe Christ to be divine; that they took the oath merely to take the degree, and knew they were lying when they did it.

The writer referred to the burial service of the Masons which he had witnessed in La Junta, Colorado, when one of the profane and obscene men of the town as chaplain had sent the deceased brother Mason from the grand lodge below to the Grand Lodge above. Our physician replied that the Masonic burial service is a mockery.

There seems to be nothing to add to this testimony which is necessary to condemn this institution as unchristian and as one of the Devil's agencies for destroying souls, yet this professing Christian, a Bible teacher, had not, when I last met him, come out of this order. What must be the subtle power of an organization which can so destroy the sense of consistency in a human soul as to allow one to remain and participate in its work who not simply admits but asserts that it is an agency which is leading men to hell? It is to the everlasting condemnation of this order that it satisfies or stupefies the religious instincts of those who do not know Jesus Christ, but here is a keener power of Satan revealed, that it can hold one in its grasp whose conscience and judgment disapprove his own conduct in this relationship. Let us pray for this brother in the church that he may be a true brother in Christ, for he whom the Son makes free is free indeed.

(Rev.) J. M. WYLIE.

Kansas City, Mo.

P. S.—Since writing the above I have read it to the physician referred to, and he has given me his word that he is through with Masonry forever. He also permits the use of his name. He is Dr. A. M. Wilson, Past Master of York Lodge in Kansas City, Mo. Praise God that he has delivered his servant from the bondage of the Lodge. J. M. W.

RED MEN.

A Seceder's Experience.

My experience as a lodge member is not large, as I have been a member of but one. But my connection with the lodge was of sufficient duration for me to obtain a fair knowledge of its char-

acter. I had been persuaded to join the "Red Men" when I was sixteen years old. Along with others I ran the gauntlet of men with barrel staves which decended upon our stooped forms with no little force. We were then blindfolded and led about the room to knock our shins at intervals against large wooden rollers set on end. After one gets through a course of horseplay such as the Red Men prescribe, he is not only sore of person, but also humiliated.

It is not a pleasant thing for me to remember that I, too, have helped to put others through this same course of treatment, but after the Holy Spirit convicted me of sin, and God for Christ's sake pardoned my sin and made me "a new man in Christ Jesus," my eyes were opened. One night with another young Christian, I went to see Brother John S. White. We talked on various topics pertaining to a life "unspotted from the world," and among them was secret societies. Brother White dwelt much upon this subject, and to prove his assertions, he turned to the only infallible source of light—God's Word—and read Scriptures which made it plain to me that I was "in fellowship with the unfruitful works of darkness." As I heard God's voice through his servant condemning my alliance with ungodly men, a strong conviction seized me. While my young friend and myself were making our way homeward, we crossed a bridge spanning a canal, which became the recipient of a plug of chewing tobacco, which was one of my idols. Upon arriving at home I talked with the Lord about what I had heard, and having a teachable spirit, I resolved, by the help of God, to lay aside for Jesus' sake, this hindrance of the Devil.

In the lodge I had advanced to the office of Sachem, the presiding officer of the meeting, and was held in esteem by the others because I was a Christian and so would lend prestige to the order.

On the day following my talk with Brother White, the Red Men were to participate in a parade, and I was to take the lead as "prophet" which was a coveted position. But the Lord, through his servant, spoiled this prospect for me, praise his name, and instead of leading

the order in the parade, I took the prophet's white suit (which, by the way, is not a type of the purity of the order by any means), and left it in the council chamber, and never since have I trodden its floor as a member of the order. That day I spent in prayer and reading of God's Word and instead of being a *leader* that day I was *led* by the Holy Spirit into sweet communion with God, and into greater knowledge of his will. This was one of the most precious days of my life. I found the saying true that the blessing which God gives to his obedient child vastly outweighs the pleasure we had in the things we give up for him.

I was not long in the enjoyment of my experience until some of the lodge brethren (?) wanted to know why I left the lodge. My knowledge of what God's Word said about unholy alliances was meager, but I told them that God's Word forbids Christians to be unequally yoked together with unbelievers, and as I wanted to be a Christian, I had to obey.

There were many other things said which I do not now recall, and many inducements held out to me to return, but God gave me grace to withstand. God gives enabling grace with *all* His commands. When I could not be induced to return, they began to persecute and ridicule, and I was privileged to be found worthy to suffer shame for Christ's sake by being called fool, bigot, old foggy, etc. Some ceased to speak to me, but God spoke the more lovingly to my soul.

It is now eight years since God enabled me to bear a testimony against this unfruitful work of darkness, "this masterpiece of the Devil." I shall, by His grace, continue to do so as long as speech is given me. I say it to the glory of His name, I have been used of God in a small way to help some to come out of these Christless institutions, as well as to keep some from entering.

How much better it would be if young converts were instructed concerning the evils of the lodge system instead of how to "butter sandwiches at a picnic" and a lot of other nonsense, for then there would be a robust generation of spiritual Christians coming on.

(Rev.) C. M. MANNING.

Maytown, Pa., Feb. 26, 1916.

KNIGHTS OF MALTA.

[The following letter, from which we make extracts, was sent to Secy. Stoddard by Aaron Loucks, General Manager of the Mennonite Publishing House, Scottdale, for use in the Pennsylvania Convention.]

Before I was converted I was a member of the First Presbyterian church, but did not attend. I attended the Methodist church where I was assistant teacher and secretary of Young Men's Bible Class, and a member of Veleta Commandery Knights of Malta, in which I had been raised to Past Commander for three years' service as Junior and Senior Warden. I never heard a word against the lodge, but much for it. Our Commandery consisted of ministers of the Gospel, elders, trustees, doctors, lawyers, etc. Why shouldn't I think it a very fine thing to belong to? I had all the *forms* of godliness but denied the *power* thereof.

I was converted about August 18, 1914, and everything went well until Labor Day when I went to an all day meeting, and when the call was given for any who wanted to be converted or sanctified, I went forward. I was hungry for a better knowledge of God. No man had said a word to me about the lodge and I am afraid I would not have listened if they had done so, for I could see no fault in it. At the altar, all I could see was my lodge pin shining for all it was worth. I could not pray or do anything. What did it all mean? Did not God approve of the lodge? Something seemed to tell me I must come out of it if I would go on with God. Before I left the altar I was almost convinced. It was hard for me to see my way through, but I decided if God wanted me to I would not hold to it a minute. The meeting closed and I went out with one of the brothers and told him that if there was anything between myself and God, I would gladly give it up as I wanted to go on with Him. He said, "I can tell you what it is." I said, "Tell me." He replied, "That lodge pin." I said, "All right," and took it off without another word.

I went to the next meeting of the lodge as I felt God wanted me to tell them why I was dropping out. I told them that I was a saved man and hence could no longer remain a member of the

lodge and I gave them a few reasons for it. There was some comment by different men, but no one spoke harshly to me or of me. They just thought I was misled and would come to my senses after a while. And now, after almost two years, God has shown me so many things that I tremble to think of the terrible pit out of which he has lifted me. Up to the time of my conversion I thought that the lodge was second to nothing in this world and no one could have convinced me differently, but after I was converted (that sounds funny when I had been received into the Knights of Malta on my profession as a follower of Jesus), it took the Lord about five minutes to take the love of lodge fellowship all out of me. I could fill many pages with Scriptures from the ritual of the Knights of Malta, any one of which makes the order stand condemned before God. I love those men; they are good fellows, hearty and congenial, but how sadly mistaken as to what the Lord calls a soldier of the cross. I only hope that the Lord will let me point some of them to the way of life.

ERNEST B. JENNINGS.

N. Braddock, Pa.

KNIGHTS CARICATURE JESUS.**Grand Sign and Grip, Knight of Malta.**

Eminent Commander (to candidate)—Thomas, reach hither thy finger and feel the print of the nails. (They join right hands, each forcing the forefinger into the palm of the other's hand.)

Eminent Commander—Reach hither thy hand and thrust it into my side. (Each extends his left hand and arm thrusting it into the other's left side, right hands still joined.)

Eminent Commander—My Lord.

Candidate (prompted)—And my God.

Eminent Commander—They allude to the unbelief of Thomas. We learn from the Scriptures that after the Savior had risen from the dead he appeared to his disciples when they were assembled together on the evening of the first day of the week. (The Eminent Commander then quotes John 20:24.)

Eminent Commander (continuing)—The name of this grip is *Immanuel*. It teaches us that there is an unbelief which transcends a rational scepticism; that we

should possess a power of faith to receive divine truth even though unaccompanied by physical evidence and thus entitle us to the commendation of our Divine Teacher: "Blessed are they that have not seen and yet have believed."

The principal words of this degree are, *Rex Regum, Dominus Dominorum*. It signifies, "King of kings and Lord of lords."

THE FALSE RELIGION OF THE LODGE.

BY WM. J. NYDAM.

[A seceder from the Masonic, Red Men, Royal League and Guardians of Liberty.]

The false religion of the lodge is subtle of manner and like an octopus—whomsoever it entangles it draws to inevitable destruction. It is so cunning and deceptive that even in Christian circles it finds supporters or defenders.

Let us test the religion of the lodge in the light of the Ten Commandments.

The first commandment says: "Thou shalt have no other gods before me." The lodge requires a belief in a Supreme Being, but does not limit it to the true God of Heaven. Allah, Confucius, Buddha, etc., are all admitted in the statement, "I believe in God." It puts the true God on par with the heathen divinities, and thus the lodge acknowledges *gods* instead of God.

In the second place it breaks that other commandment which reads: "Thou shalt not make unto thee any graven image. Thou shalt not bow down thyself to them nor serve them," etc. The lodge requires that the knee be bowed to altars and various symbols which convey earthly ideas of salvation.

The third commandment tells us: "Thou shalt not take the name of the Lord thy God in vain." The secret passwords are held in greater esteem in the lodge than the name of God. Members may curse and blaspheme without rebuke, but their secret passwords they never dare speak lightly of. They even substitute a name for God and enchain their members, under threats of death, to use it in the proper time, place and manner.

The fourth commandment says: "Remember the Sabbath day to keep it holy." The lodge seems to realize that

they have broken this commandment too often and are attempting to restrict Sunday picnics, parades, blowouts, etc. But is it for the glory of God? No, only so that the Christian may more easily be blindfolded. Yet the lodges use the Sabbath for their best exploits to obtain new members. The glory of the lodge is first.

"Honor thy father and mother" is the fifth commandment. The lodge says, If any be not of you, be not with them. The lodge member may not consult with his parents unless they, too, belong to the order. The father, mother, brother, sister, sweetheart or whoever may be held dearest, if among the "profane," are placed on the same level with the idiot, madman or fool. A scoffing lodge brother, a drunkard lodge brother in the lodge estimation is held in higher esteem than are they. Lodge members call their own fathers and mothers and relatives, if outside of their lodge, "cowans" (dogs) or "eavesdroppers."

The sixth, seventh, eighth, ninth and tenth commandments say one shall not kill, commit adultery, steal, bear false witness or be covetous. The lodge says: "Thou shalt kill." Who? Those who for conscience sake or otherwise dare to retrace their steps and leave the lodge. They are traitors and worthy to die. The writer of this article is under the death penalty, according to their rule, but, glory to God, He is able to take care of His children at all times. What does the lodge say about stealing, adultery, bearing false witness and being covetous? They prohibit these things being done to their own circle only. God did not limit the commandments to apply only to some people.

The lodge has its own confession of faith, conversion, regeneration, and, finally, eternal life itself. All lodges, by inference or otherwise, teach: "Be true to your lodge principles and you will be sure of eternal life." The Bible teaches differently. It is on this false hope that many a human soul meets shipwreck. Jesus Christ alone is the rock of our salvation.

Barclay, Kansas, Dec. 2, 1915.

I like the way the magazine holds up the truth.
R. C. Smith.

"I WAS A THIRTY-SECOND DEGREE MASON."

[We have the name of this seceder but have not his permission to publish it.]

I was a vile sinner, my heart was as black as midnight, full of sorrow and remorse, when I came to God. Society thought I was all right. My sins were all covered up from my friends, but I could not cover them up from the all-seeing eye of God. I traveled over the country to find something to satisfy my soul. I sought it in the secret orders, I tried it in society, politics and business. I went through eight different secret orders, and finally went into the Masonic order. But, after I had entered and passed and advanced to a Master Mason, I felt worse than ever. So I was determined to get reality and continued to climb in that order, finally becoming a thirty-second degree Mason, a Knight Templar and a Shriner. I reached the top rung of that order and the very pit of sin. All the time I was going up in that order I was going down deeper in sin.

I sat in that order with the lawyer, the doctor, the judge, the banker and, sorry to say, the preacher. They did the same things I did. But I praise God that He revealed unto me my lost condition and spoke out of Heaven and said, "Come out from among them and be ye separate." For He showed me He was no respecter of persons and never turns the blind, halt and maimed away. He never taught behind closed doors, "neither in secret."

How I praise God for saving my soul and taking me out of a life of hypocrisy. I was very proud, very deceitful. Had scores of friends wherever I went, but they never told me there was a way out of sin. I had my name on a church book. I traveled over all the northern part of America, wrecking my body in sin. I had the friends, the business, everything. If any young man could have been satisfied with the world, I was the one.

I used to go to the State Senate. I sat in the State Capitol and got bills passed.

But underneath the fine clothes there was a black heart and sin, dragging me down to hell. I thought I was a fine fellow and drew young men into the Ma-

sonic order, but I was dragging them to hell. My sins were all covered up from my friends, but I could not cover them up from the eye of God. He revealed them unto me as He saw my life. And then it was that I cried out for mercy, confessed my sins, and He saved even me.

One night in a tent meeting I heard the old story of Jesus and his love, how he came to bind up the broken heart and set the captive soul at liberty. I knew those people had reality; their faces shone like heaven. They told me how God healed them of all kinds of diseases. That was a wonderful thing to me, and I said down in my heart, "That is the thing I want." I had been sick for fourteen years, doctoring but getting no better. Doctors failed to bring me health. I weighed 110 pounds. But, praise God, He healed my body after He saved my soul, and to-day I weigh 180 pounds.

When I came to the Christ of Calvary He gave me that peace and joy I had longed for, the thing I could not find in the banquet halls and society. He healed my body, when I walked the streets almost a skeleton, and I stand a witness to the power of the Christ of Calvary. I have proved there is a reality in this Gospel for "whosoever will."—*The Apostolic Faith*, Portland, Ore.

LABOR UNIONS

And the Christian Reformed Church.

Four of the committee appointed on labor unions have made their report. The other two members, it is understood, will publish a minority report. The committee's report is summarized as follows in *The Banner*:

The committee decided that membership in modern unions, as united in the American Federation of Labor, is incompatible with membership in the church. Three reasons are given for this position: First, that these unions are not consistent with the organic solidarity of society; secondly, that they are at enmity with the divine ordinances of the unity of the state and the authority of government and at enmity with our national constitution; thirdly, that they are at enmity with God's Word.

Strongly as they take a stand in opposition to unions, however, the committee advises the Synod to be extremely careful in the application of a decision in that spirit.

The report is signed by Rev. B. H. Eimink, Prof. Klaas Scholland, Elder E. Hekman and Elder P. Prince.

John Quincy Adams — Sixth President United States

The following letter from John Quincy Adams explains the views of his illustrious father, and of himself, on the subject of Freemasonry. It was written in reply to a note from our correspondent, who is reviewing Mr. Sheppard's "Defense of the Masonic Institution." It may be recollected that Mr. Sheppard claimed the elder Adams as a patron of the order; and our correspondent took the liberty of addressing Mr. Adams, asking for information on this point.—*Boston Press*.

Quincy, 22 August, 1831.

Sir:—The letter from my father to the Grand Lodge of Massachusetts, which Mr. Sheppard has thought proper to introduce into his address, was a *complimentary* answer to a friendly and patriotic address of the grand lodge to him. In it he expressly states that he had never been *initiated* in the order. He therefore knew nothing of their *secrets*, their *oaths*, nor their penalties. Far less had their practical operation been revealed by the murder of William Morgan. Nor had the hand of the avenger of blood been arrested for five long years—and probably forever—by the contumacy of witnesses setting justice at defiance in her own sanctuary. Nor had the trial of an accomplice in guilt marked the influence of *one* juror under Masonic oaths upon the verdict of his eleven fellows.

That Mr. Sheppard should resort to a letter from my father, a professedly uninitiated man, to liberate the Masonic institution from the unrefuted charge of unlawful oaths, of horrible and disgusting penalties and secrets, the divulging of which has been punished by a murder unsurpassed in human atrocity, is to me passing strange. All that my father knew of Masonry in 1798 was that it was *favorable to the support of civil authority*; and this he inferred from the characters of intimate friends of his, and excellent men who had been members of the society. The inference was surely natural; but he had never seen the civil authority in conflict with Masonry itself. To speak of the Masonic institution as favorable to the support of civil author-

ity at this day, and in this country, would be a mockery of the common sense and sensibility of mankind.

My father says he had known the love of the fine arts, the delight in hospitality, and the devotion to humanity of the Masonic fraternity. All these qualities, no doubt, then were, and yet are, conspicuous in many members of the society. They, and qualities of a yet higher order, were not less conspicuous in the Order of the Jesuits. They were conspicuous in many of the monastic orders—in the Inquisition itself, whose ministers in the very act of burning the body of the heretic to death were always actuated by the tenderest and most humane regard for the salvation of his soul.

The use of my father's name for the purposes to which Mr. Sheppard would now apply it is an injury to his memory, which I deem it my duty, as far as may be in my power, to redress. You observe he says he had never been *initiated* in the Masonic order. And I have more than once heard from his own lips *why* he had never enjoyed that felicity.

Mr. Jeremy Gridley, whom he mentions as having been his intimate friend, was grand master of the Massachusetts grand lodge. He was also the attorney-general of the Crown when, in October, 1758, my father, having finished his law studies and his school-keeping at Worcester, presented himself, a stranger, poor, friendless, and obscure, to ask of him the favor to present him to the superior court of the province, then sitting at Boston, for admission to the bar. Mr. Gridley, in his own office, examined the youthful aspirant with regard to his professional acquirements; gave him advice truly parental and dictated by the purest virtue; and then presented him to the court with a declaration that he had himself examined him, and could assure their honors that his legal requirements were very considerable, and fully worthy of the admission which he solicited.

This kindness of Mr. Gridley was never forgotten by my father; I trust it never will be forgotten by his chil-

dren. From that day forth, while Mr. Gridley lived, he was the intimate friend, personal and professional, of my father. He died in 1767. My father often resorted to him for friendly counsel, and, as he was grand master of the lodge, once asked his advice, whether it was worth his while to become a member of the society. In the candor of friendship Mr. Gridley answered him, *No*, adding that by aggregation to the society a young man might acquire a little artificial support, but that he did not need it, and that there was nothing in the Masonic institution worthy of his seeking to be associated with it.

So said at that time the General Master of the Massachusetts Masons, Jeremy Gridley; and, such, I have repeatedly heard my father say, was the reason why he never joined the lodge.

The use of the name of Washington to give an odor of sanctity to the institution as it *now* stands exposed to the world is, in my opinion, as unwarrantable as that of my father's name. On the mortal side of human existence there is no name for which I entertain a veneration more profound than for that of Washington. But he was never called to consider the Masonic order in the light in which it must now be viewed. If he had been, we have a pledge of what his conduct would have been far more authoritative than the mere fact of his having been a Mason can be in favor of the brotherhood.

(To be concluded.)

Fargo, N. Dak., Aug. 10, 1915.

I certainly want the CYNOSURE. It should have all the support any one can give it. I make use of your tracts in my Sunday school Bible class, the membership of which is just at the age when they need this sort of advice very much. I belong to the Lutheran church, and you know how they stand on the lodge question. There, however, are congregations within the Lutheran church which admit lodge members and our congregation has lodge members. Our pastor, however, is not a man who looks for popularity, so he preaches against this sin as well as all other sins. I wish something could be done to rid our land of the lodge curse. C. E. NATWICK.

Editorial.

EXTRAJUDICIAL OATHS.

It may be that the phrase extrajudicial oaths, when applied to secret society obligations, conveys to some minds an impression equivalent to that derived from the phrase unlawful oaths. Nevertheless, they are not equivalent terms. Help for the interpretation lies in the related legal phrase, extrajudicial confession. All confidential confessions of guilt, all confessions made anywhere save in the presence of a magistrate having jurisdiction over criminal actions, are "extrajudicial confessions." For this reason an incidental confession made in a court not having jurisdiction covering criminal cases is, likewise, extrajudicial. For example, of a co-respondent called to testify in a divorce session prefers to take the chance of possible indictment for his crime, rather than of probable indictment for perjury, because in testifying he denies it, his testimony in that court thus becomes extrajudicial confession. If he is then arraigned in the other court, nothing is any longer extrajudicial in relation to him.

This throws light on the necessary meaning of the other phrase. Its significance is less moral than technical. The question pertains to jurisdiction. No secret society oath is ever taken in court; none has court protection; none falls under the jurisdiction of any judge. If a member violates every such oath he takes, no court can indict him. If the lodge expels him and denounces him as a perjured villain, the court cannot sentence him for perjury. Neither can he, on the other hand, be called to account for taking an outside oath. There is, then, no complete condemnation of secret oaths in naming them extrajudicial. It is their contents that condemn them.

COMPARISON REVIEWED.

One of the dangers inherent in orders professing to be religious yet careful to avoid being actually Christian, is recognized by the *March Odd-Fellow Review* where it says editorially: "Sometimes, also, we hear a good brother, un-

der the emotion of good of the order or the inspiration of degree presentations, declare that the fraternity is doing more good than the church, or that the lodge is good enough church for him. While such expressions may be creditable, even highly creditable, to a brother's heart and kindly instincts, yet the expression may pain another brother, who holds the church in reverence and is, perhaps, devoted to its service."

But really, now, is disparagement of the church of Christ the Savior "highly creditable" to anybody's heart? And is it the primary or fundamental question whether an expression will "pain" some lodge member? The real question plows deeper: Can a worldly institution that takes pains to ignore Christ, stand in the place of a sacred institution that exalts Christ? Can Christ's church be replaced by the world's lodge? Can something of which Christ is not the "chief cornerstone" displace the church he has loved and given himself for? These are some of the questions that readily arise; and, though not all that can be urged, they show that something deeper, broader, and of vaster scope by far than the discomfort of a lodge member's mind can be taken into account in discerning the narrowness and shallowness of the thought and expression which the *Odd-Fellow Review* superficially blames.

FALSE TO GOD ON HIGH.

It being our custom to read and re-read the Scripture in course, by reading daily from some English version or from the original, we lately came again to the thirty-first chapter of Job. It may have been partly due to the excellence of the painstaking revision, based on the maturest learning, that one passage appeared so strikingly impressive. Our own preparation to receive the impression was, on the other hand, largely due to those from whom we have learned the character of that ancient paganism so dear to the devotees of the modern secret cult. It is after many years of study and reflection, of study and reading that have made facts and principles relating to the secret order familiar, that we so readily catch the idea standing out distinctly in this careful translation. For others similarly prepared, we copy the words of solemn meaning:

"If I saw the sun, how it shined,
And the moon, walking in majesty;
And my heart in secret was beguiled,
And my hand my mouth has kissed;
This, too, were a crime to be judged:
For I should have been false to God on high."

COLUMBIA INITIATION PLAN.

Twenty-one of Columbia University's fraternal societies sent representatives to a meeting held in February at the call of the Dean and the Professor of History. The meeting unanimously approved a plan of faculty control of initiation, which includes the following features: None but regularly matriculated Columbia students may be initiated; no freshman is eligible until he has passed the middle of his first semester, during which he must have reached an average C-D grade, which is about seventy per cent. After the first three weeks the fraternities will report their list of pledged candidates to the dean, and as promptly as possible the university authorities will report whether their academic work is satisfactory or deficient. To a considerable extent this plan has already gone into effect, and it bids fair to relieve the strain which has for years been borne. This is not claiming that it averts all perils or removes all the objections inherent in such organizations. Besides the features already mentioned, are one or two pertaining to persons registered in the extension teaching department, which need not be given here in detail. It may be said, in general, that the plan is obviously designed to recognize genuine faithfulness in college work itself, and thus is definitely related to the primary reason why students are at any university whether they are in fraternities or not.

THE UNEQUAL YOKE GALLED.

"That is what I like least about Masonry," remarked a prominent and official member of a church, just after being advanced to a new degree. With his wife he had come from a large New England village where this advanced degree was not conferred by the local lodge, and had improved the opportunity afforded in the western city they were visiting. Years earlier they had known an officer of the city lodge be-

fore he left New England, and they regarded him as an inveterate infidel. This officer delivered a lodge prayer with great impressiveness at the initiation. Returning to their room after the ceremony, and telling his wife what a part was taken by their acquaintance, the initiate made the comment quoted at the beginning. Hypocrisy and profanation do, indeed, seem ordinary characteristics of a secret order. To "deceive the very elect" appears almost a definite aim.

Of course, there is nothing in the rules of the order to hinder such an unbeliever from holding any office whatever. Genuine Christian character, or even intellectual assent to Christian truth, is no necessary qualification. The deacon of a lodge, or its chaplain, is no less eligible to his office for being a Deist, a Jew, a Mohammedan, or even any sort of Pagan. When he met this fault under such extreme circumstances, and saw it in so strong a light, a faithful Christian man confessed that this is what he liked least in Masonry.

A GIRL'S NOTION.

"I heard a young girl say not long ago: 'Father has gone to his smoker; mother has gone to her bridge; and they have left me to go to the devil.'" This might be paraphrased: "Father has gone to his lodge, mother to hers, and I am going to my high school sorority." The family thus divided is united in one custom. Like father like son, is not an invariable rule; neither is like mother, like daughter; but with whatever variations and exceptions, it is yet a rule. Having never been able to see clearly why secret societies are wonderfully elevating to men, and even to boys in their later teens while they are but recently out of preparatory school, and yet are deplorable for boys not matriculated, we have no right to be surprised when boys are ambitious to hasten into joining something in the "Don't you never tell" line. Our personal perplexity is intensified by the recollection of open literary societies that occupied halls of their own in the old academy, the work of which they notably supplemented. But, of course, the world has progressed since then.

BROWN UNIVERSITY FRATERNITIES.

This year, for the first time, Brown University has been experimenting with a regulated rushing system which fourteen of the twenty fraternities regard as satisfactory and worth accepting for another year with a few minor changes. Four fraternities disliked the method, yet did not refuse to consider revising it. Two societies fully opposed the regulation at a meeting of the interfraternity council. Dean Ransdell still hopes that a plan satisfactory to all can yet be built up on the present foundation, and says: "Under the old system, rushing and pledging began sometimes before the freshman reached the campus, and interfered seriously with his college work at a very critical period. During the first five weeks of the present semester there was under the new scheme practically no rushing at all, and the freshmen had an opportunity to get a good start in their college work." There need be no broader nor more authoritative intimation of damage done by Greek letter societies that interfere seriously with college work at a critical period.

BOOK NOTICES.

"The Moral Adjustments of the Christian Life," by Rev. G. A. Pegram, Ph. D. The value of this book will not be discerned by reading its rather heavy title, but the value is in the book and will be easily discovered by the head of a Christian family or a student of moral questions who shall read it. The author is a Wesleyan Methodist and writes from the doctrinal standpoint of a Methodist, and hence there are a few things with which some will not agree. We commend the book as a whole and believe that as many as purchase it will be well repaid. Cloth, 290 pages, \$1.00, postpaid. For sale by the author, R. F. D. 5, Rockford, Illinois.

Rev. L. V. Harrell, presiding elder of the United Brethren Church in Grand Junction, Mich., renewing his subscription for 1916, writes: "I am fighting the lodges as hard as I am capable of doing. I do not see how I can do otherwise and be a true man of God. I am well pleased with the CYNOSURE; it gives me important information which I cannot get from any other source."

Turn care into prayer.

News of Our Work.

N. C. A. ANNUAL MEETING.

The Annual Meeting of the National Christian Association will be held at 10:30 A. M., Tuesday, June 6th, 1916, in the Reformed Presbyterian church, corner 65th Street and Evans Avenue, Chicago, Illinois.

Besides the election of officers, reports will be given and important business transacted.

DAVID S. WARNER, President.

NORA E. KELLOGG,
Recording Secretary.

A pastor of a Reformed and Lutheran church in New York state writes, renewing his subscription to the CHRISTIAN CYNOSURE for 1916: "I wish it were possible for you or some organization or individual to start a weekly paper similar to the *Menace* and fight the curse of secret orders to a finish. Church work here is suffering from the four flourishing secret orders. We are doing our best to counteract their influence and work. A cheap weekly paper would enable us to put a copy into the hands of many people who now cannot take or distribute the CYNOSURE.

The Association formerly printed the *Lodge Lamp*, a little four-page paper, but the number that took advantage of the opportunity to distribute something that cost but little was very small. We suggest that our tracts, which cost on an average about one-half a cent apiece in large quantities, be used by this brother and others in the way which he suggests using a cheap paper. The argument for the Bible plan of openness and freedom from lodge bondage would be carried in the minds of most of the people in any community where this plan is pursued year by year; but there is no discharge in this war, or in any war against a false religion. While Satan is the prince of the powers of the air he will have his secret society church on earth.

Abe Martin says: "Speakin' o' nature fakers, Lafe Bud is an Elk, a Moose, a Eagle, a tax ferret an' a night owl."

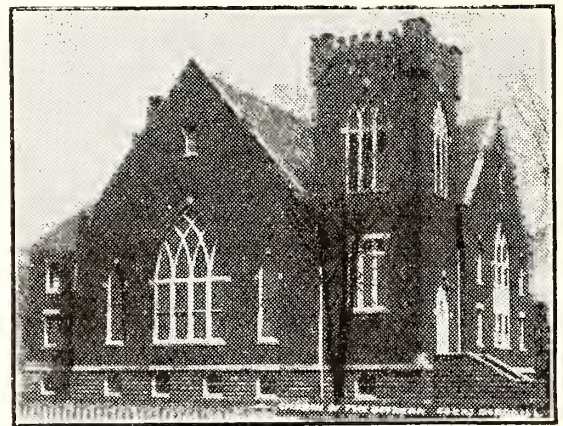
ILLINOIS STATE CONFERENCE.

Proposed Program.

The Illinois State Conference will meet in the Church of the Brethren, Cerro Gordo, Illinois, Saturday, Sunday and Monday, May 20 to 22, inclusive.

After the address of welcome and other preliminary exercises, there will be an address by Rev. Mead A. Kelsey, Field Agent of the National Christian Association. Following this address there will be a Question Box and Answers.

An open parliament will give opportunity for short, pointed remarks. This will be open to any one present.



CHURCH OF THE BRETHREN, CERRO GORDO.

Saturday evening, May 20, at 8 o'clock after the opening exercises, there will be an address by President Charles A. Blanchard of Wheaton College. Following his address an opportunity will be given for asking questions.

The Sunday morning service, May 21, at 10:30 A. M., will be in charge of President Blanchard. In the afternoon at 2:00 o'clock, there will be a session addressed by Rev. Mr. Kelsey. A question box will permit any one to present matters that they may wish to have answered. The Sunday evening address at 8:00 o'clock will be in charge of President Blanchard.

It is expected, if everything is favorable, to hold a business session Monday morning, May 22d, to consider the best interests of this work throughout the state. This will be in charge of Rev. Mr. Kelsey, Field Agent.

The time is a busy one for farmers, but we hope that those who cannot attend, will at least send a word of greeting and such financial help as they may be able to give, to Rev. Mead A. Kelsey, Field Agent, Cerro Gordo, Illinois.

REPORT OF FIELD AGENT.

REV. MEAD A. KELSEY.

After six weeks spent in Nebraska I returned to Oskaloosa, Iowa, for a brief visit on my way to take up the work in Illinois. I have not, however, been idle here. On Sunday I covered a thirty mile circuit speaking three times, and later I gave an address at the H street Friends church, of this city.

The Nebraska campaign was somewhat strenuous. The points visited were Lincoln, Central City, Highland View, Hastings, Juniata, Kearney, Fairfield, Edgar, Nelson, Superior, Shickley, Carlisle, Red Cloud, Guide Rock, Hebron, Fairbury, Beatrice, Holmesville, Blue Springs, Wahoo and Valley, besides four points that are over the line in northern Kansas. In all I spoke twenty-three times, had many personal interviews, and attended to the house to house distribution of some 4,500 tracts.

In addition to that which I reported in my last letter, the campaign has been productive of some interesting incidents. For example, at one place an old man, whom I had noted as listening very intently to the discourse, came forward as soon as I had finished, to ask about what I had said concerning Freemasonry. When I had answered his question he said pathetically, "Why, I had supposed that if a man lived up to the teachings of Masonry it would be sufficient." It was the old story of misplaced confidence that is heard so often that it would be monotonous if it were not a vital error. The next day I wrote him a letter enclosing "Stephen Merritt's Experience," and urging him to turn to Jesus as his Saviour.

At one place I had an interview with a minister who is both a Mason and an Odd Fellow, and stands high in official rank in one of these orders. He was very courteous and willing to talk matters over and did it with a commendable degree of frankness. He freely admitted that neither Masonry nor Odd-Fellowship would make a man a Christian, but he said, and I believe he was sincere, that in his judgment men were prepared in these orders for the acceptance of Christ. He asserted that in the lodge a man's attention was directed to religion and that if some one would take him at the right

time he could, at least in most cases, be led on to Christ. In this respect he said Masonry and Odd-Fellowship performed the same service as Judaism—they led up to Christ. I replied, and it seemed that the Spirit gave the answer that it was true that Judaism did lead up to Christ but when Judaism rejected Christ, God rejected Judaism, and we need not think, after he has done that, that he is going to accept either Masonry or Odd-Fellowship. To this he made no reply and I had hope that the Spirit confirmed the truth in his soul. He at least seemed willing to consider the matter. One other thing that encouraged me was his voluntary statement that the lodge burial service almost "got" him. There is hope for such a man if he does not shut his eyes to the light.

Rev. Dr. Knauer, pastor of the Presbyterian church in Nelson, related an incident at our Conference in Superior that confirms what is so well known of the corrupt and corrupting influence of the lodges. A brother minister who was a Mason told him that he visited the Masonic Temple in a certain place on a Sabbath morning to inspect the lodge rooms, and that he found Masons there playing cards and drinking! He was so disgusted that he declared himself on the point of "throwing the whole thing up." But it is not easy to get out of the meshes of the secret system when once entangled, and just here is a point worth treasuring: the greatest work that we can do is preventative—to keep the young people out!

It was because I am so firmly convinced that this is where we should lay the emphasis that I especially prized the privilege of addressing the students of Hebron Academy, where I was warmly welcomed by Prof. P. H. Buchring, the president; and then again at Martin Luther College, Wahoo, where Prof. Bonander gave me a cordial welcome and an opportunity to speak to the students. Prof. Bonander said that he had been connected with the institution for fifteen years and that this was the first address of the kind that they had had in that period. He expressed his very warm appreciation as did also other members of the faculty.

Among the many new friends whom I

shall always remember is Rev. B. F. Hester of the Wesleyan connection, who met me at Guide Rock in a fierce snow storm and took me to his home on the edge of Jewel County, Kansas, from which on the succeeding two days, I reached three points where I had an opportunity of warning the people of the false ways and pointing them to Christ as our only hope.

The Nebraska Conference which is reported elsewhere in this issue while not large, I believe is to prove the biggest thing in the Nebraska campaign owing to the organization of the work which was effected. I have confidence in the men who are in the lead and believe that Nebraska is to be heard from because of them.

APPRECIATION.

Mead A. Kelsey of Richmond, Indiana, a minister of the Gospel and Field Agent of the National Christian Association, is present in our meeting today. His services have been very helpful and acceptable and the meeting heartily indorses the work of the National Christian Association which he represents.

Signed by direction and on behalf of Vermilion Quarterly Meeting of the Friends' Church, held at Vermilion Grove, Illinois, February 12, 1916.

Florence E. Rees, Clerk; Aurilena Ellis, Clerk pro tem.; Anna S. Rees, Correspondent.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Again I am permitted to send my report from the Buckeye state. It was while living in Columbus that I met my wife. The coming of the bright days recalls to mind God's goodness and care of us through the years since that occasion. During my more than thirty years of traveling I have never felt it would be a real advantage for me to unite with a lodge. He who conducts himself properly will not lack for the best of friends and he who takes care of his money is more apt to have it in time of need than the one who intrusts it to a lodge.

While in Boston I participated in services of the First Covenant and First United Presbyterian churches,

where our work has been presented before. Returning to New Jersey and New York, I was able to fill my appointments, though suffering with a severe cold. Lectures were given in the Fourth Christian Reformed church, Paterson, N. J., and the Prospect Avenue Christian Reformed church, Passaic, N. J. The people attended in large numbers and manifested great interest, which was evidenced by liberal contributions to our work. At Passaic a young man of much talent, who had been ensnared into some lodges, came forward to express his thanks and appreciation for the address which, he said, gave him a new view of the situation.

Owing in part to a storm my lecture in the Brooklyn Zion Norwegian Lutheran church was not largely attended. Several thanked me for what they heard and I believe good was accomplished. Pastor Larson was most cordial and helpful. A generous contribution was handed to me. I must not forget the good meeting with the young men of the Holland Y. M. C. A., Paterson, N. J. Through the assistance of Rev. Mr. Hoekstra the usual number at the Y. M. C. A. meeting was increased. The young men seemed to appreciate my address, which was somewhat extended and delivered under trying circumstances, my throat giving me considerable trouble. Surely I may thank God for what I have been permitted to accomplish in the eastern district on this trip.

After the usual brief rest at home I started west and spent Sabbath, April 9th, with Free Methodist friends at Uniontown, Pa., where antilodge addresses were given morning and evening to appreciative audiences. The Free Methodist work in Union town is new; they have a good church property, a good Sabbath school, and the prospects are as bright as the promises of God. I was sorry to find our brother Durr and his good wife at Masontown, Pa., afflicted with pneumonia. Both are improving.

A day at Muskingum College, New Concord, Ohio, was well spent. Many lectures and antisecrecy conventions have been held here in other years. President Montgomery is a man of large vision. Many new buildings for the col-

lege have been erected and as many more planned for, as the student body is constantly increasing. Professors Paden, Gray, Graham and friends of other years were very cordial. The CYNOSURE list was increased here by five. Rev. John Coleman, pastor of the Covenanter church and instructor in the college, has recently delivered a very excellent address on the lodge question. At my suggestion that a lecture might be helpful, Brother Coleman replied that he felt entirely competent to meet the needs of his people on that line. If all pastors were as well prepared and faithful as he, what an easy time your Eastern Secretary would have! I am often amused at the inquiry of the children. Brother Coleman's little girl, some four years of age, came to me with the inquiry, "What did you come here for?" At a Menonite home a little boy about the same age, after looking me over very carefully, asked, "Why do you wear your Sunday pants on week days?" Such questions indicate minds that want to know. It is not likely that they will be led blindly into some lodge. I am writing at Zanesville, Ohio. Pastor Weber of the Lutheran church here has advertised me to address a Men's League meeting in his church this evening, April 13th. A good time is anticipated. The lodge question is much discussed here now. We are praying and trusting some will be delivered from the snare.

A letter just received states I am expected to speak in the Radical United Brethren church, Delaware, Ohio, Sabbath evening, April 16th. Other meetings are being arranged.

It is my intention to remain in the West until the Annual Meeting in June at Chicago. Any wishing me to help them may reach me through the CYNOSURE office.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Since my last letter I attended a session of the Louisiana Freedmen's Baptist Association in New Orleans. None of my appointments there materialized. Although I did not get an opportunity to address the Association, as I had been invited to, I held several conferences with leading brethren and secured sev-

eral CYNOSURE subscribers. Most of the ministers of this Association are ardent lodgemen and can see no evil in being unequally yoked together with drunkards, liars, gamblers or other sinners in the secret lodge empire. The Freedmen's Association was largely attended by ministers and laymen. Their reports showed marked progress along all lines, and especially was the report of the Committee on the Old Folks' and Orphans' homes encouraging. Rev. F. H. Cook, a leader and organizer of many secret lodges, seems to wield almost plenary powers in this Association.

From New Orleans I went to Alton and St. Joe, but unfavorable weather prevented having services. The next day I went to Slidell, where I was pastor in 1901 and 1902. I called on old friends, secured a few CYNOSURE readers and departed for Covington, where I was met by Rev. H. G. Randle, a deacon under my pastorate at St. Mathew Baptist church, New Orleans, more than twenty years ago, who escorted me to his house of worship. There I found twelve or fifteen holiness white brothers and sisters with their pastor, who preached a soul-stirring gospel sermon. For eleven days and nights I labored faithfully in an effort to win precious souls for Christ's Kingdom. We had from five to fifteen of the white holiness brethren and sisters out regularly, but to my surprise sometimes there were only three or four negroes, and at no time were there more than fifteen negroes out at any one service. There was a negro hypnotist exhibiting at the hall during the first week, who pretended to turn water to wine, make snakes lay hens' eggs, chew iron, eat fire and do many other sleight-of-hand pranks. The last night of our services the A. M. E. pastor canvassed from house to house and distributed circulars urging every one to come to his church that night and witness "the most remarkable and instructive entertainment ever given in Covington." I am informed that between four and five hundred negroes and whites packed the A. M. E. church. This paralyzed our revival meeting. It is a pity that the only value some ministers place on men's souls is that of dimes and cents.

Next I went to Lewisburg and met

Deacon R. G. Burrell, who had made previous arrangements for me to preach. I met here a number of my old parishioners from New Orleans, Mandeville and Ponchatoula. I both preached and lectured here and received good attention. There were many responses and a good collection was taken. I next went to Houltonville and preached to a packed house. About fifteen came forward for prayer.

Crossing the Tchfuncta river in a skiff, I preached at Hopewell Baptist church at Madisonville and lectured to the public school children, presided over by Miss Walker, the principal. The Third District Baptist Association owns ten acres of land here and has in course of erection a very commodious school building. This school was originally founded by the writer when at Mandeville in 1902, at which time he was President of the Third District. Ground was bought and paid for, the foundation and cornerstone laid, and then a lawless band broke down the foundation and carried the stone away. After I went to Tacoma, Washington, the ground was sold in Mandeville and the school located at Madisonville. I next visited Mandeville and Alton and preached at each point. The "African Zulu" magician had an exhibition of fire-eating, etc., in the A. M. E. church at Mandeville, which again greatly hindered attendance at our meeting. Secret societies are strong at each of these points and are increasing. All of the churches in Mandeville and Covington among negroes are spiritually dead, and why not, when they resort to shows and every imaginable evil to raise money? On Sunday, March 26th, I saw three preachers each harangue and lift a collection, at the A. M. E. church in Houltonville. They raised a combined collection of \$7.05, and the one whose collection was the largest of the three was presented with a penknife. How can people with such trifling leadership hope to escape the damnation of hell?

I was suddenly called from Alton to the bedside of Mrs. Davidson, who has been dangerously ill for twenty days. However, I held a ministers' institute at St. Paul Baptist church, White Castle, Rev. A. L. Davis, pastor, April 6th to 9th. The attendance was very small,

partly due to the sudden change in the weather, but largely due to the opposition of the secret lodge and saloon element, who ceaselessly oppose every public attempt I make to hold meetings in this community. The few who did attend the meeting declared themselves greatly strengthened and benefited. Owing to Mrs. Davidson's serious condition I am compelled to cancel all future engagements until she shows improvement. A few lines of encouragement addressed to us, care of Lock Box 223, White Castle, La., will be greatly appreciated. We ask for the prayers of the saints in this gloomy hour. God be praised. His truth is marching on. Another young preacher said to me yesterday that he was thoroughly convinced of the wickedness of secret societies and that he had decided to withdraw from them. Praise God. Let the good work continue.

"LIZZIE WOODS' LETTER."

I left home on the 27th of March to visit the State Holiness meeting at Huntington, Arkansas, a little coal mining town fifteen miles west of Little Rock. We had a meeting on the street every evening and at night the house was crowded with whites and blacks. I never saw people get so stirred up in a meeting as these did.

God, through his strength, let me stir the little mining town of Huntington. The people all belong to lodges, with a few exceptions. Some of them did not want the tracts because they spoke against their lodges, but there were many "good ground" hearers. (Luke 8:15.) They had honest hearts; they received the Word and kept it. There were eighteen saved in the meeting, some of whom were gamblers. One woman who came to the altar had killed another woman just three weeks before we came to Huntington. She was jealous of this woman and her husband. She did not know anything wrong with the woman and she said she did not know what made her kill her. Her lodges helped her out of trouble. The lodge people did not like the tracts, but I made the Scripture so plain that they said, "The Bible is right and we do help people when they ought to go to the jail."

I left Huntington for Fort Smith,

Arkansas, where I began services the night I got there and taught day and night. I gave out the tracts and they stirred up the Devil. In Fort Smith both the white and colored people came out in large numbers.

Last Saturday night I had quite a number of white people out and I showed them the rituals. One great big burly black man snatched the Masonic ritual out of my hand and said to me, "Where did you get that book? Did you come by it honestly or did you steal it?" I snatched the book out of his hand and told him to sit down, and I would gladly tell him where I got the books. Elder Pegues made him keep quiet and I told him how I first came to get these tracts and books through Sister S. E. Bailey of Dermott, Arkansas. She saw that the lodge was sapping the spiritual life out of the church and sent to the N. C. A. and got 400 tracts, which she put in my hands to leave at every home in my house to house visits. From that time on I have fought the secret work of the Devil and I intend to fight the Devil until I die. When I got through explaining to him I sat down and a white minister got up and said, "What the sister said is right, as is proven by Ps. 1, and II Cor. 6:14-18." The big mad fellow got up and walked across the church and pointed his finger in the white preacher's face and told him, "You are a man like me, and I won't take off you what I will take off this woman." He was so mad that the white preacher sat down and begged his pardon. I got up and told the whole congregation that Jesus sent me to condemn sin and I am going to cry against sin till death. I said, I am ready to die to-night if need be for my blessed Savior, and the women, white and black, just screamed at the top of their voices, with their hands raised to heaven. Then we all knelt down in prayer and the angry man went down on his knees while we were praying, but when the service was closed I left him still talking about fighting to a crowd who were standing up for the Word of God. I went on to the place where I was stopping and prayed for the poor, blind, sinful brother that God might save him from the secret work of the Devil. The women thought I would

be killed that night, but God preserved my life, and to-day I am in Redland, Oklahoma. The people came out more than ever after the great uproar. We had no more trouble, praise the Lord.

LIZZIE ROBERTSON

REPORT OF ELD. G. B. CROCKETT.

I have just returned from a trip to Jones, La. Prior to this I had a two weeks' meeting at Portland, Ark. The people there had not been taught the truth. One dealer had had a stack of Bibles on hand for 25 years and could not sell them, but after the Word of God had opened the eyes of the people, this man sold forty Bibles within two weeks, it is said.

I am preaching holiness unto God and separation from sin and am telling the people to be separate, as God says: "Come out of her my people that ye be not partakers of their sins and that ye receive not of her plagues." (2 Cor. 6:14-18.) "Make no covenant with them," (Deut. 7:2), "but fear God and give glory to Him." (Rev. 14:7-10.) I spoke against the lodges and the preachers challenged me to attend a council to prove the doctrine of separation. One man, a professor, said that, if he thought the lodge stood between him and heaven, he would give up the lodge. On hearing this I sent him a copy of CYNOSURE with my Scripture letter, and other literature. Interest is keyed up to a high pitch; both white and colored being stirred as never before. Some of the white folk said they had just about concluded that the Bible was a dead letter until they heard this doctrine of sanctification or salvation from sin.

Eld. G. B. CROCKETT.

Dermott, Ark.

FROM ARKANSAS.

Argenta, Ark., Feb. 23, 1916.

Dear CYNOSURE:

After two months of hard fighting against wickedness in Memphis, Tennessee, we conquered. The preacher and some of the church members were saved. They said they could not see how they could quit their lodges and their insurance, but, thank the Lord, he saved them from their sins. The people tried to starve me out, but could not for Jesus

has said that if he was for us, who could be against us. So the Lord fed me. He let me find a few dimes on the street and sent me \$1.00 right in the time of need. Glory to Jesus. I left Memphis on the 15th of February. Many were sad to see me leave; many did not care, but thank God, the preacher is saved and now he can look after the rest.

I am now in Argenta, Arkansas, and find the same old Devil here. I find him everywhere. Sister Lizzie Roberson is doing good work and we are fighting sin together. Pray for us that our few days' stay here may be blessed of God. Yours in the work of the Lord,
HANNAH CHANDLER.

FROM AN EDUCATOR.

[Quoted *verbatim et literatim*.]

Alex Okla, March 22, 1916
National Christian Association.
850 W. Madison St,
Chicago Ill.

Who Ever you Are:—Of all the rotten things that has come out of the rotten city of Chicago, your pamphlet, which you sent me on freemasonry is the most rotten. You call yourselves christians. You are ignorant of the first principles of Christianity. If your clan had some of the penalties of freemasonry applied to you this country would be better off. I would like to tell you what I think of you, but the time would be wasted. I sure the Lord will consign your souls to blackest regions of hell, for there and there only can you suffer sufficiently for your hypocrisy.

Yours truly,
(Signed) J. C. Weaver.
Prin. Alex High School,

J. C. Young, Digolia, Pa., writes: "During a recent revival an intelligent business man, an Odd-Fellow, said to me that he had grown spiritually during the meetings. He was astonished when I told him that, according to the ritual of his order, his brother Odd-Fellow, a gambler, drunkard or what not, would get to the Odd-Fellow heaven as well as he, if both paid their dues and kept the covenant. I asked him what necessity there is for Christ if Odd-Fellow salvation is true. He said he had never looked at it that way; he conceded the point.

The same gentleman was chairman of the floor committee of the last Odd-Fellow's New Year's ball."

REPORT OF NEBRASKA CONFERENCE.

The Nebraska Conference of the National Christian Association met in the Opera House at Superior on April 6th and 7th. While there were not a large number in attendance, yet the interest taken by those present and the deep conviction of the speakers as to the anti-christian character of the secret lodge system went to show that foundations were being laid for active work in Nebraska.

A strong organization was affected, the officers of the Nebraska branch of the National Christian Association being: Rev. F. E. Allen, President; Rev. H. D. Michael, 1st Vice-President; Rev. Clarence Weston, Secretary; Rev. Edgar Rothrock, Treasurer.

Seven denominations were represented at the Conference. The themes discussed by the speakers were ably handled. The following helped make the Conference a success by delivering addresses: Rev. J. W. Bernley, Ph. D., Jewell, Kansas; Rev. F. E. Allen, Superior, Nebraska; Field Agent, Mead A. Kelsey; Rev. B. F. Hester, Burr Oak, Kansas; Rev. Edgar Rothrock, Carlisle, Nebraska; Rev. Clarence Weston, Alma, Nebraska; and Rev. F. C. Holbrook, Superior, Nebraska.

Pastor F. E. Allen took good care of the delegates in providing for their entertainment; his smiling face and open-hearted manner won the good will of all. He will undoubtedly make an excellent President of the Nebraska Christian Association.

Field Agent Kelsey engineered the affairs of the Conference with great wisdom and tact, his one desire being that everything might be done to the glory of God. We were delighted to meet a number of delegates from Kansas; Brother B. F. Hester, a former Wesleyan minister, livened up the convention with pungent sayings. He is a good farmer, but we think he is a better preacher.

Field Agent Kelsey made the closing address, his subject being "The Conclu-

sion of the Whole Matter," after which the Conference adjourned. A new force has been created in Nebraska for the spiritual good of the people. May God bless and prosper it.

CLARENCE WESTON, Secretary.

NEBRASKA CONFERENCE LETTERS.

Omaha, Nebraska, April 4, 1916.

Last fall, during one of our morning home prayer meetings in connection with the "Sunday" campaign here, a lady said that she thought her husband was ready to join the church now as he had joined the Masons and added: "One has to be a 'believer' in order to be a Mason." I have known the man for over 25 years and never knew him to be a professing Christian or church attendant, and I do not know yet whether he has become a church member. If the Masonic lodge drew men to the church it would be a good thing, but I pity the church which receives members with no more religion than the lodge gives.

At another meeting of the same kind a woman who was doing personal work at the tabernacle said she would like to know if a man, when he joined the Masons, thereby became a Christian; she said that she had approached a man on the night that the Masons were there in a delegation and asked him if he was a Christian. For an answer he pointed to his Masonic emblem on his coat. She said, "Well, are you a Christian?" and he answered in a non-committal way that he was "all right." She then spoke to his wife, and he seemed quite annoyed and said she was all right, too. The worker said that, from the way he acted that, she did not believe that he was a Christian and was puzzled. I was so glad I knew something on the subject and said as much as I could without offending anyone, for I knew many of the women's husbands were Masons. One woman said that her husband was a Mason, but he believed it was necessary to accept Christ to be saved.

I am told that a man who is a 33^d Mason was quite indignant at Mr. Sunday when he urged the Masons (on their special night) to come forward and accept Christ, for, this Mason said, "that was all settled when they joined the

lodge." Then they turn right around and speak of a man as not being a Christian whom I know to be a Mason.

A friend of mine, who never was a church member but is a good woman, and who, I think, considers herself a Christian, is a member of the Eastern Star and says it is the same as the church, only they have no preacher. It is false ideas of religion such as these which are the worst features of the lodge system.

A man who ushered at the tabernacle said that the Masons were the hardest to reach for Christ. A Presbyterian minister who is a Knight Templar told me that he never knew a man to accept Christ after becoming a Knight Templar.

In Acts 21, Paul is supposed to have acted unwisely in joining the four men in the temple who had a vow, and when I read in the 22d chapter of the forty who banded themselves together with vows I thought that the business is not modern. II Cor. 6:14 is a command as often violated as any in the Bible, and read in connection with I John 2:4, 15, 16, 22 becomes especially applicable to an organization which heralds to the world its faith in God and which we know will have none of Christ.

How can ministers and Christians be so blinded? The men in this fight are to be commended because it is so unpopular. May God be with the work is my prayer.

MRS. W.

Lincoln, Nebraska, April 6, 1916.

Understanding the character of these secret societies from the standpoint of the Bible, we should have a deep concern as we see the thousands rushing into their membership. It is a kindness to keep people from joining the Masonic and other lodges and to get those who have already joined to leave them. If the lodge time and lodge money of professing Christians were spent in the service of Christ, it would mean much for the Cause we love.

In a meeting some years ago I spoke against the idea of Christians being members of these secret societies, and a man who professed to be a Christian said that he had helped numerous widows through the Odd-Fellows' lodge. I

replied that that was the trouble, since he did it in the name of the lodge rather than in the name of Christ. The Bible says, "And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." (Colossians 3:17.)

Freemasons are slaves to fear. I have sent antimasonic tracts with letters or brief notes to a number of ministers and others who were Masons. In so far as I recall I never received an answer from one who was an adhering Mason. Some of these men I knew well and would call friends. They would not treat a communication on any other subject in that way. The sheepish look on the faces of some of these men when I met them later was pitiful. I have also handed tracts to Masons, and the one giving the oaths, as a rule, they really seem to fear.

Once, while conversing with a Christian man who had left the Masons, I remarked that he would not wish to publicly reveal the secrets of Masonry on the street, and he replied, "I wouldn't want them to tear me all to pieces." He said it with earnestness, and his body shook as he spoke. What if members of the Christian churches should have such a fear of revealing matters considered in their church business meetings! There are matters that come up in home and church life that it is our duty not to tell abroad, but death penalty oaths to keep them secret are wrong.

We have no right to be discouraged in this work. I recall a conversation on Freemasonry in which a man said he did not wish to take part against the Masons because "they are too powerful." A Christian lady present promptly replied, "Lessen their power!" Yes, and that is just what this antilodge effort does if it is made prayerfully and in the Holy Spirit. It helps to keep the best men out of the lodges, and undoubtedly restrains some who do join from committing criminal deeds.

As Christians it is ours to show courage in this work. Jesus said: "Be not afraid of them that kill the body." (Luke 12:4.) Then we certainly should not fail to do our full duty on account of any fear. When we see thousands upon thousands of men dying upon the battle-

fields of Europe in carnal warfare, we surely should not shrink in this spiritual warfare from declaring the whole counsel of God, no matter what the cost.

JOHN L. MARSHALL, JR.
Pastor, Gospel Tabernacle.

—
Gem, Kansas, April 3, 1916.

I am glad such a movement is taking hold in Nebraska and I shall earnestly pray for this session, and that the time may come when lodgism will be put down, the same as is now being done with liquor traffic. May the Lord bless the entire session is the prayer of your servant. (Rev.) PERRY E. HENRY.

—
Hastings, Nebraska, March 27, 1916.

Secret societies are a hindrance to the cause of Christ from every angle of influence. All the good they accomplish can be performed without belonging to them. God has designed that our religious and moral obligations be performed through the Church that he may receive the glory. (Eph. 3:21.) And the evil they promote cannot be legitimately linked in fellowship with Christianity and good morals.

WILLIAM J. WHALEY.

—
Bostwick, Nebraska.

In my first year in the ministry, 29 years ago, I was solicited to join one of these fraternities, but decided that I could not divide my allegiance, time and means, but that the Church that our blessed Savior bought with His own precious blood demanded them all.

(Rev.) GEORGE W. VERITY.

—
Hebron Academy, Hebron, Nebraska.
April 4, 1916

Allow me once more to express our appreciation of your recent visit to our school and especially of the address you delivered to our student body. Undoubtedly you are pursuing the right policy in endeavoring particularly to reach and to influence as many young people as possible; for if we succeed in firmly convincing our young people of the follies, the dangers and the wrongs of Secretism the future will take care of itself, though the present may appear to some of us to offer almost insurmountable difficulties. The lodges make special effort to get

the *younger* men and women *into* their organizations; let us make special efforts to keep them *out*!

P. H. BUEHRING, Pres.

PENNSYLVANIA CONVENTION.

Secretary's Minutes.

The Pennsylvania State Convention of the National Christian Association held its annual session in the Church of the Brethren building at Hanover, Thursday and Friday, March 6 and 7, 1916.

The Thursday evening session was opened with prayer by Professor Ralph W. Schlosser, of Elizabethtown College.

Rev. B. C. Whitmore, pastor of the Convention church, delivered the address of welcome, in which he assured the visitors and community of a hearty co-operation on the lodge question on the part of himself and his church. President J. W. Burton responded to the address with words of encouragement, saying that light can be shut out but cannot be shut in; that pioneers in reform movements must stand in the open and forefront of the battle and that there is hope of reward in persistent effort.

"A Threefold Indictment of the Secret Orders" was the theme of an address by Rev. Adam Murrman and was based upon the eleventh chapter of Jude. Rev. Mr. Murrman said that Cain, Balaam and Core were as religious as many are to-day, just as lodge members are religious. None were grossly immoral but failed in a vital point—theirs was not God's way.

Cain's sin was in the bloodless sacrifice he offered. He rejected the divine way upon which he was presumably instructed, and took his own way. His sacrifice appeals to the natural unregenerate man as being more æsthetic and reasonable and less humiliating than the sacrifice of blood. The religion of Cain and of lodges are identical. The Lamb which taketh away the sins of the world is not wanted, the blood is spurned.

Balaam was incited to idolatry as a result of his covetousness. He represents the compromise walk from which we are told to separate ourselves. (2 Cor. 6:14.) The church-lodge man cannot be an intelligent and consistent member of the church and lodge at the same time. The dual life is spiritual adultery

and those living it tend more and more to forsake and despise the church and cleave to and love the lodge.

Core attempted to institute a priestly order without divine authority. He and his followers wanted the honor and title of office without the consecration, dedication and sacrifice necessary thereto. Core's sin was in approaching God in worship without the necessary attendant holiness. The lodge has in many instances a profane, lewd, godless individual as their "most worshipful master." In the tabernacle with its attendant types and lessons we have the altar of sacrifice representing the blood of Christ which Cain and the lodges ignore; the brazen laver representing holiness and purity which Balaam and lodges compromise for mercenary advantages; and the altar of incense which represented true worship which Core and lodges ignore in that they deny Christ the mediator between God and man.

The Friday morning session was opened by devotional exercises, led by Rev. A. M. Funk, after which letters to the convention were read. The letters gave evidence of active interest in anti-secret work.

The State Work Committee made several recommendations which were adopted.

New State Officers.

The following were elected as State officers for the ensuing year: President, Rev. T. H. Acheson, D. D., Pittsburgh, Pa.; Vice-President, Rev. W. W. Spiker, Butler, Pa.; Secretary, Rev. J. C. W. Beam, Johnstown, Pa.; Treasurer, Rev. A. G. Domheim, Freedom, Pa.

Rev. Enos H. Hess then addressed the convention on the "Manifestations of the Antichrist." He said that Christ made man's redemption possible by his death and resurrection, and man secures redemption through repentance, faith and obedience. The antichrist from time to time has professed to offer redemption to man by various methods and systems, and will continue to do so until Christ comes again. Some of these manifestations of the antichrist are Mohammedanism, Catholicism, Krishna-murti of India as championed by Theosophists, the Secret Lodge, Christian

Science. Education unduly exalting the intellect, and the New Theology championed by men like Rev. R. J. Campbell, ex-President Elliot, etc.

There will come a real Antichrist whose influence and power will be world-wide and who will be accepted by the Jews (John 5:43), but who will finally be overthrown by Christ when He shall come again to set up his kingdom upon the earth.

"Lodge Titles" was the subject of an address by Rev. G. P. Seibel, Lancaster, Pennsylvania, who said that names and titles are intended to indicate the character of the object named. Owls prowl around in the dark; they shut their eyes to the light of the sun; they are good at keeping secrets. Moose are much desired in the hunt so they should be hunted out and given the truth. Dogs have their place given them in Revelations 22:15. Foxes and eagles are creatures of prey. Some even call themselves snakes, which are the embodiment of evil and crawl upon the earth by virtue of the curse that is upon them. Should we, therefore, assume that those who select such appellations for themselves have chosen appropriate names?

Many of the names appropriated by lodges possess a sacredness that makes their common use a sacrilege. For instance, "most worshipful master," "most eminent grand high priest," etc. Christians should aim to be worthy of being named "sons of God" by a spiritual birth through Jesus Christ.

"The Bible and the Lodge" was discussed by Mr. John S. White in the simplicity and power of the Spirit. Numerous quotations from the Bible proved the lessons he was teaching and showed that the lodge is diametrically opposed to the principles of right living as set forth in God's Word.

Rev. A. M. Funk addressed the convention on the topic, "Are Secret Societies Dangerous?" He said that lodges are dangerous because they conflict with the three divine institutions: the Family, State and Church. The sanctity of the home is often destroyed; justice is miscarried by virtue of undue lodge influence; church finances run low because the money of its members goes to maintain lodge banquets; the new birth is no

longer considered a work of the Holy Spirit, but a matter of initiation and the payment of dues.

Rev. W. B. Stoddard gave a chart talk on "Masonic Institutions," illustrating how a man is made a Mason.

At this time the Committee on Resolutions submitted their report, which was adopted.

The closing session of the convention was opened with devotional exercises conducted by Elder Daniel Bowser, of York, Pennsylvania.

Professor Ralph W. Schlosser, of Elizabethtown College, Pennsylvania, gave his address on "Slime Pits of the Vale of Siddim." He said that these slime pits were filled with stagnant water and so could not be seen until the armies had rushed into them. There are the slime pits of the streets, slime pits of literature, slime pits of business, slime pits of sensuality and slime pits of the saloon. These are condemned by common sense, science, public opinion and by God. There are, moreover, the slime pits of Secrecy, which are also condemned by common sense, public opinion and by God. His main objection to the lodge is that it is opposed to Jesus Christ.

A short talk was given by Rev. W. B. Stoddard on "Conclusion of the Whole Matter," which closed the convention.

ENOS H. HESS, Secretary.

In the state of Massachusetts one Odd-Fellow in every one hundred members was suspended in the year 1915 for the common secret society reason, "non-payment of dues." "N. P. D." is always a close second to the "Fool Killer."

Know thou, my heart, if thou art not happy to-day thou shalt never be happy. To-day it is given to thee to be patient, unselfish, purposeful; to be strong, eager, and to work mightily! If thou doest these things, and doest them with a grateful heart, thou shalt be as happy as it is given man to be on earth.—Havergal.

The humblest occupation has in it materials of discipline for the highest heaven.—Robertson.

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A WAYMARK
TO THE SONS
OF TIME.

WE search the world for truths; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From old flowered fields of the soul;
And weary seekers of the best,
We come back weary from our quest,
To find that all the sages said
Is in the book our mothers read.

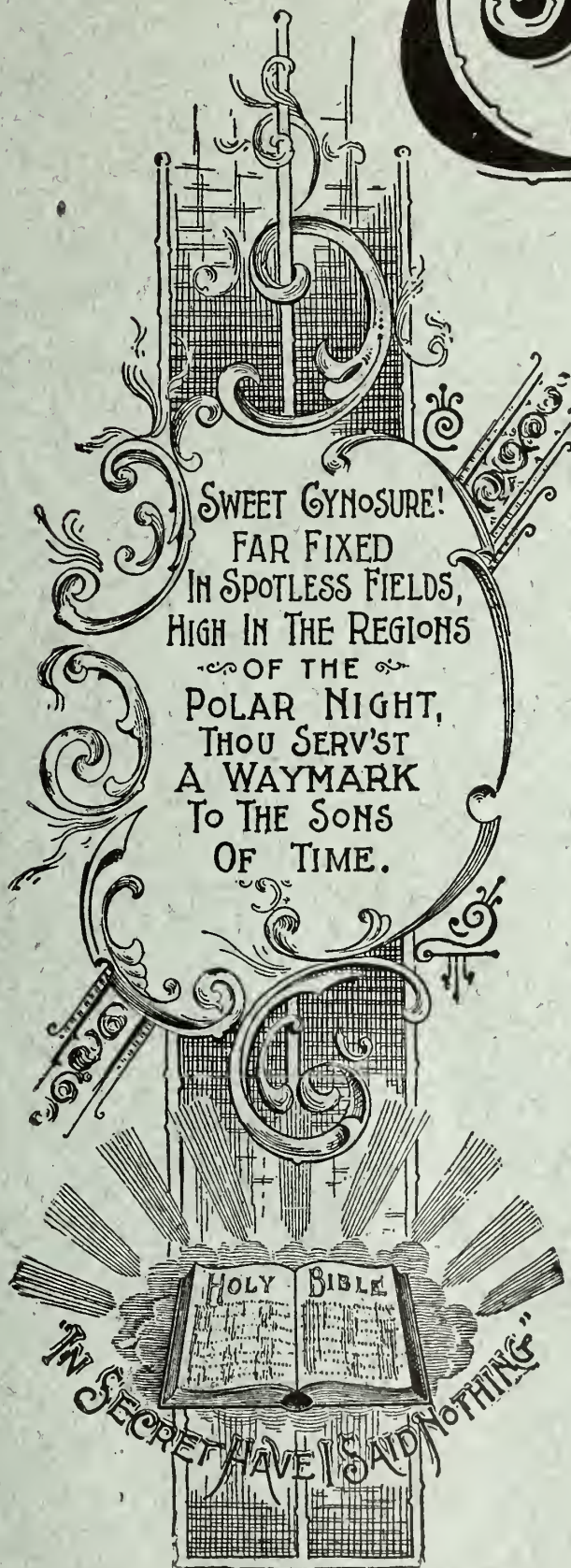
—Whittier.

If you do not wish for his kingdom, don't
pray for it. But if you do, you must do more
than pray for it; you must work for it.

—John Ruskin.

Go forth, then, Spirit of Christianity, to thy
great work of reform. The Past bears witness
to thee in the blood of thy martyrs and the ashes
of thy saints and heroes. The Present is hope-
ful because of thee. The Future shall acknowl-
edge thy omnipotence.

—E. H. Chapin.



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Rev. Mead A. Kelsey, 221 College Ave., Richmond, Ind.

Rev. F. J. Davidson, 2512 14th St., New Orleans, La.

Prof. Moses H. Clemens, Box 96, Ubee, Ind.

Rev. C. G. Fait, Ellendale, N. D.

Rev. Philemon Beck, Grafton, Calif.

Eld. G. B. Crockett, Dermott, Ark.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIX

CHICAGO, JUNE, 1916.

Number 2

Annual Meeting, National Christian Association Tuesday, June 6, 1916, in the Reformed Presbyterian Church, Rev. Thomas C. McKnight, Pastor

Cor. 65th Street and Evans Avenue, Chicago, Illinois.

There will be reports on the work of the past year, appointment of committees, election of officers, at the first session beginning at 10:00 o'clock in the forenoon. At the afternoon session, beginning at 2:00 o'clock, addresses will be given by several of the State Presidents. Among these will be Rev. Thomas M. Slater, Seattle, Washington; Rev. J. M. Coleman, Bloomington, Indiana; Rev. F. E. Allen, Superior, Nebraska. We hope to hear from several other State Presidents who were not quite positive whether they could be present or not. Addresses will be given in the evening by Rev. Edwin R. Worrell, D. D., a Presbyterian pastor of Chicago, and Rev. Mead A. Kelsey, Field Agent, National Christian Association.

All friends of the cause are invited to be present and are welcome to the privileges of the Meeting, whether closely identified with the Association or not.

To reach the Reformed Presbyterian Church from the "loop" in Chicago, take the Cottage Grove Avenue cars to 65th street and walk one block west, or take the elevated "South Side" cars to Cottage Grove station and walk one block west and two blocks south.

CHAMPION "JINER" OF THE WORLD

The Chicago *Record-Herald* is responsible for the statement that John Bauscher of Freeport is credited with being the champion "jiner" of the world. A recent initiation brought his lodge affiliations up to fifty-three, which is believed to be the world's record. Among his lodges are the Society of American Florists, Germania society, Democratic club, Kranken Unterslutzenzunge, Deutsche Kraken, Columbian Knights, Plauttdeutsch Guild, Moose, Anchor Society, Odd-Fellows, Knights of Pythias, Northern Star, Order of Mutual Protection, National Protective Legion, Eagles, Eastern Star, Royal Shrine, Beautiful Sunshine Club, Outdoor Club, Elks, Masons, Verein of Germania, Unterstutzung Verein, Freeport Lodge of Homesteaders, Red Men, Modern Woodmen, Order of Rams, Order of Serpents, Court of Honor, Mystic Shrine, Order of Owls, Royal Palace, Capernaum Shrine, Freeport Shrine, Freeport Com-

mandery, United Commercial Travelers, Deutsche Military Verein, Knights of Security, Knights of Khorassan, Stephen A. Douglas Encampment, Yeomen of America, Loyal Americans, Freeport Consistory, Freeport Council and Royal League.

COURT ENJOINS PICKETING.

An injunction restraining the Amalgamated Clothing Workers' Union from picketing shops or agitating their strike was granted yesterday by Circuit Judge Smith.

The injunction is of a temporary character, the judge said. The case has been referred to a master in chancery.

The injunction was granted on the statement in the petition that the refusal of the employers to establish a closed shop is the cause of the present strike. The petition also recited that the employers have successfully resisted the attacks of the union since 1910, including the strike last fall. In this strike, the petition says, much violence was done by the strikers.—*Chicago Tribune*, May 13, 1916.

THE BETTER WAY.

I ask not wealth, but power to take
 And use the things I have aright;
 Not years, but wisdom that shall make
 My life a profit and delight.
 I ask not that for me the plan
 Of good and ill be set aside;
 But that the common lot of man
 Be nobly borne and glorified.
 I know I may not always keep
 My steps in places green and sweet,
 Nor find the pathway of the deep
 A place of safety for my feet;
 But pray that when the tempter's breath
 Shall fiercely sweep my way about,
 I make not shipwreck of my faith
 In the unbottomed sea of doubt;
 And that, though it be mine to know
 How hard the stoniest pillow seems,
 Good angels still may come and go
 About the places of my dreams.
 I do not ask for love below,
 That friends shall never be estranged;
 But for the power of loving, so
 My heart may keep its youth un-
 changed.

PHOEBE CARY.

"IT IS I, BE NOT AFRAID."

Matt. xiv. 27.

When waves of trouble round me swell,
 My soul is not dismayed:
 I hear a voice I know full well—
 "'Tis I—be not afraid."

When black the threatening clouds ap-
 pear,
 And storms my path invade,
 Those accents tranquilize each fear,
 "'Tis I—be not afraid."

There is a gulf that must be crossed;
 Savior, be near to aid!
 Whisper when my frail bark is tossed,
 "'Tis I—be not afraid."

There is a dark and fearful vale,
 Death hides within its shade:
 Oh, say, when flesh and heart shall fail,
 "'Tis I—be not afraid."

CHARLOTTE ELLIOTT.

You need to ask the Lord to save you
 from evil hearing as well as evil talking.

You may hope for the best if you're
 prepared for the worst.

FREE SPEECH AGAIN ASSAILED.

During the last session of Congress there was introduced by Representative Gallivan, a Catholic, a bill (H. R. 20780) to place in the hands of Postmaster General autocratic authority to exclude from the mails any publication which he should decide to be a "reflection on any form of religious worship, practiced or held sacred by any citizen of the United States." It was pointed out in the May, 1915, CYNOSURE that the Catholics through the Knights of Columbus, had taken up the campaign, abandoned by the Masonic and other orders, to suppress attacks on themselves through national legislation. The bill, we believe, died in committee.

Last December another bill (H. R. 491) was introduced in the House of Representatives the effect of which would be the same as of that introduced the year previously by Mr. Gallivan. This bill, however, was introduced by Mr. Siegel, a Jew, Representative from New York. It would authorize the Postmaster General to exclude from the mails any publication which "contains any article therein which tends to expose any race, creed, or religion to either hatred, contempt, ridicule or obloquy."

The fact that H. R. 491 was introduced by a Jew has led many to believe that Mr. Siegel has Catholic backing; they having taken advantage of Tom Watson's stand in the Frank case to add the Jewish strength to their own.

This is a dangerous piece of proposed legislation, for it attacks our fundamental rights of free speech and a free press. The national liberty and progress which we enjoy is the result of these two principles, for all our institutions have been subject to and purified by open criticism and challenge.

Every citizen should enter his protest against this measure, for its adoption would greatly increase the power of Rome in Washington. The office of Postmaster General would then become the great political prize for the Catholic church.

H. R. 491 now before Congress reads as follows:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That

whenever a complaint in writing shall be filed with the Postmaster General that any publication making use of or being sent through the mails contains any article therein which tends to expose any race, creed, or religion to either hatred, contempt, ridicule, or obloquy, he shall forthwith cause an investigation to be made under his direction and shall within twenty days after receipt of such complaint, if the facts contained therein are true, make an order forbidding the further use of the mails to any such publication, but nothing herein contained shall be deemed to prevent the Postmaster General from restoring such use of the mails to any such publication whenever it shall be established to his satisfaction that the publication has ceased to print or publish such prohibited matter and given him satisfactory assurances in writing that there will be no further repetition of the same.

WAR IN CHICAGO.

Another Labor Shooting.

Two sheet metal workers, who have been heading a vigorous fight to wrest the high offices of their local from the present holders, were shot down, and one perhaps fatally wounded, last night in Hodcarriers' hall, at the close of an exceptionally quiet business meeting. The wounded men are Burt Connors and Joseph P. Cooney.

A dead wall was encountered by the police in their efforts to get information concerning the shooting. Nearly eighty men were in the hall when the guns were going, but the hand of silence covered every man's mouth when the police started an inquiry.

Victims Won't Squeal.

Connors and Cooney also refused to make any statement concerning the shooting, although officers were sent to the hospitals to get their depositions. Cooney, although told that he probably would die, refused to talk on the ground that his "squealing" might make it hard for his two sons, members of the same local.

Somebody Shot, That's All.

For two hours Lieut. P. D. McWeeny questioned nine members of the local brought to the station without establishing a single important fact except that some one was shot.

Several admitted, Lieut. McWeeny said, that Connors was known to be after the job of Business Agent Tom Walsh and Cooney after President Thomas Redding's office. But of the actual shooting they expressed complete ignorance.

"I was standing in the door when I heard the six shots," said one, "but I didn't turn my head to see who was doing the shooting."

Others said they were on their way out, and

when they heard the shots merely continued on their way.

Cooney's Criminal Record.

Cooney is said by the police to have served six months recently in the house of correction after he had been convicted of assault in connection with a labor union slugging. He is also said to have been mixed up in a number of other shootings and sluggings. In one of the shootings about two years ago he was suspected of having shot and seriously wounded Edward O'Donnell.—*Chicago Tribune*, May 11, 1916.

Speaking editorially of this labor shooting, the *Tribune* on May 12th said:

The most disturbing feature of the factional fights in labor unions is not that unionists are occasionally shot and sometimes killed. The really dangerous element of these affairs is that the unionists seem to think themselves entirely outside the law. They seem to consider police investigation and action an interference with the private affairs of the union and they refuse to help.

Thus the police were balked in their efforts to learn how Burt Connors and Joseph Cooney came to be wounded at a recent meeting of the sheet metal workers. There were about eighty men at the meeting, and all of them apparently went blind just before the shooting and remained so until after it was over. None of them knew anything. What information the police did get was from a man wounded so seriously that he believed he was about to die.

What they are doing is many degrees worse than mere disturbance of the peace, worse, in fact, than anarchy, where the government can treat offenders as individual criminals. What the unionists in this case have in effect done is to separate themselves from the community and to set up an independent organization which they consider capable of administering its own justice and its own punishment. By refusing to give the police the information they place their membership in the union above their membership in the community.

EMPLOYERS' UNION URGED.

New York, May 16.—A nationwide organization of employers, open to every employer of labor, was advocated today by Col. George Pope, president of the National Association of Manufacturers, in his annual address before the twenty-first annual convention of the organization.

Col. Pope declared such a national organization would have far more influence and power in dealing with great problems of business than any of the present associations.

"Through a perfect organization such as I have suggested," said the speaker, "information or inquiries for information could be sent to all parts of the country through direct channels, and coming, as it would, to you from the one head could be utilized for the benefit of all."

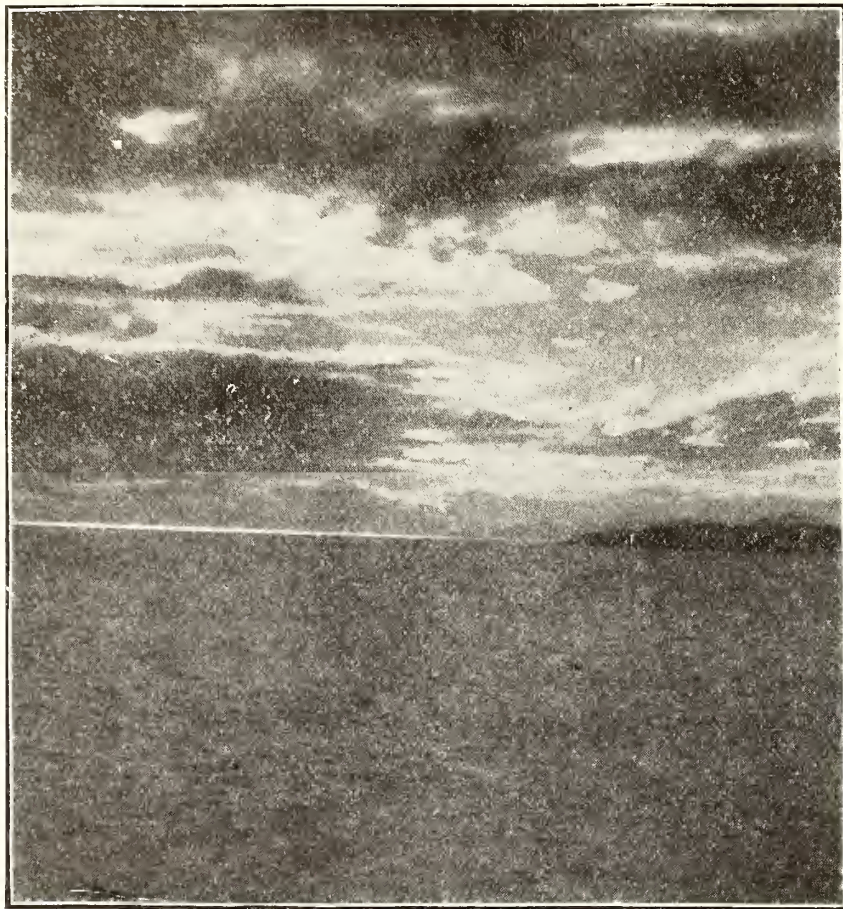
Club for Mr. Gompers.

Seneca C. Beach, president and manager of

the Merchants and Manufacturers' Association of San Francisco, also urged the necessity for a national organization, "so that when Mr. Gompers proposes an act in congress which will destroy efficiency methods in governmental work, every business men's organization in the United States may get busy

on a concerted plan to combat such proposals."

"If the business men of this country expect to cope with the American Federation of Labor," he continued, "they must have at least a well coördinated body, as well organized in detail and as well federated among states."—*Chicago Tribune*.



SUNSET.

SIDE LIGHTS ON MASONRY THROUGH HOLES IN THE WALLS.

BY REV. J. B. GALLOWAY.

The cement of its walls has been broken. It was broken when, after the Morgan Tragedy in 1826, 45,000 out of 50,000 left the lodges never to return—so reads the history of the order.

Hundreds of conscientious, God-fearing men have renounced their allegiance to it, or quietly withdrawn when they became acquainted with its real character, for it is *not* what it pretends to be.

In all kindness allow me to point out a few things that ought to arouse the suspicions in every thoughtful man. Remember, it is the oath that makes the Mason, and that nearly every step in blue lodge Masonry is simply intended to exalt and impress upon the candidate the importance and sacredness of this, the crux of Masonry. "Is this of your own free will and accord?" the candidate

is asked. Of course he will say, "It is." The object of this question is to exonerate the lodge of all blame if things should turn out to be distasteful to the candidate. Again, the oath is introduced by the Master after this manner: "It now becomes my duty to administer to you an oath, and I assure you as a man and a Mason that there is nothing in it that will interfere with your duties to yourself, your family, your country or your God. Are you willing to proceed?" The wise man would say: "Here, stop; for how do you know what my opinions may be in regard to these varied duties, about which many thoughtful men radically differ?" Notice this plausible statement of the Master is *not a part of the oath*, but is intended to blind and deceive the mind of the thoughtless candidate as to its real nature. It is bad enough to hoodwink a man's eyes, but satanic to befog his mind.

The Nature of the Oath.

If the Worshipful Master wished to be honest with the candidate why did he not tell him plainly what Masonry really teaches in regard to the oath, viz., that "it is irrevocable," that though he may leave the lodge, or be expelled even, or become a member of bigoted churches that denounce Masonry, he cannot cast off or nullify his Masonic covenant.

This, we may say, is the limit of arrogance, and squarely denies the Christian's "duty of repentance or a change of mind which rests upon all men everywhere."

But there is another step in the initiation which is equally presumptuous when the Worshipful Master says: "You may now remove the hoodwink," and further says, in connection with the words and a stamp of the foot, "Let there be light and there was light!" *Mirable dictu!* The light of three tallow candles falls upon the bewildered eyes of the candidate.

If this is not making a profane and farcical use of a bit of scriptural history, what is it?

Removing the Cable Tow.

This is another hole in the wall through which we may look. When the oath has been taken the Master proceeds to instruct the conductor in words like these: You may now remove the cable tow, for he is now bound to us by a tie stronger than human hands can bind! What is this Tie? Evidently the oath which the novice has just taken.

Wherein lies the strength of this extrajudicial, unrighteous oath? On the assumption that it is in perfect accord with the ordinance of God, it is reinforced by the following prayer: "So help me God and keep me steadfast in the due performance of the same." Both the assumption and the prayer are unthinkable; for to make God a party to these would disannul the whole decalogue.

The only way to escape this dilemma is to receive the teaching of God's Word, that there are two gods, viz., the God of heaven and the god of this world, for then both the oath and prayer would be perfectly acceptable to the latter.

If more proof is needed in regard to this proposition, we have simply to point to the Satanic character of the penalties

included in each and every oath. That of the third degree of the blue lodge reads, "under no less penalty than to have my body severed in twain," etc. This certainly means a violent death and an *imperium in imperio*, with power to execute the sentence. The strange thing about all this is that some Masons do not believe in the common law for capital punishment!

The one unpardonable sin in Masonry is the revelation of its oath-bound secrets. And yet, according to their own dictum, are they not all "perjured villains," for did they not all take the entered apprentice oath, in which they promised not to write, print or engrave, etc., anything by which the secrets might be made known? Have they not printed or caused to be printed a book called "Ecce Orienti" in cipher, by which all the secret work of the blue lodge may be read and known? Why do Christians and even ministers of the Gospel plead ignorance as a reason for sheltering this evil? Why not buy "Ecce Orienti" and spend an hour or two in deciphering it, for the sake of truth and the honor of brave seceders? Or, in this case, is it "the fear of man that bringeth a snare" and causeth silence?

I have found a strange superstitious awe or fear, especially among Masons, in regard to secret oaths, vows or promises, while the third commandment is broken with impunity.

Another strange thing is that all those men who come to lodge doors seeking light themselves may be neglecting the only Man who has ever come to earth with the wondrous messages on his lips: "I am the light of the world." He was "the true light which lighteth every man that cometh into the world." He is the "one mediator between God and men, the man Christ Jesus." How simple! One object and one way of acceptable worship. Why, then, should any Christian yield himself to serve the ruler of the darkness of this world by eliminating from his ritual of worship all reference to Jesus, the one and only Savior of men? The uniform teaching of God's Word is against the kingdom of darkness. Search the Scriptures.

I have not written these things because I love the men of the secret empire

less, but because I love a pure and powerful church more. "They overcame by the blood of the Lamb and by the word of their testimony." Ps. 66:18; Lev. 5:4; Acts 17:30; 2 Cor. 6:14; Is. 55:7; 2 Cor. 4:2.

Poynette, Wis.

HEAVY M. W. A. MORTALITY. April Claims 54.5 Per Cent Increase Over January.

The *Modern Woodman Magazine* for May says that all records of payments of death claims were broken in April, when 805 claims were allowed, aggregating \$1,379,173.05. This is an increase of nearly 55 per cent over January, when there were 521 claims allowed. The reason advanced for the heavy increase is the bad winter just closed and the hope is expressed that "the usual trend" (whatever that is) will soon reassert itself. A winter with considerable sickness, such as was experienced last year, undoubtedly affected the death rate, but, remembering how perilously near collapse the Modern Woodmen order came a few years ago, and the experience of other fraternal orders, we are of the opinion that there were influences, other than the weather, at work to bring about the condition that exists—the increase in the average age of the members, for example. The wise will secure other insurance while they may.

The steadily progressing increase of death claims is officially given as follows:

January,	521 claims.....	\$ 916,250.00
February,	744 claims.....	1,297,500.00
March,	763 claims.....	1,348,100.00
April,	805 claims.....	1,379,173.05
	2,833	\$4,941,023.05

The amount paid out in death claims during the first four months of this year is something over three per cent of the total amount of claims paid since the organization of the order, thirty-three years ago, which is \$158,990,615.08. At this rate, for the full year, the claims would amount to nine per cent of the total claims paid since the organization of the M. W. of A. This appears to be a condition that should arouse the concern of every member of the order who has been unwise enough to depend upon cheap lodge insurance.

WOODMEN CIRCLE SQUABBLE.

"Sisters" Fight for Control.

A battle for the control of the Woodmen Circle, a woman's auxiliary to the Woodmen of the World, which numbers over 200,000 members in Nebraska and other states, reached the local district court yesterday when Emma B. Manchester, supreme guardian, was granted a restraining order against other members of the executive council of the order.

At stake in the court proceedings is the entire executive control of the big fraternal organization, of which Mrs. Manchester was one of the founders and which she has headed for years.

The fight began shortly after the meeting of the supreme body at St. Paul in July of last year, when Mrs. Ida M. Kelly was declared elected as supreme banker.

Mrs. De Bolt, representing the Manchester faction in the battle for control and Mrs. Kelly's rival in the contest for this office, now has pending in the state supreme court an action wherein she seeks to dispossess Mrs. Kelly of the office.

Mrs. Kelly, as supreme banker and a member of the executive council, is declared to have thrown the balance of power which resulted in the effort to deprive Mrs. Manchester of her executive powers. This precipitated the present suit.

It is alleged that the majority of the executive council adopted resolutions in February, 1916, authorizing the appointment of Mrs. Manchester, Mary La Rocca and Dora Alexander as a special executive committee, with power to appoint deputy supreme guardians, general, special, and local agents and managers, lecturers, adjusters, and assistants and to cancel existing contracts for such services. The supreme banker was directed to pay no salaries of such officials unless approved by two of the three members of this committee.

All of these powers, Mrs. Manchester asserts, properly belong to her office and cannot be taken from her save by action of the supreme forest at its regular convention. The only case wherein the executive council would have such power, she asserts, is in case the council voted unanimously that an emergency existed and two-thirds of the supreme forest approved of this action by written ballot. Such preliminaries were not taken in the present instance, she says.

The plaintiff's charges that the defendants conferred together to deprive her of the functions of her office and to usurp them with the ultimate aim that they would "employ said patronage for political ends, within the order in their own interest and in the interest of each other, and through said influence to procure their election and the election and appointment of each other to lucrative offices and employment and to control its political affairs."—*Omaha Herald and Woodmen Journal*, April, 1916.

JUDGE SEAY VS. W. O. W.

Some interesting facts have been brought to light in Judge Seay's suit to compel the Woodmen of the World to live up with the insurance contract they made with him twenty-three years ago. The contention of the lodge officers is that the contract was made at too low a rate and therefore was not valid and need not be lived up to. The case is reported in *The Woodman Journal* of Dallas, Texas, for April, 1916, from which the following is taken:

Abb Landis, famous actuary of Nashville, Tennessee, testified in the trial of the suit of Seay vs. W. O. W. that the liabilities of the W. O. W. exceeded the assets—actual and contingent, by about \$153,000,000.00. He said further: At the present rate of contribution, as of December 31, 1914, it would have required approximately \$153,000,000.00 more of assets to have equaled the valuation liabilities and to have brought the assets to 100 per cent solvency; the total assets of \$183,451,416.00 being 53.92 per cent of the total of the actual and contingent liabilities of \$340,220,782.00 (Stenographer's report, p. 121).

Mr. Landis also furnished a table of surplus and deficiencies on \$2,000. (W. O. W. Mortality Table.) He testified as follows, stenographer's report, page 124:

Year.	Amount.
1893 plus.....	\$ 1.80
1894 "	3.34
1895 "	4.14
1896 "	4.02
1897 "	3.80
1898 "	1.50
1899 minus.....	.20
1900 "	1.46
1901 "	6.64
1902 "	10.98
1903 "	18.18
1904 "	28.96
1905 "	42.72
1906 "	59.66
1907 "	80.46
1908 "	105.56
1909 "	135.84
1910 "	172.16
1911 "	214.88
1912 "	265.14
1913 "	304.02

Column one in the above table gives twenty years of [Judge Seay's] membership, from July, 1893, to June 1, 1913, inclusive. The second column represents the surplus, or deficiency, at the end of each year, excepting the year 1913, where the amount of \$304.02 is as of July 1, 1913. The plus sign represents the surplus, and the minus sign represents deficiencies. That is to say, at the end of six months in 1893, the accumulated value of the cost of his protection on his \$2,000 certificate in the amount of \$1.80. At the end of the year

1894 the accumulated excess of contributions over the accumulated cost of his protection for the year and six months was \$3.34; at the end of the year 1898 the accumulated value of his contributions exceeded the accumulated value of his share of the claims that had been paid during the six years by the amount of \$1.50; while at the end of the year 1899, the accumulated value of the cost of his protection during seven years exceeded the accumulated value of his contributions by 20 cents. At the end of every year after 1899, there was a deficiency in his accumulated contributions, amounting on July 1, 1913, to \$304.02, which represented the excess accumulated value of the cost of his protection for twenty years over the accumulated value of his contributions during that period. This accounting being on the basis of the actual mortality experience of the Woodmen of the World for the twenty years from 1893 to 1913.

The testimony shows that there are outstanding 33,865 policies with the words "payments to cease after 20 years." Each one of these shows a deficiency of \$304.02; 33,865 times \$304.02 gives a little more than \$10,159,500.00. This is the amount these old policy holders are in debt to the society. Who is going to make up this deficiency? Will the young man? Can the old man?

The Judge will likely render his decision in the case of Seay vs. Woodmen of the World in a few weeks.

"SACRED LAW" BEARERS.

It may be of interest to some of our members to know that the Grand Lodge of Scotland has among its office bearers the Bible Bearer, Grand Shastri Bearer, Zend Avesta Bearer and Grand Koran Bearer, so one will note that it is not a question of the Bible upon the altar in Scotland, but it is one as to which volume represents the sacred law which the candidate recognizes as the law of the word.—*Quarterly Bulletin*, Iowa Masonic Library, April, 1916.

SEIZE BEER IN MOOSE CLUB.

Princeton, Ind., April 26.—Smashing in a door leading to the third floor of the Moose lodge club rooms here, Sam Fettinger, constable, a special officer of the Law Enforcement League; the Rev. M. S. McMillan, pastor of the Reformed Presbyterian church and an official of the league, and Oliver Watt, a deputy, confiscated about 300 bottles of beer, carted it to the office of A. D. Green, justice of the peace, and filed "blind tiger" charges against officers of the lodge. About a year ago the Moose Club was raided and beer seized, but the club won the case on the ground that the beer was to be served at a special social session and was not really on sale.—*The Indianapolis News*.

"IF I COULD LIVE UP TO IT."

BY PRESIDENT C. A. BLANCHARD,
WHEATON COLLEGE, ILLINOIS.

Many years ago I came into a little county-seat town in Illinois for the purpose of delivering a lecture against secret societies. Arrangements being made, I was sauntering about the town, as was my custom, thinking and praying. In the course of the walk I chanced upon a young man who was a boyhood friend in Galesburg, my native town. It was, of course, a pleasure to meet him and we sat down and entered into conversation.

I was asking about him and his work and found to my surprise that he was in the town for the purpose of fiddling for a dance, which was to occur that evening. Dancing was not one of the accomplishments of most of my friends and I was surprised, and having been raised a Puritan in regard to this and like things, I was sorry.

I found, in talking with him, that, as is so frequently the case, dancing was associated with drink and that he was really to be pitied because of his felt disappointment with himself.

Finally, during our conversation he said to me, "I suppose you are going to give us Masons fits to-night." I said to him, Why, are you a Mason? He said, "Yes." I said, How many degrees have you taken? He replied, "Three." I said to him, I am not here to give "fits" to anybody. In fact, I am not here to discuss Freemasons at all. I have some things to say about Freemasonry, but nothing to say about Freemasons. He said, You don't think that Masonry is evil, do you? and I replied, Yes, I think that is the trouble with it. He answered, "I do not know anything bad about Masonry. I did not know that anybody objected to Masonry. I think if I could live up to Masonry's teachings I should be all right. I know there are lots of us Masons that are not good men, but I supposed Masonry to be a good thing and that it would make us good if we would allow it do to so."

I cannot tell how many times practically the same thing has been said to me by dear fellows who were illy satisfied with themselves and who were really in their hearts longing after better things.

They are men who have been fairly born, perhaps fairly raised but they have morally slipped. Just as good people as others, they have been left to some follies or sins which have disheartened them and they are puzzled as to what to do. Feeling a need of help they reach out for some organization which is called fraternal. They desire sympathy, not knowing how to obtain that of God, perhaps not knowing that they need it, they reach out for some human dependence and become lodge men.

They listen to the lectures, they go through with the silly and disgusting ceremonies, they see others obligated and starting on their lodge careers, but they still are sad and empty at heart. Speak with them and if they find that you are friendly, so that they are able to confide in you, they will say to you, as this young man did to me, "I am not well off. I do not know exactly what the matter is. I wish that I were different from what I am. If I could live up to the teachings of my order or orders, I think then I would be content and happy."

Thus Satan first ensnares, then offers a fictitious remedy, then plunges into deeper despair and leads his victims to believe that in some way or other if they could have been truer to the false faith which he has offered them, all would be well.

Salvation by Works or Salvation Through Jesus.

Our Association is called Christian because we believe that salvation is through Jesus Christ alone. We believe that salvation from sin is the great need of the human race and that when men are saved from sin they will be saved from sorrow. It is very true that confessed Christians, some of them no doubt persons really born of God, are not happy but this invariably results from a failure in obedience or a failure in trust.

The professed Christian who is unhappy is deceived and not a Christian at all or a backslider; one who has sinned against God and so is out of fellowship, or he is one who, really believing and really obeying, has never risen to an actual faith in the Word of God.

I do not remember who it was but I think John Wesley, who spoke of the duty of being happy. I think there are

comparatively few people who have ever confessed the sin of unhappiness. A man who is not a Christian has, of course, no reason for being happy. He belongs to the world and unless he is converted from the guilt of sin, he is not freed from the curse of sin; he is not freed from the power of sin. Such a man, if he knew the facts as to his situation, would be in terror. His friends, if they knew his situation, would be in terror for him. It is only because Satan blinds the eyes of those who believe not that such men are able to be ignorant of their danger.

The child of God who is in a backslidden state is necessarily miserable. When an heir to the glories of heaven sits among swine, in rags and dirt, hungry and starving, how is he to be happy? Every backslider in the world, if he will tell the truth, will say that he is miserable. Unfortunately some may not understand the reason for their miseries, but the fact of them they will not deny.

The sufferings of good people who obey but do not fully trust are equally evident. One who is saved not only needs to be saved but he needs to believe the facts in the case. Take a man off the deck of a sinking ship, put him into a boat and bring him ashore. Every inch of the way he will be in misery if he does not have confidence in his rescuer. I have no doubt there are many really saved people in this unhappy position. They have believed in Jesus Christ. He has pardoned their sin. He has given them a new nature but in some way Satan has prevented them from triumphing in Christ Jesus. The result is they are afraid, nervous, anxious and miserable. I think it is from persons of this class that Christian Science is largely recruited.

As I have remarked before, so far as my knowledge extends, Christian Science never seeks to save outbreking and evidently lost sinners. It does its work among professors of Christianity, many of whom are possessors of Christianity but people who have not believed the truth concerning their perfect safety and their high calling.

It is so evident as to require no proof, that a man who knows his sins forgiven and his future secure should be joyful.

It is perfectly natural that one who does not know this, who feels the guilt of sin pressing on him, or dread of the future bearing him down, should seek in some way or other to obtain relief. How can it be otherwise? It is also perfectly natural that this person, unless he is grounded in Scripture truth, will imagine, possibly really believe, that if he had done better he would be better. In other words, he looks upon salvation as the result of his own act. He believes that he must earn or buy freedom from the curse of the law, from the dread of the day to come, and since one never can earn salvation from the curse of sin and since one can never, by his own act, make the future secure, it is natural that this poor soul should look about him to see if there is not some way in which he can be helped. In an hour like this the pretensions of some secret society are laid before him.

Like my young friend in Ohio, of whom I recently spoke, some hypocritical preacher or officer of the church will say to him that if he will join some lodge, he will find that for which he is seeking and then he wanders on, failing, stumbling, miserable, wretched, trying to get salvation by "living up" to something or other when all he requires is repentance and faith to make him at once a happy child of God.

It is a tragic thing to see the soul of a man thus bewildered and suffering, bearing his own load as well as he can, when all the while Jesus Christ the great Savior of men is desiring to carry him and his burden too.

The National Christian Association.

The name of our Association is quite right. In our work we, I believe, have failed much in the particular indicated. I know that I have failed in this particular. To show that secret societies are foolish, dangerous, desperately wicked, is very easy, but showing all these things will not bring men out of secret societies.

There is not a sinner in the world who does not know in his rational moments that his sin is his ruin. Of course he knows this. God has so constructed the human soul that it must always approve righteousness, does approve it. The difficulty is to attain righteousness. This is where the failure comes in.

If I were to live my life as a public lecturer again I would not seek less to show men the miseries and follies of lodgism, but I would seek the more to show them the completeness of the remedy that there is in Jesus Christ, the readiness that there is in him to meet all their needs. I thank God that I have not altogether failed in this one thing in the past, but I am sure that I made this one truth far less evident than it should have been and I pray now that in writing and speaking I may never content myself with showing the wickedness of the lodge but may always busy myself even yet more assiduously to show them the fullness that there is in Jesus.

Instant Salvation.

I was one time in a store in Springfield at the close of one of the evening sessions of our State Teachers' Association. I said to the storekeeper, we being alone, Are you a Christian man? He replied, "Yes, I am a Catholic." I said to him, Well, then, perhaps you can tell me how to be saved. I am saved, I believe, but supposing I were not; supposing I were a sinful man and should ask you, a Christian, to tell me how to be saved, what would you tell me to do? "Well," he said, "I would tell you to make confession and do penance." I said, That might be well if I had plenty of time, but supposing I had been the victim of an accident or a disease and had only five minutes to live, suppose my life had been sinful and that I were ashamed and afraid. Afraid to die, and I should say to you, "I want to be saved. Is it possible for me to be saved?" What would you say? He said, "I do not see how you could be saved unless you could make confession and do penance."

I went on with him some while in the conversation to show him how the Word of God said, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9.) I insisted that these Scriptures and others like them did not indicate that I must confess and do penance but that I might be saved at once if I would comply with these conditions.

I went on to the case of the thief on the cross who acknowledged that he was justly crucified and yet he plead for mercy, as he hung by the side of the Savior and received that wonderful promise, "To-day thou shalt be with me in Paradise." Now, I said, if this thief and murderer, hanging on the cross, his life all behind him, nothing before him but the grave into which he would shortly be thrust, if he could receive a promise of this kind, why could not I, even if a great sinner, also be saved instantly, if I would believe?

It is very hard to break through the crust of years of bad training or no training. I have never seen that young man since. I do not know what God did with my testimony, but it was a great joy to be able to give it. The moment a sinner believes, he can be saved. He does not have to wait for anything. God is waiting for him; has been waiting for him and if he will believe in his heart and confess with his mouth, God will save him.

Another Case.

Some years ago one of my students was attending a daily prayer meeting which I used to lead when at the college. One morning she came in and stood for a moment by my desk before the meeting began. She had evidently been anxious for some days. I did not know what it was about but it appeared, as the conversation went on, that it was about her soul's life. I said to her, Miss ——— I never hear you say anything. I do not know where you stand. Where are you in regard to this matter that brings us together? She said, "Why, President, you know I am a Catholic." No, I said, I did not know you were a Catholic. If you are a Catholic perhaps you can tell the difference between Catholics and Protestants. She said, "No, I do not think I can." I said, Then maybe you would like me to tell you the difference, and she said, "Yes, I would be very pleased." I said, The difference is this. The Catholics teach that we receive all good gifts, even salvation, through the death of Jesus Christ, but we need the offices of the priest and the sacraments of the church in order to make it available. Protestants also teach that we receive all good gifts, even eternal life,

only through the death of Jesus Christ but they teach that whenever a sinner is sorry for his sin and cries to God for pardon, through the blood of Jesus Christ, he receives pardon and life eternal then and there, without waiting for the priests or the sacraments or anything. She replied, "Well, that is what I believe." I said, Very well, then you are not a Catholic but in your heart a Protestant, no matter what you profess to be, for Catholicism sends you to the priest, where Protestantism sends you to the Lord Jesus Christ direct.

She passed at once into a most delightful rest of soul during the remaining months that she lived with us here. She seemed always happy and her testimony was always clear and strong to the work which Jesus Christ had done for her on the cross.

I am impressed, as I write these words, with the thought that quite possibly among the several thousands of people who will read this there may be a number who, in lodges or out of them, as the case may be, have never yet attained to a clear faith respecting the ground of their hope. I wish that I might be of service to them. I pray that they may get this clearly in mind, for it is the indispensable condition, not of salvation but of peace and victory. There are those who are saved but as by fire and without ever knowing the joy of abounding salvation.

All the words of Jesus are significant. He did not simply say, "I am come that ye might have life." That would be a great thing and a reason for never ceasing thanksgiving, but he said, "and that ye might have it more abundantly."

I am urging all my dear people who read these words to lay hold on the life abundant. Not to be satisfied with life, even if they possess it, but to reach out for the life abundant which God has put within their reach.

A Well of Water Springing Up Into Everlasting Life.

We have in this expression the same blessed truth which I am trying to enforce. "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John

4:6.) What a marvelous figure this is. What a joyful life it symbolizes to us. No matter where one is, no matter in what desert place he dwells or walks, here he is given a well of water springing up, no labor of drawing but springing up into everlasting life. It is a marvel that we who teach the Christian faith have so slowly apprehended and so imperfectly imparted this blessed knowledge to men.

In this world of ours are millions of lodge men trying to draw water and finding none, dropping a bucket ceaselessly into an empty cistern, that never can hold water; finally in despair going their way; saying little or nothing to anyone; wondering whether any one else has succeeded any better than they have; trying to "live up" to a few fag ends of moral teaching given by men who, like themselves—base and ignoble, slaves of sin, yet promising life to other folk—poor victims in cities and towns and country homes, overcome by their sins; never arriving at any victorious living; never arriving at any comfort in living; always conscious of moral failure and yet trying to "live up" to something or other so that they can be saved.

Jesus Christ the Only Savior of Men.

This is the foundation of our faith. This is the flag under which we march. This is the teaching which we are commanded to give to the world and this is the teaching that the world, receiving, will be saved. Those who reject it will be condemned; are condemned already and will live on in condemnation until they drop into the lake of fire, which is the second death.

How many parents there are who will read these words who need the salvation of Jesus Christ, if not for themselves, for their children; how many wives who need the salvation of Christ, if not for themselves, for their husbands; how many friends, who need the salvation of Jesus Christ, if not for themselves, for their friends. And all the while the great heart of God yearns over the world, loving even the people that nailed Jesus Christ to the cross and hung him up between the heavens and the earth to die; loving even them and all like them; not willing that any should perish; desiring that all should come to

him and live. Is it not a heartbreaking situation and ought we not to repent and believe and testify and pray as we have never repented, believed, testified and prayed before?

The Lord grant his blessing to you every one. My heart goes out to you, though many of your faces I have never seen, many of your names I do not know, many of your voices I would not recognize if even now they were sounding in my ears. You are all the creation of God, I trust the children of God by faith through his son Jesus Christ. Not saved because you have done well; not saved because you are going to do well, but saved because you have believed on Jesus Christ. Not saved for yourselves alone; not saved that you may be happy or comfortable or anything of the kind but saved that you may be saviors of others; that you may hold faithful to the Word of Life for dying, needy men. Shall not this be the happy service of many a one who reads these words, to teach men everywhere that they do not have to "live up" but they have to "believe" in order to receive eternal life?

THE CHINA INLAND MISSION.

The Bible and Missionary Conference held at Niagara-on-the-Lake Ontario, last June, marked the Jubilee of the China Inland Mission.

The blessing of God was manifest and those present were agreed in the decision that another Conference should be held this year. Tuesday, June 20th, through Sunday, June 25th, are the dates fixed upon.

The speakers will include well known Bible teachers, and also several returned missionaries from China.

We offer a cordial welcome to all the Lord's people, and invite their interest in bringing others with them and in praying for God's preparation and full blessing upon our gathering together.

A postal card inquiry addressed to the Secretary, China Inland Mission, either at 64 W. Chelton Ave., Germantown, Philadelphia, Pa., or 507 Church St., Toronto, Can., will be replied to with particulars as to routes, hotels, etc.

Hanlontown, Ia., Jan. 5, 1916.

I am in full sympathy with your work. I think the CYNOSURE is one of the best magazines published. I have taken it nearly all the time of its life. I bid you Godspeed in the good work.

H. H. SHIELDS.

ARMENIA'S CALL.

There is no record in human history that, for inhuman brutality, can equal the terrible, the tragic story of Armenian persecution at the hands of the Turks. Men tortured until death relieves them, women and girls outraged and brutally killed, little children dying from hunger, from persecution and exposure; these are the facts that go to make the story.

Never since the world began has there been such a reign of torture and of butchery as that to which the Ottoman hordes have subjected this helpless and unoffending nation. It is a scheme planned by high and skilled ability and carried out by low brutality. Nor has the scheme failed of its intention; where a year ago there were 2,000,000 Armenians in Turkey, at least 1,000,000 have been slain, driven from the country, forced into Islam, perished on the way to exile, or have been deported.

These helpless sufferers, men, women and children, are scattered in all directions; they are hungry, naked and homeless. There never was greater need of relief—immediate relief. It is a matter of record that 10,000 Armenians in Persia lived for one month on \$10,000. Think of it—a human being living for one month on one dollar!

Five dollars will feed five of these starving people enough to keep them alive one month.

Contributions should be sent to American Committee for Armenian and Syrian Relief, 70 Fifth Ave., New York City, or, care Harry A. Wheeler, Treasurer, Union Trust Co., Chicago, Ill.

LABOR DISCREDITS LIQUOR.

It is said that organizer Brown of the International Union of Machinists in an appeal to the thousands of his order now on strike in the city of Syracuse, says:

"Turn on the cold water faucet. Put a locknut on it and keep it turned on while this movement is in progress. One of our aims must be to show that a well organized body of men like ours can conduct a strike without violating any city ordinance or state or national law.

"Keep away from the saloons and there will be no trouble that will reflect discredit upon us. I am not talking prohibition, but it is well known that liquor at such times as this has been the cause of most of the violence in the history of this country."

METHODISTS AND UNION LABOR.**Would Unionize Publishing Plants.**

The outburst on the labor question at the main session of the Methodist General Conference to-day followed a report of the committee on social service. Sections in the report referring to community service of the church, bad housing conditions, prison reform, recreation, living wages, unequal distribution of wealth, overwork and industrial democracy were adopted without debate.

The last section, referring to collective bargaining between employers and employes and a preferential shop, caused the turmoil. To adopt it meant the unionizing of the shops of the Methodist Book Concern, employing in Cincinnati and Chicago about 1,100 persons, according to the opponents.

John M. Killits, a federal judge of Toledo, Ohio, opened the debate to-day, when he made a motion to have six paragraphs of the report stricken out.

Frank A. Arter of Ohio took up Killits' side.

"It is time for us to go slow when we are asked to tie ourselves with the union men, who commit murder, theft and burglary," Arter declared.

"Mr. Chairman, Mr. Chairman, I object," were shouts that came from a dozen throats.

"A point of order," shouted former Governor Albert J. Wallace of California, who gained recognition.

"I protest that that is no language to use from a Methodist platform; he charges a large class of men with crime."

"The chair rules that the language was unfortunate," said Bishop Lewis.

Judge Killits sprang to his feet.

"This is the beginning of an attempt to commit the Methodist church to union labor," he said. "Do you know what it means to have a preferential shop? In organized labor parlance, a preferential shop means the ultimate attainment of a closed shop. That policy we ought not to consent to, representing as we do the humblest worker in our church.

"If you adopt this preferential shop policy, understand that your foreman in your shops must be a union man, and that he and not your agents will hire your men. The plan is dangerous and un-Methodistic in its consequences. A representative body like a court or a church cannot take this step."

Dr. Harry F. Ward, head of the Methodist Social Service Federation of the Rock River conference, made an address in favor of the retention of the paragraphs and was frequently interrupted by applause.

Twenty million persons are connected with organized labor. What you do will hinder or help the advancement of the gospel in that group, the greatest unevangelized group in the world. The only way to cure the ills of organized labor is to strengthen the hands of the Christian labor leaders.—*Chicago Herald*, May 13, 1916.

How can a church of Christ unquali-

fiedly endorse labor unions as they exist to-day? Violence and bloodshed have characterized the history of unionism until this very hour and there does not seem to be any movement on the part of unions to suppress their own violations of law, but rather, almost without exception, union men will excuse and approve the crimes of their co-unionists. Remember how the union men the nation over contributed to the defence of those infamous fiends, the McNamaras, paid by the unions to murder other laboring men. The leaders involved in many of the union troubles, according to the daily press, are almost invariably former "gun men," some of whom have served time in the penitentiary for their crimes, and after their release they became officers of their respective unions—a reward for former services. The leaders of the Methodist church know these facts. They also know that those in control of the unions are not "Christian labor leaders" who are seeking the aid of the Christian church.

What does the Methodist church expect to accomplish by unqualifiedly endorsing labor unions? Certainly not to put an end to labor outrages; that is not to be hoped for. It is rather a clumsy attempt to capture a great organization for Methodism.

It is the duty of the church to approve righteousness and condemn sin. Every Christian approves the right of laborers to collective bargaining and co-operative service, but no Christian has a right to approve, without qualification, Unionism as it stands to-day, and the Methodist church will suffer if it is successful in drawing into its membership great bodies of this class of people. How much greater influence Methodism as a Christian church would have on Unionism if she were to demand that Unionism come to her with hands cleansed from its crimes against employers and non-union laborers who have an equal right with them to bargain with each other.

Uniontown, Pa., Jan. 11, 1916

The CYNOSURE is great. I enjoy reading it very much.

MILES E. PRITTS

RULERS WHO ARE MASONS.

Monarchs Show Growing Reluctance to Keep Active Connection With Craft.

[Last month we published an article by "Ex-Attache," on Political Freemasonry. The following article, also by "Ex-Attache," is from the *New York Tribune Weekly Review* of July 9, 1904, and throws side lights on the political power of Masonry. The subheads are ours.]

Three monarchs—namely, Edward VII, the Kaiser and King Oscar—belong to the craft, and in each instance they have, since their accession to the throne, ceased to be active members and have severed their connection with the lodges to which they belonged, finding the obligations of sovereignty incompatible with those of the brotherhood. Thus, during the last year of Queen Victoria's reign, the discovery that an atheistic Masonic lodge, known as the Hiram Lodge, had been constituted in London under a charter from the Grand Orient of France, compelled the then Prince of Wales, in his capacity as Grand Master of the English Rite, to issue a somewhat violently worded decree directed against French Masons, denouncing them as beyond the Masonic pale, and prohibiting British members of the order from holding any Masonic intercourse with them. True, it was in keeping with the attitude assumed by the Grand Lodge of England in 1877, when the Grand Orient of France banished, so to speak, the Almighty from its lodges, excluding in the most rigorous fashion from its ceremonies all acknowledgement of or reference to the Grand Architect of the Universe. But in view of the role played by Masonry in the political life of France, where most of the leading statesmen, from the President of the republic and the Premier downward, are members of the craft, it was, to say the least, awkward, and it is easy to see that if circumstances were to arise necessitating the issue of another such attack upon French Masons by the English Grand Lodge, the connection of King Edward with the latter would not merely endow the manifesto with an official and international character, but would be calculated to impair the friendly relations between the two governments.

This danger was brought home to the

King within a few weeks after his accession, for among the earliest petitions which he received after becoming King was an appeal signed, not only by a large number of Turkish Free Masons, but likewise by thousands of other members of the craft, calling upon him to use his influence to secure the freedom of a brother Mason, ex-Sultan Murad, who "for the last quarter of a century has been imprisoned at Constantinople on the pretext of a mental malady" by his younger brother, the present ruler of the Ottoman Empire. It was, perhaps, fortunate that a few days before this petition reached its destination Edward had surrendered the Grand Mastership of the order in England to his brother, the Duke of Connaught, since otherwise his Masonic obligations would have forced him to take some steps in behalf of Murad which might have clashed with the political interest of his kingdom.

Napoleon III Caught in Masonic Trap.

Emperor William, on succeeding to the throne, with the object of avoiding just such quandaries as these, hastened to sever his connection with the craft, nominating his cousin and brother-in-law, Prince Frederick Leopold, to the Grand Mastership, while King Oscar of Sweden showed similar prudence. Napoleon III, however, neglected to take this precaution when he became Emperor of the French, and it was owing to his Masonic obligations that he gave such powerful support to the United Italy party south of the Alps, in defiance of French interests. For it is hardly necessary to point out that it was to the advantage of France that Italy should remain divided up into a number of petty sovereignties, instead of constituting one united kingdom that would necessarily become a menace and a danger to France. Napoleon was a Mason of the Italian Rite, and he had joined the order in his youth, while living in Italy, and at a moment when the Italian lodges were the life and soul of the movement in favor of the unification of Italy, with Rome as its capital. When he ascended the throne of France he found it convenient to forget his obligations. But Mazzini, who was one of the principal dignitaries of the Grand Orient of Italy, and other influential Italian Masons lost

no time in reminding him of his solemn pledges, giving him to understand that the enmity of the craft, and even punishment in the shape of death, would inevitably overtake him unless he lived up to his promises. Not merely threats, but bona fide attempts upon his life, began to follow one upon another with startling rapidity, until in 1859 he, to the dismay of all his most sensible counsellors and friends, embarked France in a costly and wholly unnecessary war with Austria, for the purpose of driving her out of Lombardy and of uniting the latter, as well as the Grand Duchy of Tuscany, the Duchy of Parma and a number of other petty sovereignties of the Peninsula, to what was then known as the Kingdom of Sardina. He likewise gave very material support to the movement which resulted in the overthrow of the Kingdom of Naples and its absorption by what is now the Kingdom of Italy. Napoleon's Masonic friends demanded that he should help them to secure possession of Rome. But he realized that his subjects would not tolerate his taking part as sovereign of France in any movement that had for its object the overthrow of the temporal sovereignty of the Pope, and that he would risk revolution and the loss of his throne if he continued any longer to yield to the demands of his Italian fellow Masons. It was then that he caused his cousin, Prince Murat, to become Grand Master of the French Free Masons, and proclaimed his intention of protecting the craft in France in order thoroughly to make it clear, both in his own dominions and in Italy, that he had ceased to be a Mason or to be bound by his obligations as such, although he would remain a friend of the craft. And in order to give a token of his good will to the latter he issued a decree, bearing the date of 1862, legally recognizing and authorizing the existence of the Order of Free Masons in France. It is an irony of fate that this very fraternity should have become one of the chief factors in bringing about his downfall, and have constituted one of the chief obstacles to any monarchical restoration in France.

(To be concluded.)

NON-PAYMENT OF DUES.

You have given your solemn promise—witnessed by God and men—that you will not wrong your lodge to the value of anything.

Can you keep this promise if you allow your name to be dropped from the roll of your lodge because you owe it one year's dues? Can you allow your name to be dropped from the roll of your lodge without committing yourself to an absolute falsehood?

You have had a year's protection of your lodge, and the great Order of Odd-Fellowship; can you sneak out owing your lodge for this protection and be an honest man?

Before you finally decide to "slide out" by such a route get your Bible—or use the one in your lodge room—and read the story about the man and woman who undertook to tell God a falsehood to save paying their share of the tax.

If you are really not able to pay your dues, be manly and tell your brothers that you cannot pay them; and if you are telling the truth they will know it, and there is not a lodge in the jurisdiction that will not cheerfully pay the dues of such a brother. But, if you are tempted to tell a falsehood about it just to save yourself the money, read and reread the story of Ananias and Sapphira; and remember that you are dealing with the same Jehovah whom they endeavored to deceive. If you do not think you are getting the worth of your money out of Odd-Fellowship, or if for any reason you want to quit the Order, be manly enough to remember your obligations, and be honest enough to pay for the year's protection you have already had and go out of the Order in a clean, legal, gentlemanly manner—don't sneak out by the Non-Payment of Dues Route.—*Odd-Fellows' News*, and reprinted in *Odd-Fellows' Herald*, Springfield, Ill., May 1, 1916.

If the editor of the *Odd-Fellows' News* would take his own advice and read the story for himself he would discover that Ananias and Sapphira were not paying a "tax"; they were making a free will offering to God. What a cheap attempt this is to drag in the Bible, Ananias, Sapphira, and Jehovah and use them as a collection agency for the Odd-Fellows' order!

John Quincy Adams — Sixth President United States

[The following is the concluding portion of Mr. Adams' letter of August 22d, 1831, to the *Boston Press*, republished in part in the May, 1916, CYNOSURE.]

The use of the name of Washington to give an odor of sanctity to the institution as it *now* stands exposed to the world is, in my opinion, as unwarrantable as that of my father's name. On the mortal side of human existence there is no name for which I entertain a veneration more profound than for that of Washington. But he was never called to consider the Masonic order in the light in which it must now be viewed. If he had been, we have a pledge of what his conduct would have been far more authoritative than the mere fact of his having been a Mason can be in favor of the brotherhood.*

*Treating of the order of the Cincinnati,—a secret society composed of soldiers of the Revolution,—Mr. Jefferson says: "The uneasiness excited by this institution had very early caught the notice of General Washington. Still recollecting all the purity of the motives which gave it birth, he became sensible that it might produce political evils, which the warmth of those motives had masked. Add to this, that it was disapproved by the mass of citizens of the Union. This alone was reason strong enough in a country where the will of the majority is the law, and ought to be the law. He saw that the objects of the institution were too light to be opposed to considerations as serious as these; and that it was become necessary to annihilate it absolutely. On this, therefore, he was decided. The first annual meeting at Philadelphia was now at hand. He went to that, determined to exert all his influence for its suppression. He proposed it to his fellow-officers, and urged it with all his powers. It met an opposition which was observed to cloud his face with an anxiety that the most distressful scenes of the war scarcely ever produced. It was canvassed for seven days, and, at length, it was no more a doubt what would be its ultimate fate. The order was on the point of receiving its annihilation by the vote of a great majority of its members." (Jefferson's Works, Vol. 1, page 418.) Owing to the influence of French envoys,—who were greatly tinctured with infidelity, and filled with the spirit of Red Republicanism,—the society, contrary to the ardent wish of Washington, did not disband; but it *was* modified. Mr. Jefferson's conclusive reasons for disapproval of such institutions are given in the succeeding pages of his works, and they are mostly equally applicable to all other secret orders.

If you wish to know what the pledge is, please to consult the recently pub-

lished writings of Thomas Jefferson, vol. I., from page 416 to 422; and especially the paragraph beginning at the middle of page 418. I would earnestly recommend the perusal and meditation of the whole passage to all virtuous and conscientious Masons, of whom I know there are great numbers. If they wish to draw precepts for their own conduct from the example and principles of Washington, or from the deliberate and anxious opinions and solicitude of Jefferson, they will find in those pages lessons of duty for themselves which they might consider it as presumption in me to offer them. The application of the principles in a case not identically the same, but in every essential point of argument similar, and in many respects from a weaker to a much stronger basis, I would leave to their own discretion, though first divested of its passions. It is, in my opinion, an unanswerable demonstration of the *duty* of every Mason in the United States at this day.

I never heard and do not believe that the Rev. Dr. Bently ever delivered or published a sermon censuring my father for anything he had ever said upon the subject of Masonry.

The electoral vote of Massachusetts in 1801 *was* unanimous for my father.

You are at liberty to make what use of this letter you please, giving notice if you publish it that it is an answer to a letter of inquiry received by me.

I am, very respectfully, sir, Your obedient servant,

JOHN QUINCY ADAMS.

BEREA COLLEGE.

Berea College, down in the Kentucky Mountains, has discovered something new. The Southern states, eight of them, have each "a mountain back yard," and these bunched together constitute a region larger than New England, and more isolated than the Scotch highlands.

The striking thing is that Berea finds these feudsmen and moonshiners not at all degenerates, but simply a people isolated and belated. As they live and think, so lived and thought our ancestors in colonial times.

The Berea Quarterly for April tells of the various educational adaptations which have been devised to help these "Abe Lincoln sort of folks" catch up with their neighbors in

more favored places. There are 3,000,000 of them and it is no small undertaking. Berea has large numbers of students from five of these eight states, and as the writer puts it—"It is our task to help the mountain communities take in one generation, those steps of progress which have occupied four or five generations in the more favored parts of the country. With large companies of students from five of the eight mountain states we have right on our own campus a perpetual conference over conditions, needs, methods and results. This gathering of students from different states promotes comparison, and makes Berea a cradle of mountain patriotism. We expect to help the mountains chiefly through their own children. If we can take care of young Lincoln and his sister now, they will take the mountain problem off our hands in the next generation!"

CHRISTIAN VS. LODGE BURIAL.

A Lutheran pastor should refuse the request to officiate at the burial of an unbeliever also because such a request is in itself unreasonable. Why should the Christian church, through the presence of the Christian pastor who represents it, accord Christian honors to a man who not only was not a member of the church, but despised the church and her ministry?

A military funeral, with all the honors of the army or navy, is accorded only to the soldier; if such a funeral were requested for a civilian, it would be denied as improper; as unreasonable. Is the church of Jesus Christ less than the army or navy, and are the rites and honors which she bestows to her departed members less sacred than those which a country shows those who had enlisted for her protection and defense?

No secret society or fraternal organization will bury such as did not belong to it; for what reason, then, should the church of Jesus Christ be expected to bury those who did not only not belong to the church, but refused to be known as her members? Having despised the church while they were living, why should the honors of the church be shown them when dead? The request made to a Christian pastor to bury an unbeliever is an unreasonable one, and for this reason also the Christian pastor should refuse it and act according to the principle: A Christian burial for Christians only.—Rev. O. C. Kreinheder, in *Lutheran Herald*, April 20, 1916.

Editorial.

A GREAT DEBATE.

Rev. J. L. Bebee, Freemason and pastor, challenges Rev. F. E. Allen, President, Nebraska Christian Association, and also a pastor, to a debate on the lodge question. Do not miss what is said about it in this number. We will print an article from Rev. B. F. Hester, of Burr Oak, Kansas, who was in attendance, in our July number. The local press of the city where the debate took place is lodge controlled and hence, on the whole, a very one-sided report of the debate was given. The editor of the *Webster County Argus* says editorially: "As a matter of entertainment, the debate was a great success, but many of those who attended it are extremely doubtful as to whether, as a whole, its results were good." The majority of the audience were said to be lodge men, and we may rest assured that if Rev. Mr. Bebee had not found more than his match in Rev. Mr. Allen there would have been no "doubts."

NOTHING POLITICAL.

The rigid exclusion of politics from secret societies is impressively demonstrated in the March issue of the *Woodmen News*, an organ of the W. O. W., published in Omaha, Nebraska. Three portraits are shown in separate places, where they are accompanied by the following matter, displayed in advertising type and style:

"Sov. Frank C. Best, republican candidate for county commissioner (5th district—5th, 6th, 9th and 12th wards, and East Omaha precinct). Second term. Member of Alpha Camp, No. 1. Has a good record. Vote for him."

"Vote for Sovereign Sam K. Greenleaf, chief clerk, county and city treasurer's office. Republican candidate for county clerk."

"Vote for Sovereign I. L. Beisel, republican candidate for county treasurer. Thirty years in Omaha. Twenty years deputy treasurer. Primaries, April 18th, 1916."

In an editorial, the April number of the *Woodmen News* announces that

"The large number of political advertisements in this issue of the *Woodmen News* should serve as a reminder to the readers of this paper that the primaries are close at hand. They should not merely peruse the announcements of the various candidates for office, but also cast their vote for the later on April 18. Every Woodman should consider it *his special duty* to indicate his preference for those candidates at the primaries who are either affiliated with us or believe in the principles of fraternal insurance. As the majority of those aspiring to nomination and election are members of our society and several of them have proven their efficiency as public officials in the past as well as in the present, they undoubtedly deserve the active support of the entire membership in Greater Omaha."

CHARACTERISTICALLY MASONIC.

One is reminded of the readiness with which the order can produce an apron Washington wore, a chair he presided in, or almost anything "While you wait," by the offer of evident proof mentioned in the following extract from the Life of John Quincy Adams. It begins on page 209 of that volume in the "Statesman Series" of the Riverside Press. The reader will enjoy the incident if he is familiar with a terrific arraignment of the order by "The Old Man Eloquent."

His biographer says: "Few men in public life have been subjected to trials of temper so severe as vexed Mr. Adams during his presidential term. To play an intensely exciting game strictly in accordance with rigid moral rules of the player's own arbitrary enforcement, which are utterly repudiated by a less scrupulous antagonist, can hardly tend to promote contentment and amiability. Neither are slanders and falsehoods mollifying applications to a statesman inspired with an upright and noble ambition. Mr. Adams bore such assaults, ranging from the charge of having corruptly bought the presidency down to that of being a Freemason, with such grim stoicism as he could command. The disappearance and probable assassination of Morgan at this time led to a strong feeling throughout the country against Freemasonry, and the Jackson men at once

proclaimed abroad that Adams was one of the brotherhood, and offered, if he should deny it, to produce the records of the lodge to which he belonged. The allegation was false; he was not a Mason, and his friends urged him to say so publicly; but he replied bitterly that his denial would probably at once be met by a complete set of forged records of a fictitious lodge, and the people would not know whom to believe."

"THIS CREEPING HORROR."

We cull the following short extracts from an extended article credited to the *Odd-Fellow Herald*, to which it was originally contributed. The writer speaks of backsliders from Odd-Fellowship, and explains that the term backslide is not "exclusive to" what he names the religious realm. He says: "During the year 1914 there were received into the lodges of Illinois, by initiation, card and reinstatement, 8,953 members. But within the same period there were dropped from membership, by card, resignation, suspension, non-payment of dues, expulsion and death, 6,422." Counting out withdrawal cards, which could be used in joining elsewhere, and deaths, "The remainder of dropped members, totaling the unsightly number of 4,271, might, to a minimum of margin, have been saved to the order. These 4,271 are backsliders from the order." . . . "Last year only 672 were reinstated." . . . "The backsliding habit is altogether too prevalent, and is growing instead of shrinking. Last year it was necessary for Illinois to secure 4,271 new members, merely to hold our own. We had to secure these before we could count one for gain. Brethren, if we do not seek to assimilate our members as we secure them, this creeping horror, the backslider, will, in the end, defeat us—will eat us up."

"SISTER FRATERNITIES."

When the editor of a secret society paper is so much disturbed in mind, he ought to be excused for mixed expressions such as the one which has provided us with an amusing heading for for this attempt to show what else he tried to say. He probably would not go so far as to call the members "sissies," never-

theless he rather broadly intimates that they are a flock of geese or gulls. This is the way he breaks forth at the beginning: "Some of our sister fraternities keep talking about adequate rates, through their official organs. 'Adequate rates,' analyzed, is absolutely a foolish if not a crazy idea, that has sprung into existence of the old line insurance company emissaries in the national congresses of fraternal orders, and taken up by some of the leaders of fraternal orders without thinking what it meant." A little later he asserts that "The biggest asset which fraternal orders have is the right to make as many assessments as necessary to pay their death losses." Passing by other items included in the attack, we note the preference given to numerous assessments over adequate rates, and ask why it is not better to collect through all the years of life an average rate that is adequate to support the claim until death, instead of collecting an amount which will become too small after the first few years, and collecting it oftener as age advances with its increasing death losses? Fraternal insurance has the distinctive peculiarity of failing to make its premiums smaller, in effect, for old people. On the other hand, it is the only kind that demands money either in larger payments or else in more frequent payments, while its patrons grow old and infirm. What difference does it make to an old man whether he pays just as many times in the year, doubling each payment, or makes the same payment twice as often? "Small odds 'twixt tweedle dum and tweedle dee."

THE CONSTITUTION DEFINES TREASON.

Having already sworn in every degree from the third to conceal every personal secret except murder and treason, in the seventh degree a Mason renews the oath, removing the two exceptions. Many who participated in the rebellion must have taken this oath in the South, where Masonry survived the results of the Morgan exposure, which was made destructive of lodges in the North. Treason has always been treated with severity by national governments, yet has not been uniformly defined nor identically punished.

It should not be lightly or loosely mentioned, nor should its name be misapplied to every case of disloyalty. Taking these five oaths may conflict with true loyalty, and it may lead to actual treason, yet the act itself is not in the legal sense treasonable. Even assassination of a president has never been punished as treason. Loose and misdirected charges are perilous because the crime is serious, and because the accuser, if brought to book, is liable to fail of making good his own defense.

The constitution provides only two ways in which conviction for treason can be attained: confession, which is valid only when made in "open court"; and testimony, given by not less than two witnesses, who must both testify to the very same "overt act." The nature of that overt act is clearly specified in the constitutional definition of treason: it may consist in "levying war" against the United States; or it may take the form of "adhering to their enemies, giving them aid and comfort." That nothing else shall be accounted treason could not be more clearly indicated. "Treason against the United States shall consist only in" one of these specified actions. Of course, levying war involves organized and armed rebellion. Enemies, as contemplated in this definition, are no other than outside nations which have already declared war or begun to wage war against this nation. It follows, that no felony committed in time of peace can receive the name or punishment of treason. It must be classified under some other designation, for treason can be committed only during a period of war. The gravity of such a crime, and the severity of its punishment, should guard against unwarranted employment of its name.

HELP! HELP!

Carl von Bardi, a forger, is indicted for passing a bogus \$3,600 check. The *Chicago Herald* of May 13, 1916, says that Von Bardi was known in Swedish-American circles in Chicago and Rockford, Illinois, under various aliases, and was initiated at Rockford into the Masonic and Odd-Fellow lodges.

Wake up, Masons and Odd-Fellows! Rally to the defense of your lodge broth-

er. He has not broken your codes. His offense is only against the laws of the land.

EXPRESSIONS OF IMPRESSIONS.

A communication filling exactly a column of a leading secret society organ is signed, "Sidney Love, N. C. Odd Fellow," and headed, "Impressions from a New Member." The two characterizations suggest the question whether "N. C." stands for Newly Caught. "The gentleman who," as he says, "requested me to become a member told of the three cardinal points, Friendship, Love, and Truth." Charmed by these encouraging words, and fascinated by the "men of character" who had already joined, he went confidently into the cave within whose mysterious depths friendship, love, and truth lay hidden. Among resulting "expressions from" this new member, we copy the following as throwing light on the way some men feel while they are initiated:

"To say that I understood what was going on would be folly. I was in the care and keeping of another. Only once, during that great, impressive ritual, could I understand the meaning of all this solemnity. My mind was entranced. My thoughts were turned heavenward; and the voice of that young man who long ago felt the sheltering wings of the orphanage, but who to-day is a credit to the city he lives in, sounded like that of the great eternal God's messenger, telling me that life will come to a close."

Any of our readers who are interested to know what the man who is a credit to the city said to him when he gave him the startling information that life will come to a close (information of which he would have been destitute if he had not been entranced by initiation) can read it in "Revised Odd-Fellowship" in the Initiatory degree. The candidate, having been led about blindfolded and in "the care and keeping of another," suddenly felt the hoodwink pulled off and found himself standing before a coffin, which appeared to contain the dead. "My friend," said his conductor, "that gloomy monitor is but an emblem of what you are sure to be and what you may soon become." The Right Scene Supporter added the information—unknown save to the initiated—that

"Death is in the world, and the spoiler is among the works of the Almighty. All that is born must die."

MISS JOANNA P. MOORE.

Miss Joanna P. Moore, 83 years of age and for more than fifty years a Baptist missionary among the negroes, who died Sunday in Selma, Ala., is said by officials of the Woman's American Baptist Home Missionary Society of Chicago to have been the most widely known missionary worker among the colored people in the South.

She began her work in 1863. She edited a paper which had a paid circulation of 16,000 and is the author of many books and pamphlets. A few years ago she retired and has since been cared for by the society. She was born in Clarion county, Pa., Sept. 26, 1832.

She was buried in Nashville, Tenn., which was the center of her activities for many years.

Lizzie Woods Roberson writes: "We colored women of the South lost our dearest friend on earth, Miss J. P. Moore, for we did not know how to serve the Lord until he sent that blessed woman to show us the way. If she looks over the ramparts of heaven she will see her child (that is what she called me) going from house to house telling the beautiful story of Jesus' love. I loved her like a mother. My heart is nearly broken but I know the Judge of all the earth does right."

BOOK NOTICE.

Our Palace Wonderful, or Man's Place in Visible Creation, by Rev. F. A. Houck. This attractive book aims to give the reader some idea of the palatial home prepared for us by a loving and bounteous hand. Chapter I—Refutation of Erroneous Theories on the Origin of Our Palace Wonderful. Chapter II—The Mineral Kingdom Postulates a Creator. Chapter III—The Vegetable Kingdom Reflects the Wisdom of the Creator. Chapter IV—Man, the Sovereign Tenant of the Palace Wonderful, Is the Sole Conscious Beneficiary of the Creator's Goodness and Magnanimity. Chapter V—The Study of Visible Creation Begets the Love of Man as Well as the Love of God. The book is written from the Catholic standpoint. It is a 12 mo. of 173 pages and contains eleven full page photoengravings and three double page plates in colors. Price \$1.00 per copy. Postage 10 cts. Can be purchased from Hansen & Sons, Chicago.

News of Our Work.

THE NEBRASKA DEBATE.

The question: "Resolved, That modern secret societies are a moral, religious and social benefit to mankind," was debated for two evenings in Red Cloud, Nebraska, on May 4th and 5th. The affirmative was upheld by Rev. J. L. Beebe, pastor of a United Church of Red Cloud, the negative by Rev. F. E. Allen, pastor of the Reformed Presbyterian Church of Superior, Nebraska, and President of the Nebraska Christian Association.

The stenographers of the lodges have a full report. We are making an effort to secure a copy, but it is very doubtful if the lodges ever have it written up and published, though they doubtless would do so if it had been as favorable to them as they had hoped. The debate was proposed by Rev. Mr. Beebe, who urged it on behalf of the lodges of Red Cloud.

Rev. Mr. Allen's Report.

Superior, Nebraska, May 10, 1916.

The Field Agent of the National Christian Association, Rev. Mead A. Kelsey, recently visited a number of towns in the vicinity of Superior, Nebraska, as he was advertising the conference which was to be held here, and distributed antisecret literature in each of these towns. He had special opportunity to reach the people of Red Cloud, as they were holding revival services at that time. He stood at the door as the people were leaving and handed out tracts. Rev. J. L. Beebe secured some of this literature and wrote me that he supposed we were sincere in our opposition to secret societies, and, if so, we ought to be willing to have our opposition scrutinized before the world. He asked us to select a debater to meet him in joint debate to discuss the subject in Red Cloud. The writer was urged to take the matter up with Rev. Mr. Beebe, and did so.

I believe that the Lord answers prayer, that he aids those who fear and serve him, and that he will not permit his name to be dishonored without a manifestation of his displeasure. The Lord gave me strength for the work, both in

preparation and speaking, and it seemed to some, at least, that my adversary was confounded.

There were a number of sympathizers in the audience whose radiant faces were a great aid to me during the debate. It was apparent that the larger number present were friends of the lodge, and for that reason those who were for us were the more noticeable and helpful. Members of the Church of Brethren of Red Cloud took a decided interest in the discussion, as did also some of the Wesleyan Methodists from more distant points. When men drive thirty miles to hear a debate, as some of the Wesleyan brethren did, one knows that they are really in earnest about the subject, and the speaker *feels* that they at least appreciate his efforts to present the truth.

My proofs for most of the statements which I made as to the falsity of the religion of the lodge; the manner in which they dishonor Christ and mutilate the Bible; the religious symbols and ceremonies which are a false imitation of the true religion; the inhumanity and disgracefulness of some of their initiations, and the immorality of their oaths were taken almost entirely from their own acknowledged authorities, and hence my statements could not be successfully denied. For instance, the *Masonic Voice-Review* (a monthly magazine of Chicago, one of the oldest and best of the Masonic publications) recommends the Macoy Publishing and Masonic Supply Co. of New York. I wrote to this company asking about the Masonic cipher codes, particularly about "Ecce Orienti" and "King Solomon" (the secret work of the first three Masonic degrees), and received a letter from them saying that "King Solomon" was the very latest for the Nebraska jurisdiction, and stating that they could furnish it to me. Thus I had acknowledged Masonic authority recommending the latest cipher code, "King Solomon," and from this I read. I had also a letter from Redding and Co., another Masonic publishing house, stating that they had a special edition of "Ecce Orienti" for this jurisdiction, which book I also had. If they had denied these cipher codes they would have had to admit that they are guilty of open deception in their magazines

and through their publishing houses. I told my audience that there is practically no difference between "Ecce Orienti" and "King Solomon" in the published statement of the Masonic oaths; and that I could read from either, but since "King Solomon" had been especially recommended by their own authorities, I would read from it. Rev. Mr. Beebe did not attempt to deny the authenticity of these cipher codes or the statements of the oaths as read.

With reference to their criminality in prohibition Kansas I had such undeniable proof as a copy of the federal record of special taxpayers of Kansas, showing that at least 17 lodges of Kansas had taken out Federal licenses to retail liquor in that dry state, especially the Eagles and Elks and Moose orders. I showed from reports that it is especially difficult to raid these lodges in order to stop the bootlegging, since the officers of the town and county are often members of one or more of them and always give them the tip. When they were raided successfully it was under the direction of the Attorney General of the state, who slipped up on them without any announcement. I had also a report of an investigating committee of Chicago showing that a large per cent of the lodges meet in buildings where the proprietors permit the illegal sale of liquor, and that many of the lodges are engaged in it.

In order to show the disgracefulness of the lodge initiations I had catalogues of lodge paraphernalia put out by their own supply houses: the branding outfits, electric carpets, guillotines, judgment stands, sawmills, tossing blankets, fountain goats (this is a goat which has a hidden fountain which can be operated while the candidate is riding), spanking machines (one of these is said never to fail to explode), altars from which springs a skeleton as the candidate is before it, and electric chairs, are all advertised for use in lodge initiations. The advertisements alone show how debased is the taste which will indulge in such initiatory ceremonies. They also show why candidates are sometimes killed during initiation. Such rough performances must inevitably result at times in serious accidents.

One does not, therefore, need to take the word of seceders or merely go to lodge exposures to get the truth as to the corrupting influences and the false worship of the lodge. The secret lodge is one of the greatest corrupting influences of modern times, both as to morals and religion, therefore every lover of truth and purity of worship ought to be thoroughly posted on this subject, so as to be able to show the evils of the lodge whenever he has an opportunity to do so.

Permit me to give you an illustration or two, in order to show how easily one may answer false arguments: Rev. Mr. Beebe attempted to justify the prayers of the lodge by saying that the name of Christ is not found in the Lord's Prayer. I replied that Christ, though not named, was definitely referred to in the Lord's Prayer. We pray, "forgive us our debts," but there is no forgiveness of sin except through Jesus Christ. Moreover, Mackey explains in his ritualist (p. 56) that the name of Christ has been left out as being too sectarian for the religion of the Masonic lodge.

Again Rev. Mr. Beebe attempted to justify the lodge prayers by saying, "The name of Christ was found in their prayers," and to prove it he read from a book which gave an account of a lodge convention. In reply, I said that he had evidently given us a prayer of the Knights Templar, and I admitted the Knights Templar lodge did permit the name of Christ in their ritual and prayers, that I had so stated in a former argument, but in order to become a Knight Templar one had to build on a foundation of seven degrees of Masonry which excluded Christ.

In another portion of the argument Mr. Beebe attempted to show that the symbolism of the lodge was that of the Bible and that Christ was honored and the Bible expounded in the explanation of these symbols, such as the altar, the stone, etc. I replied by saying that the symbols of Masonry did not necessarily refer to the Bible at all and were never interpreted as symbolizing Christ. Then I proved it by reading a statement from *The Builder* of April, 1916 (a Masonic magazine), which says, "Therefore, whether uttered by Jesus, Buddha or Mohammed, the message of

truth is the same to me. . . . Hence there is, and can be, no sectarianism in Freemasonry, for each may interpret the symbol for himself and all will be right, however they may seem to disagree."

In another argument my opponent claimed that the lodge had shielded the Bible from destructive higher criticism; while many ministers had tried to tear the Bible to pieces, the lodges had stood against this and for the integrity of the Bible. I replied by quoting from Mackey's Ritualist an explanation of the word "Tetragrammaton," supposed to be the Greek term for the Hebrew word Jehovah, in which Mackey says that the communication of the name of Jehovah was first made at the "burning bush" to Moses, but the fact is that the name Jehovah was revealed, according to the second chapter in the Bible, 2,500 years before Moses saw the burning bush. The claim of various lodge writers that the name Jehovah was not known until the time of Moses is the rankest sort of destructive higher criticism.

Rev. J. L. Beebe is counted as one of the best debaters and orators in this part of the state, but sham logic and oratory cannot stand before the truth. The principles of the Word of God and the open life have stood the test of sword and logic through the centuries, and if we are only posted from the viewpoint of Scripture, lodge publications and practice we can put to flight the most valiant and most conceited opponents of light and truth.

(Rev.) F. E. ALLEN.

IOWA, ATTENTION!

The executive committee of the Iowa Christian Association met at Oskaloosa, Iowa, April 26, 1916. Five of the officers were present. It was agreed to hold our next Convention in October. The place has not yet been decided. It is generally agreed that we had a good Convention at Pella last October, and we fully expect to have another as good next fall. In order to have a successful meeting, and do effective work throughout the State, it is essential that every one feel a sense of personal responsibility. Every officer and member of the Association should be alive to the high aim which we have before us. We

stand as children of the light in opposition to the works of darkness. We need the hearty co-operation of all in this great work.

We also need the financial support of all who are in sympathy with the aim of the Association. Several hundred dollars are needed to carry on our State work, as it should be done. We earnestly appeal to our friends in Iowa to help this work by liberal contributions. If moral reforms are worth while, it is worth financial sacrifice to secure them. If we are willing to contribute our means to the overthrow of the drink curse, let us give a liberal support to that cause which is contending against that enemy of home and church and nation, the Secret Lodge System. Our treasurer, Rev. A. H. Brat, Otley, Iowa, will be glad to receive contributions for the help of the work in Iowa.

A. M. MALCOLM, President, I. C. A.
Albia, Iowa.

IOWA CHRISTIAN ASSOCIATION.

The Executive Committee of the Iowa Christian Association met April 26th in the Bible College at Oskaloosa, to plan for our Annual State meeting in October.

The following members were present: Pres. A. M. Malcolm, Treas. A. H. Brat, Secy. E. A. Taylor, Prof. T. D. Ferguson and Vice Pres. S. E. Greer, who acted as secretary pro tem. until the regular secretary arrived. Rev. A. H. Brat opened the meeting with prayer.

It was decided to hold the annual State convention in October, 1916, and to have three public sessions and also a workers' conference. The time and place of the meeting will be announced later.

Rev. S. E. Greer was chosen to represent the Iowa Christian Association at the Annual Meeting of the National Christian Association at Chicago. The treasurer reported \$61 in the treasury. After prayer by E. A. Taylor, there being no further business, the meeting adjourned.

On my return to Griswold, Iowa, from the meeting of the Iowa Executive Committee, I visited some parties in Des Moines, with a view of enlisting them

for our fall meeting, but in this I failed. Brother Lawrence Wright is a great evangelist among the Church of Christ people and is heartily in sympathy with our work, but he will be in a meeting in Kansas at that time, and cannot promise us he will take part in the meeting or be present. He says he always closes his meeting with one evening devoted to the lodge question. He further states it is very difficult for him to get work any more in this brotherhood, owing to lodge opposition. He has won lots of battles, and led many from the Secret System. I next called on Dr. Chas. Medbury of the University Place Church of Christ, and endeavored to enlist him in our move, but in vain. He seemed to think the lodge did not interfere in any way with his work, although many of his members are lodge people. He does not belong to any lodge, although he has been an Odd-Fellow, but objects to being classed as a seceder.

One word to the readers of the CYNOSURE—we must have money to make this work move in Iowa, and Rev. A. H. Brat, of Otely, has done excellent work thus far, but we very much need about \$800 for the year's work. Please come to our aid and support those on the firing line. Those who do not want to make an open fight on the lodge, and yet realize the evil of it, can do no better than donate large sums of money to the cause.

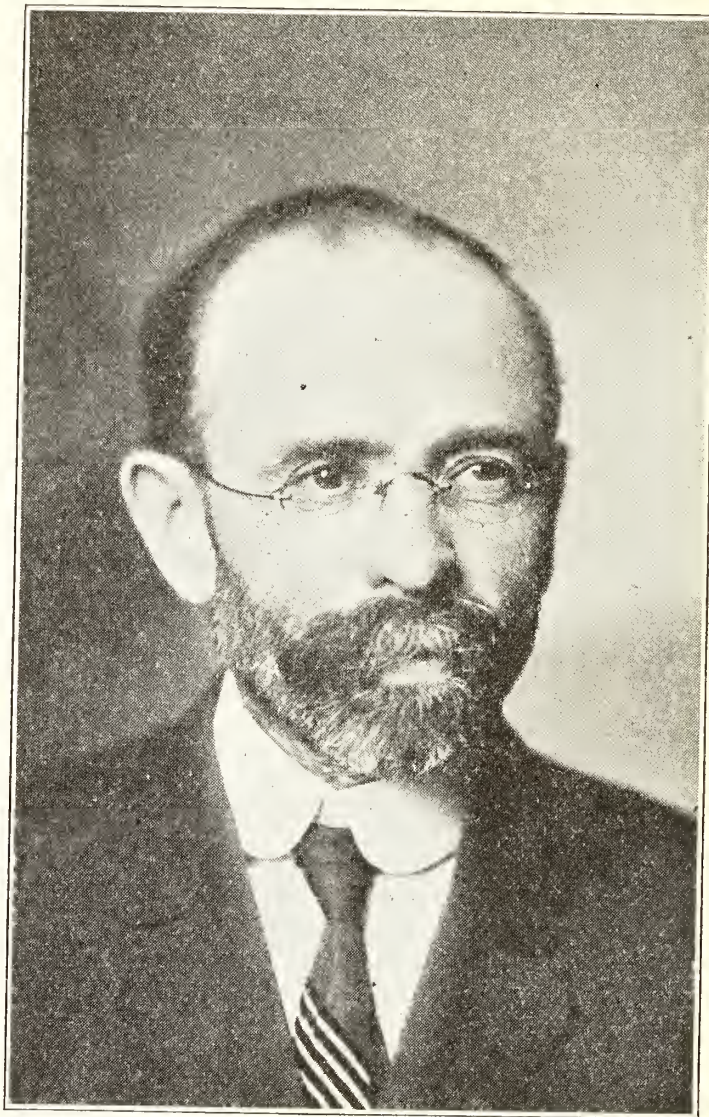
I believe the best way to reach the public in general is through the publications of the National Christian Association. Yours in the Work,

E. A. TAYLOR, D. D. S., Secretary.

A former president of our association, Rev. Johannes Groen, of Grand Rapids, Michigan, escaped sudden death last month by only a hair's breadth. He was met on the street by a man who suddenly pulled a revolver from his pocket and without a word fired at Rev. Dr. Groen when they were not more than eight feet apart. A second shot followed as quick as the man could pull the trigger, but neither shot took effect. We congratulate our brother upon his escape and thank God for it.

ILLINOIS STATE CONVENTION.

The attendance was largely local and the audiences at the five sessions averaged from 150 to 300. The speaking was done chiefly by President Blanchard and Field Agent Kelsey. The interest



MEAD A. KELSEY, FIELD AGENT.

was all that could be desired. The testimony of several seceders made a strong impression. In one respect it was like the meetings in former years when speakers were in danger. At the close of one of the evening sessions, a small crowd had gathered at the door and when one of the speakers appeared: "Here he comes," said one, and another, "I wish I had a brick." It really looked interesting and it is mentioned here to show that the addresses of Brethren Kelsey and Blanchard reached the consciences of those that were in attendance. We are only able to give this one item. Next month we hope to have a report both from Rev. Mr. Kelsey and the pastor of the church, Rev. Mr. Haines.

In Cerro Gordo, Illinois, there are the following lodges and members: 200 members Independent Order of Odd-Fellows, 65 members Knights of Pythias, 100 members Freemasons, about 100 Modern Woodmen of America. The population of Cerro Gordo is about 1,000.

WASHINGTON CHRISTIAN ASSOCIATION.

We desire to call attention to what is being done in a radical line of reform, the only organized movement of the churches against a strongly fortified and deeply entrenched opposition. The Washington State Christian Association is that working force in the northwest for enlightening the people—especially the young people—concerning the nature and practices of Secret Societies.

Already this organization has listed over 900 names of Freshmen of the University of Washington this school year, to whom we are appealing by sending the booklets, "College Fraternities" and "Fraternities in State Schools." We need \$5.85 to pay the cost of this work.

In order to come in touch with members of twenty-four testifying denominations and periodicals favorable to antisecrecy, and to effect organizations, local and district associations auxiliary to the state, we hereby solicit the name of every friend in this section for membership, and we feel that you are willing to give us of your means and influence.

Publicity will arouse people to action and create sentiment against the lodge. As a valuable aid to reach the public, a Neostyle, of latest make, No. 8 F, has been recently installed, with only \$20 balance needed just now to meet the last payment. It will save much expense and time. Help us, please.

That secret societies exist in our communities is generally known, but that they exist contrary to the Word of God and the spirit of Christianity, and some of them in open antagonism to Jesus Christ, is not so well known.

We most cordially and earnestly invite the friends of Christ to join us in making manifest the nature and workings of these societies. Jesus said, "Whatsoever doth make manifest is

light," and "Ye are the light of the world." He has taught us to let our light shine before men. This work is one medium for dispensing the light.

Your name, your moral support, your prayers, and, if God permit, your contribution of money, with your application for membership, will greatly aid in this work.

We solicit correspondence with any who are interested in the new avenues of work recently started. Kindly answer at least, and ask for sample copy of the CHRISTIAN CYNOSURE.

J. K. ODELL, Secretary-Treas.
Edmonds, Washington.

At the meeting of the Board of Directors on May 8th, the following fraternal delegates were appointed: To visit the Reformed Presbyterian Synod, meeting in Chicago, June 8th, Rev. M. P. F. Doermann; to visit the Synod of the Christian Reformed Church which convenes June 21st, Rev. Gerrit J. Haan. Each of these delegates is a member of the Board of Directors.

A correspondent who has made special study of the Woodmen of the World expresses his astonishment that since its religion is so clearly man-made and its god not the God of the Bible, and its side degrees "dirty beyond description"—he is surprised that a Judge in his district, and a member of the W. O. W., should declare that this order is "founded on the Bible." The Judge adds that Catholics, Episcopalians, Baptists and Methodists, as well as a good many non-church members, comprise its makeup; and that many Jews are among its membership, to whom "we are much indebted," says the Judge, for "many of them are our best citizens." What the Judge, and others like him, needs is told them in Rev. III:18, "I counsel thee to buy of me * * * white raiment, that thou mayest be clothed and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see." Salvation will separate men from such an Order and the Word will enable them to see the reason why they must separate themselves from such secret associations.

REPORT OF FIELD AGENT.

REV. MEAD A. KELSEY.

I am writing on the eve of the Illinois Conference to be held at Cerro Gordo in the church of the Brethren. President C. A. Blanchard will be the chief speaker and we anticipate a most helpful gathering.

Since my last report a great debate occurred at Red Cloud, Nebraska, in which a Rev. J. L. Beebe of that place was the champion of the lodges, and Rev. F. E. Allen of Superior, President of the Nebraska Christian Association, was the defender of the Truth. I refer to it because it was an aftermath of the Nebraska campaign. Lasting two nights, before an audience of 600, gives it a large significance, and the benefit to our cause is undoubted. Those who are looking for tokens of progress in the anti-secrecy work should keep an eye on Nebraska.

My work in Illinois this month included visits to many places, including Harvey, Naperville, Forest, Chatsworth, Gilman, Watseka, Hoopeston, Danville, Georgetown, Olivet, Auburn, Virden, Girard, Alhambra, Marissa, Tilden, Greenville, Effingham and Arcola. In ten of these places I have given addresses—in one place two, and in two places I have preached sermons. In the others I have done personal work which may mean quite as much as the more public service.

The month records visits to three colleges. The first was Naperville college where President Seager kindly opened the way for an address at the chapel hour. In this way I reached probably 350 young people with my message. The significance of such an opportunity can only be conjectured. Later I enjoyed a similar privilege at Olivet college, near Georgetown, only here the meeting was held at night so as to afford more time and an opportunity for others from the community to attend. This meeting I regarded as markedly successful, and the moral support of the faculty and of others was good. The same was true of the meeting just held at Greenville, where President Burrett made the arrangements. It, too, was in the evening and in a church across from the college campus. There was a good sprinkling

of students in an audience largely made up of other members of the community. It is an exceptionally busy time with students and they are excusable for not coming out in as large numbers as we would have liked.

I have not space to speak in particular of the churches and friends of the cause which have contributed to the success of this campaign, but all have been duly appreciated.

My personal work has contributed its usual quota of interesting incidents. In one instance, a clergyman who is a Mason, stoutly defended the omission of Christ's name from the lodge ritual, and told how, at the burial of a certain distinguished Hebrew, he was appointed to offer prayer, which he so "*phrased*" as not to further lacerate hearts already torn and bleeding!" But what right has a Christian minister to allow himself to be in a position where he must choose between offending the sorrowing and suppressing the mention of his Lord in prayer? Most probably he was a minister of the Masonic religion that day. Oh, prophets of Baal! When will ye cease mixing oil and water?

Another man, a minister of the Methodist Episcopal church, who is a Mason and an Odd-Fellow, told me that the lodges were robbing his denomination of its young men all over the country. Another who is active in the Masonic order said that he wished there were no lodges, while another of the same connection said that he had tried the lodge method of building up his church and had found it a failure. Besides such in churches like these, that bear no testimony on the subject, I found some strongly opposed to the lodges. On an interurban car going south from Decatur, I handed a lady one of the Association's tracts, "The Patriot and the Lodge," and after reading awhile she looked up and said, "Well, I'm glad some one is getting their eyes open." So while thousands are going off after the false worship, there are yet other thousands who have not bowed the knee. So we may thank God and take courage.

Make your own will as nothing before God's will and He will make the wills of other men as nothing before yours.

SECRETARY STODDARD'S REPORT.

I am now visiting at Freeport, Illinois, a town where many lodges operate. At this writing the "Fez" of the so-called "Nobles" of the Mystic Shrine is seen on the street as they go from "labor to refreshment" preparatory to their "pilgrimage" to Rockford, where their heathen temple is soon to be dedicated.

A business man of this town is reported to be connected with fifty-two lodges, beside the Mystic Shrine. Among this list are the Elks and Odd-Fellows, Masons and Owls, Knights of Security and Serpents, Loyal Americans, Rams, Royal Palace, and Verein. Strange mixture this! Serpents and Owls in a Royal Palace recalls the story of the ancient and honorable "Pig in the parlor"! Has this man forgotten that he must die and spend eternity somewhere, that he thus wastes his short life here?

My lecture in the Zanesville, Ohio, Lutheran church proved helpful to our work there. The pastor of the Radical United Brethren church at Delaware gave opportunity to address his people at two Sabbath services. Miss Eliza F. Potter very generously supported my work. Delaware has many lodge preachers and sinners of various kinds, of course, but I felt good was accomplished through the message and CYNOSURE circulation. At Cedarville, Ohio, I addressed students in the Reformed Presbyterian college. This college is enjoying prosperity under the efficient supervision of President McChesney. There were pleasant visits and additions to the CYNOSURE list at Cedarville. Xenia gave its usual response and reported the United Presbyterian seminary as prosperous. The instructors at this seminary do not fail to inform the students regarding the lodge evil. Nearly a week was spent in work in and near Berne, Indiana. Addresses were made in the missionary churches of Berne and the country near by. A lecture was also delivered in the Bethel Brethren church, about six miles from Berne, where over fifty subscriptions to the CYNOSURE were there secured. At Fort Wayne, by special invitation, I addressed a conference of Missouri Lutheran pastors and teachers. Their support was cordial, as usual. I found Brother Derstine in a series of

meetings in the Mennonite church and was made welcome by friends there. Because of pressing work I could not look up some on whom I am glad to call when there is opportunity.

The Radical United Brethren publishing house was just moving into their new plant at Huntington. It is a fine structure of modern design, and well adapted to their needs. None stand firmer than they do in opposition to the lodge. Some days were well spent at Logansport, Lafayette and Flora, Indiana, at which latter place the N. C. A. Annual Meeting was held last year. My visit to Flora happened on the anniversary of that splendid meeting. The lodges are not gone from Flora, but their chances to secure some people have been lessened. Much interest was shown in the antilodge address which I was invited to give in the large Church of the Brethren where our meeting of last year was held. Elder Snavely and co-workers are alive and aggressive on reform lines. Some have been persecuted because they have left the lodges and are bearing testimony against them. There were several additions to the CYNOSURE secured here. Our meeting in the Church of the Brethren at Peru, Indiana, was well supported. I hope to "come again," as they requested.

Coming to Chicago I found the Mennonite friends of the Eighteenth Street mission doing splendid work under the efficient supervision of Brother A. H. Lehman. Their old building has been sold and within a year they hope to be in new and enlarged quarters. I spent Sabbath, May 7th, with them and saw the children come flocking in from the streets and alleys. They filled the audience room and several rooms adjacent. There were three classes in the dark cellar and one in the hallway. Over three hundred, I was told, crowded into the building. Surely they need more room. \$20,000 is needed for the enlarged quarters. Contributions may be sent to Rev. A. H. Lehman, 630 West 18th Street, Chicago, Illinois. I do not know how many speeches I made that day, but I preached twice and was kept generally busy addressing classes of children. They know me as "the antilodge man." On one evening I ad-

dressed the Christian Reformed Church mission, 850 West Madison Street. Here is also a very helpful mission.

My efforts at Freeport have been successful. Mennonite friends in the country welcomed my addresses on Sabbath morning and evening. It gave me special pleasure to meet Brother J. S. Shoemaker, of whom I had heard so much. His brother, Mr. E. G. Shoemaker, is an associate member of our Association and a good supporter of our work. My lecture given in the school building of the Lutheran church, Rev. Louis Seidel, pastor, was well supported. Sixteen new subscriptions were added to CYNOSURE list.

Contributions during the month have been received as follows: Trinity Lutheran church, Zanesville, Ohio, \$10.00; Rev. C. H. Weber, \$1.00; Eliza F. Potter, \$8.00; Bethel Brethren church, Berne, Indiana, \$1.92; Holland Y. M. C. A., Paterson, N. J., \$3.00; Christian H. Musselman, \$1.00; Church of the Brethren, Peru, Indiana, \$2.58; Eighteenth Street mission, Chicago, \$2.00; Mennonite church, Freeport, Illinois, \$6.58; Lutheran church, Freeport, Illinois, \$7.96; and E. G. Shoemaker, \$1.00.

My appointments are as follows: Lutheran church, Rev. Otto Gruner, pastor, Rockford, Illinois, May 16th; Wesleyan Methodist church, near Stillman Valley, Illinois, Rev. G. A. Pegram, pastor, Thursday evening, May 18th; Auditorium, Mt. Morris, Illinois, Church of Brethren college, Friday evening, May 19th; Lutheran church, Rev. H. W. Wehrs, pastor, Glenview, Illinois, Sabbath, May 21st; Hall Lutheran church, Elgin, Illinois, Rev. W. J. Kowert, pastor, Tuesday evening, May 23rd; Lutheran church, Chicago, Illinois, Rev. Steinhoff, pastor, Thursday evening, May 25th; Christian Reformed church, 14th Street, Chicago, Rev. S. S. Van der Heide, pastor, May 26th; Christian Reformed church, Chicago, Rev. J. H. Mokma, pastor, May 28th; Ohio Synod Lutheran church, Rev. M. P. F. Doermann, pastor, Blue Island, Illinois, May 29th; and Brethren in Christ Mission church, Halsted Street, Chicago, Sabbath, May 30th. Fourth Reformed and Free Methodist churches, 62d street, June 4th. It will be seen I

still find opportunities for work. The lodges are active in leading multitudes astray. Should we be less active seeking to show their folly and leading to the blessed Christ?

W. B. STODDARD.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Since my last report I have been confined almost continuously at the bedside of Mrs. Davidson, whose condition at times was serious, but thanks be to God, she is much better at this time and is able to be up a little. I have been unable to meet most of my engagements, but I attended an educational meeting at Petronville and delivered an address. I also gave one address and two sermons at the Mount Syrenne Baptist church, Rev. W. L. Ray, pastor, Bruceville, La.

I have certainly seen and felt the pernicious influence of the secret lodge system during the past forty-two days. For more than twenty days Mrs. Davidson seemed to be hanging on to life by a narrow margin and during that time only three persons sat up with her as late as nine o'clock at night, and very few visited us during the day time. Oftentimes, both day and night, I was expecting the end at any moment. Many of the secret society people were pointing to my being alone day and night with a sick wife as a reason why everybody ought to join a lodge. They say that if my wife and I were in a lodge she would have had a doctor, refreshments, and a nurse to attend to her, free of charge, but God be praised, he gave me strength, both spiritually and physically, to care for her. We prayed earnestly and friends sent us cheering letters almost daily, and, praise God, all seems to be going well now.

A prominent young pastor, who has been reading the CYNOSURE for more than a year, said to me recently, "Brother Davidson, thank God my eyes have been opened through the CYNOSURE. I am thoroughly convinced of the wickedness of all lodges. They are all Christless and heathenish and just as soon as I can get my business affairs straightened out I am going to sever my connection with them." I have the promise

of Revs. I. S. Jones and L. Lundy of Plaquemine, La., to hold an Institute at each of their churches as soon as they can make arrangements. I preached one sermon at St. John Baptist church, Rev. L. C. Washington, pastor, Dorseyville, La.

Pray that God may give me strength to endure harness. The secret lodge and the saloon are twin evils whose dire effects are working destruction in the home, church and state and until both evils are put out of existence there can be very little change for the better. I am confidentially assured by a very earnest Christian lady, that, during her stay at the home of a schoolmate, whose husband is both a minister and a lodge officer, thinking she was asleep, they indulged one night in the following conversation: Wife: "Do you know, old ——— tells everything that goes on in your lodge to outsiders?" Husband: "He does! Well, we must see about that and stop him. That will never do." Wife: "Yes, he ought to be silenced forever. If he was in our lodge at ——— I guarantee you he would be stopped. He would disappear and no one would ever know what became of him." This lady declares that this conversation overheard between the preacher and his wife has revealed to her the wickedness of the secret society system. Let us contend for the faith.

"LIZZIE WOODS' LETTER."

At Redland, Oklahoma, I taught Bible lessons every day and lectured at night for eight days. The meeting was held in a school house which is used by the Baptists and the Holiness people for church services. I found many people wrapped up in secret societies. The Devil has the colored people and whites and even the children in what they call a Union. This is the lodge of which I wrote some time ago that whips offenders with a wet rope. The head of this Union lives at Salisan, Oklahoma. For ten cents one becomes a member for life. These people, colored and white, had land granted to them just as the Indians did. They went to the banks and borrowed money

on their land. The bankers, they claim, charge them so much interest that they can never pay out and so lose their homes. To protect themselves they got into this Union. A good many of these men had given up secret orders but they let Satan trap them into this order unawares.

When I began to show the sin of secret orders they saw their mistake. They had already had their annual sermons just a few days before I got there. I said, Jesus had no secrets; he is not in the secret chamber. (John 18:20, Matt. 24:26.) If you go into the secret chamber you leave Christ out. Paul says, "Have no fellowship with the unfruitful works of darkness but rather reprove them for it is a shame even to speak of those things which are done of them in secret." (Eph. 5:11-12.) Brethren, you help the ungodly and love them that hate the Lord. (2 Chron. 19:2.) I do not believe Christians will join a lodge and if you do, get out of it as quick as you can. A good many Holiness people, Baptist and Methodist are members and some of them came to me and said, "Sister Roberson, we did not know how wicked this thing was." I said, Don't you know it is wrong to swear to be beaten with a new rope soaked in water to protect any man in the wrong? You don't need to borrow money on your land, for it is well timbered. Cut down trees and build your log houses to live in and then work your land and trust in God to help you for he will do it.

After I left Redland the Devil stirred up the white and colored people to make attacks on my teaching, but they did not say one word against it while I was there. They got angry because I told them it was a shame and a sin to whip people with a wet rope to make them take the laws of this country in their hands and strike and kill all men that do not work to please them. The white people, both men and women, came in crowds and no one said anything until I left. Then a white woman stirred up the Union and they got angry. One black woman that was in the Union quit while I was there and three men said they were going to quit, but after I left some of the members told them if they

left the Union they would be killed, and they are afraid to leave it.

They treated me very nicely while I was there, however. One night, just as we had kneeled to pray, one of the colored Union men came in and rang the bell. One sister asked him why he rang the bell and he said that the Union was to meet that night. She replied, "This is Friday night which is our night for service." He said, "Well, we are here already. It is a called meeting." When I heard that I said to the sister, "Let them have their meeting." I put on my hat and taking my grip started for the door when the white people said, "Don't go away; go ahead with your meeting," and the leader of the Union, a colored man, said, "Yes, go on with the meeting." So we returned to our season of prayer and thanked God for the privilege of going on with the meeting. No one opened his mouth that night. They were out in the yard humming like bees. They wanted to know who told me about the wet rope, but they did not ask me. They had beaten one man with a wet rope shortly before this and shot another. I am praying that those brethren who want to come out will take a stand for Jesus and quit the Union like the woman did.

Leaving Redland I proceeded to Vian, a town in the Cherokee Indian nation. The sister with whom I stayed said, "This is the worst place you ever saw." I said, Every place is the "worst place" then, for they tell me the same thing in Texas, Louisiana, Arkansas, Tennessee, Mississippi and everywhere I go. She said, "You had better not say anything about the Union here for all the negroes, whites and Indians belong to it, and even the children are life members. They take the law in their hands and if anything don't go to suit them, they have their way or kill somebody." I said, Yes, Madam, and went in my room and stretching myself out on the floor on my face before God said, "Lord, God of heaven and earth, you have heard what this woman said. Now Lord, don't let me do anything of myself, but if you want me to cry against this idol worship, give me the boldness of the Spirit to speak. My body and soul and mind belong to thee;

my tongue belongs to thee. If you want to speak, tell me, and I will, even if I lose my life." The second night of my stay the Spirit came on me with power and, filling my mouth with the Word, which is the sword of the Spirit, I testified against that Union. The people were so astonished they did not know what to think. The wet rope is one of their secrets and they wanted to know where I found out about it. No one said anything to me, however. Many came up to me and shaking my hand said, "Pray for me. If I am in anything that I find is against God, I am coming out of it." The next night in the testimony meeting a brother said, "My fix is exactly like Samson's in the lesson you taught last night from the 16th chapter of Judges. Samson, the strong man of God, was bound and blinded by the world and made to grind in the prison. I will not tell you tonight what I am going to do but you pray for me that God may give me strength to trust and obey Him." I gave out many tracts and we had a glorious meeting. Some of the women quit the Union at once and said they were going to take their children out of it. The pastor at this place was glad that I came. He said he knew the lodges are wrong but he is a young man and did not know how to fight them.

At Eufaula, Oklahoma, I stopped with a sweet Christian woman whose husband was a Mason and an unbeliever. She told me not to say anything to him about the Masons. I said to the Lord that night, "Lord, this man is kind to me and gives me a place to stay. Do you want me to keep silent about this evil he is in?" The Lord said, Speak all the word of this life. (Acts 5:20.) The man would not come to service. I was there two days before I saw him. He would come in at night while I was at the service and go to bed and was gone before I got up in the morning. On Saturday his wife and the children went fishing and he came home at noon. He came in and began talking to the lady who was to keep me company, and she asked him why he did not attend the services. He said he was too tired at night. She said, "But you go to lodge meeting." He replied, "Well, the Ma-

sonic lodge is as good as the church." I said, How do you make out it is as good as the church? "Well," he said, "it is taken from the Bible." I said, Yes, sir, and a long way from the Bible. The Word of God makes us Christians if we believe it and receive it. If Masonry is founded on the Bible, why are you a sinner? He said, "I just don't live up to my obligation. If I did, I would be a Christian." I said, In the first degree you swear to have your throat cut from ear to ear if you give away the secrets. Now do you find that in the Bible? No answer. If you give away the secrets, which one of the preachers or deacons or class leaders will help to cut your throat? He said, "According to his obligation it would not be wrong for any one to do it if I broke my obligation." I said, You say you don't live up to all of yours; if you did you would be a Christian. Now, why do they let you kill the other fellow and live? He said, "I don't give away the secrets."

Well, I said, I feel sure you are a sinner. I would to God you were saved, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Masonry is man worshipping man. He replied, with a flash in his eyes, "Masonry is just as much Christian as the church is. It is all taken from the Bible." I said, If you will show me Jubela, Jubelo or Jubelum in the Bible I will quit my missionary tour and go home. Is Mah-hah-bone in the Bible? Did God ever tell you to kill? He said, "Well, I don't know what is in the Bible but I hear the same words read right in the lodge room that they preach in church." He hurried off and I did not have another word with him. I told his wife when she came and she was glad that I had had a talk with him.

Last Sunday evening I lectured at the Methodist Episcopal church and the whole town of Eufaula turned out to hear. All the big men and women of the town were out and God gave me Psalms 1 and 2, Cor. 6:14 for texts. I told them how much power the old Methodist church had till it went into idol worship. I repeated the Masonic

penalties up to the Royal Arch degree and the people were astonished beyond measure. The men said, "Where did she get our secrets?" A Baptist minister got angry and tried to interrupt me but the good pastor made him hush, so I told of all the Devil's secret work. They gave me a nice collection and many came to me and shook my hand and said, "That is what we need in this town." The pastor came to me after the services and said, "You have nearly killed the negro lodges in this town. That is just what they need here. I would not take a hundred dollars for that lecture." I said, Thank God. I am always glad to do work for the Master; the glory belongs to him.

LIZZIE ROBERSON.

CONTRIBUTIONS.

Since our last report the following have been the receipts for current expenses: Friend, \$1.00; Friend, \$10.00; A. Comstock, 50c; Mrs. Mary C. Fleming, \$2.00; Mrs. G. A. Brown, \$10.00; J. D. Rockwell, \$1.00; S. R. Faris, \$1.00; Rev. H. Kromininga, \$1.00; Miss Ellen M. Manter, \$7.00; Wm. Leon Brown, \$10.00; Prof. R. L. Park, \$10.00; Mrs. Hedda Worcester, \$2.00; D. D. Zehr, Miss N. S. Coleman, \$5.75, and Estate of Samuel Berlin, \$25.00.

Elder H. H. Ritter, C. F. Minneman, O. N. Carnahan, E. H. Shoemaker and Wm. E. Shaw have taken out Sustaining Memberships at \$2.00.

Miss Laura L. Heath and Mrs. Hedda Worcester contributed \$1.00 each to the Cynosure Extension Fund.

The following are the gifts received from Christian Reformed Churches: Volga, S. D., \$8.61; Carnes, Iowa, \$10.00; Edgerton, Minn., \$15.01; Eastmanville, Mich., \$4.03; 1st, Grand Haven, Mich., \$9.66; 2nd, Grand Haven, Mich., \$2.25; Reeman, Mich., \$5.00; Ellsworth, Mich., \$5.09; Summit, Ill., \$13.00; Renville, Minn., \$11.30; Stanford, Mont., \$5.00; Alpine Ave., Grand Rapids, Mich., \$19.96; Prospect Park, Holland, Mich., \$10.00; Rochester, N. Y., \$9.25, and Munster, Ind., \$18.80.

Contributions for the year ending April 30th, paid through Rev. Mead A. Kelsey, Field Agent, were as follows: Church of the Brethren: Goshen, Ind., \$1.25; Juniata, Nebraska, \$1.45; South Beatrice, Holmesville, Nebraska, \$2.36; Kearney, Nebraska, \$2.91; Naperville, Illinois, \$1.71; Covenanters: Olatha, Kansas, \$2.00; Eskridge, Kansas, \$30.00; Topeka, Kansas, \$1.70; Denison, Kansas, \$3.00. Harvey Free Methodist church, Harvey, Illinois, 43c; Christian Reformed churches: Class in First, Muskegon Heights, Michigan, 16c; First, Fremont, Michigan, \$16.90; Third, Zeeland, Michigan, \$6.55; Fourteenth Street, Holland, Michigan, \$6.00. Friends churches: Shirley, In-

diana, \$2.15; Lawrence, Kansas, \$1.25; Westfield, Kansas, \$1.31; West Richmond, Richmond, Indiana, \$10.00; Quarterly Meeting, Vermilion Grove, Illinois, \$6.89; Ridge Farm, Illinois, 80c; Hopewell, Quaker, Indiana, \$2.36; Quarterly Meeting, Bloomingdale, Indiana, \$8.19; Quarterly Meeting, Dana, Indiana, \$5.00; Walnut Creek, Burr Oak, Kansas, \$1.25; Oak Creek, Burr Oak, Kansas, \$1.75; Central City, Nebraska, 86c; H. Street, Oskaloosa, Iowa, \$1.00; Watseka, Illinois, \$1.20. Iowa State Convention, Pella, Iowa, \$10.00. New Garden church, Indiana, \$2.00. Union meeting, Bloomington, Indiana, \$3.12. Abdal congregation, Superior, Nebraska, \$1.92. Union meeting, Mt. Clare, Nebraska, \$2.32. Church of the Nazarene, Hastings, Nebraska, 85c. "Nebraska Conference," Superior, \$9.85. T. H. Brenneman, \$1.00. A Friend, 50c. Ebenezer Pennock, \$5.00. Rev. B. F. Hester, \$3.00.

Contributions for the year ending April 30th, paid through Rev. W. B. Stoddard, Eastern Secretary, were as follows: Mennonite churches of Ohio: Leetonia, \$3.59. Lutheran churches: Emanuel, Salem, Ohio, \$2.79; Zion Norwegian Lutheran church, Brooklyn, N. Y., \$7.00; Trinity Lutheran League, Zanesville, Ohio, \$10.00. Church of the Brethren: Manassas, Va., \$1.14; Oakton, Va., \$1.67; Pleasant Hill, Pa., \$4.03; First, York, Pa., \$5.68; Bethel, Berne, Ind., \$1.92. Wesleyan churches: Canton, Ohio, \$3.07; Pataskala, Ohio, \$4.01; Houghton, N. Y., \$4.89; First, Fillmore, N. Y., \$2.20; Second, Fillmore, N. Y., \$1.85; Cadwells, Bliss, N. Y., \$1.00. Evangelical churches: Trinity, Canton, Ohio, \$1.55. Covenanters churches, Northwood, Ohio, \$5.48; York, N. Y., \$3.54. Free Methodist churches: Rushford, N. Y., \$3.38; Perry, N. Y., \$6.10; McKeesport, Pa., \$3.60. Christian Reformed churches: E. Elmyra, N. Y., \$4.00; Fourth, Paterson, N. J., \$15.00; Prospect Avenue, Passaic, N. J., \$15.31. United Brethren churches: Radical, Franklinton, \$2.03. Mr. and Mrs. N. L. Johnson, \$10.00; Wm. G. Herpolscheiner, \$4.00; Center, Brethren church, Louisville, Ohio, \$4.68; Ohio State Convention, Bell Center, \$15.00; Chili Seminary, N. Chili, N. Y., \$2.60; New York State Conference, \$25.00; Faith Tabernacle, Philadelphia, Pa., \$7.56; Hall collection, Lampeter, Pa., \$1.45; Pennsylvania State Convention, Hanover, Pa., \$10.00; Swedish Congregational church, Corona, L. I., \$3.10; Rev. C. H. Weber, \$1.00; Eliza F. Potter, \$8.00; Holland Y. M. C. A., Paterson, N. J., \$3.00.

Contributions for the year ending April 30th, paid through Rev. F. J. Davidson, Southern Agent, were as follows: Baptist churches of Louisiana: Mount Olive, Grossetete, 50c; Union, Morley, 20c; St. Matthew, Bayou Jacob, 40c; Virginia, Napoleonville, 45c; Mount Zion, Barton, 40c; Endora, Gonzales, 50c; Antioch, Paulina, \$1.00; Mt. Triumph, Egard, 50c; Mt. Zion Reserve, 65c; Mount Carmel, Carville, \$1.00; Progressive, White Castle, \$11.77; Baptist Association, Sunshine, \$1.50; Ebenezer, Morley, \$2.46; Truelight, Grayville, 75c; Mount Olive, Grayville, 45c; Antioch, Paulina, 50c; St. Joseph, Plaquemine,

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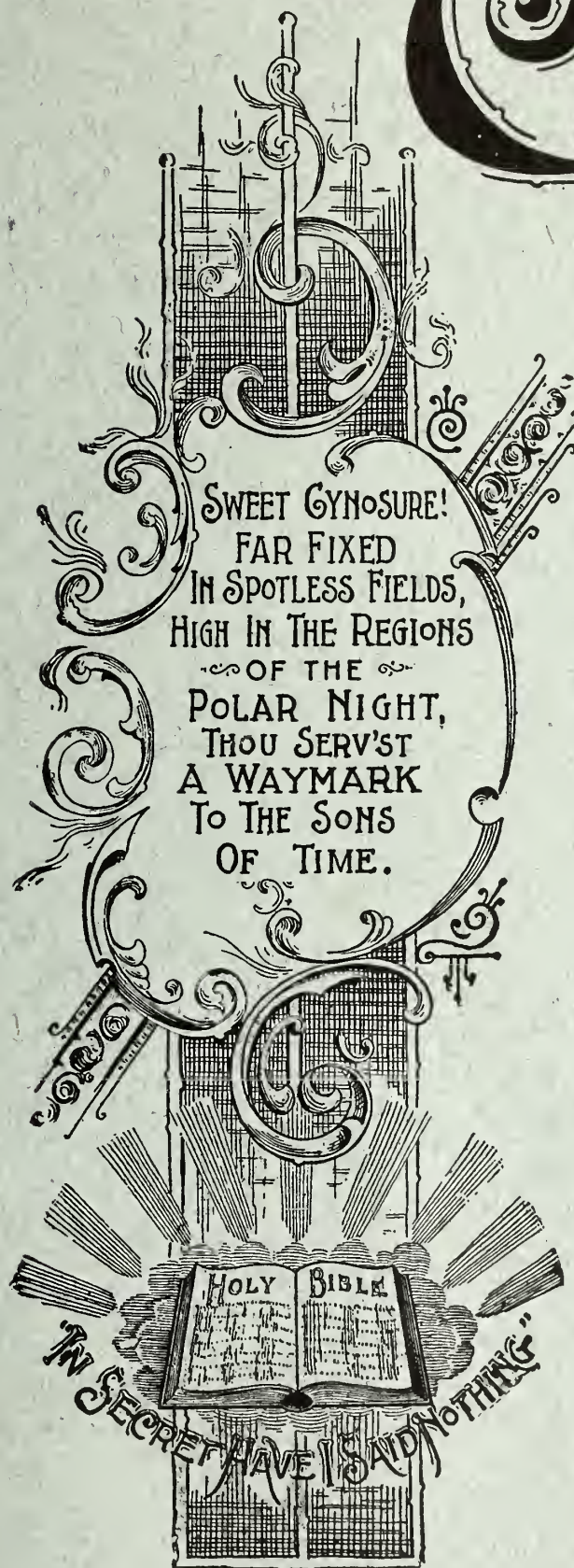
My reasons for writing are, *First*, to arrest, so far as possible, the spread of Freemasonry as a great evil, by giving the public information as to the true character and tendency of the institution; *Second*, to arouse men who are Freemasons to consider the inevitable consequences of such trifling with most solemn oaths as is constantly practiced by Freemasons; *Third*, to induce the young men who are not Freemasons to "look before they leap," and not be deceived and committed as thousands have been.

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CHICAGO, JULY, 1916



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HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

The Choir Invisible.

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like
stars,
And with their mild persistence urge man's
search
To vaster issues!

—George Elliot.

Better to sit in Freedom's hall,
With a cold, damp floor and a mouldering wall,
Than to bend the neck or to bow the knee
In the proudest palace of slavery.

—Selected.

In a valiant suffering for others, not in a
slothful making others suffer for us, did noble-
ness ever lie. The chief of men is he who
stands in the van of men; fronting the peril
which frightens back all the others; which, if
it be not vanquished, will devour the others.
Every noble crown is, and on earth will forever
be, a crown of thorns.

—Thomas Carlyle.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIX

CHICAGO, JULY, 1916.

Number 3

OUTRAGEOUS ASSESSMENTS.

Fraternal Insurance at Its Worst.

The New York state insurance department has recently discovered that 3,000 persons in New York who have been paying dues for from seven to forty years to a fraternal insurance society called the Knights and Ladies of Honor are without real insurance protection.

In the search of this society's record in New York state the insurance officials came across the case of a man of 84 who took out a policy for \$1,000 when the society was founded, forty years ago. He, like the other thousands, was induced to take the insurance because it cost less than in the regular long established companies.

This man began (at the age of 44) by paying an "assessment" of \$1.80 a month; this rate was maintained for twenty-four years. By that time the death claims began to come in so fast that members' monthly assessments were raised to \$3.77 a thousand. In another ten years the monthly charge was raised to \$4.60. Few new members were being taken in, and the old members were dying off rapidly; the society found itself pressed hard to pay the claims.

So desperate became the case that in January of this year the assessments were doubled—the old policyholder had to find \$9.20 a month to prevent his insurance from lapsing. In February the normal assessment (\$4.60 a

thousand) was levied but in March another 100 per cent extra was levied, and the payment was again \$9.20. In April the assessment was 200 per cent above normal, and the old man had to pay \$13.80; and the May assessment was 300 per cent over the usual rate since 1910, or \$18.40 a thousand.

It was at this point that certain old policyholders appealed to the state to protect their interests, for they could not meet such outrageous assessments.

The state found that the society was some \$400,000 in arrears in the payment of claims.

The society violated the fundamental rule of life insurance to collect in premium payments from every group of insured persons enough to meet all claims from that group. Back in 1910 it recognized its error and split into two sections—those insuring in it before 1910 and those coming in later. Those who joined later were charged rates based on the American table of mortality, the basis of all sound insurance in this country.—John M. Oskison, in the *Chicago Daily News*.

Think of it, a man 84 years old paying 922 per cent more than he did forty years before! Insurance at the rate of \$212.80 per year per \$1,000 is costly indeed! This ought to be an object lesson to be remembered that cheap insurance, attractive though that may seem *at first*, is likely to be no insurance *at last*, and very expensive at that.

THE LODGE REJECTS CHRIST.

BY MRS. NORA E. KELLOGG.

Jesus said, "I and my Father are one." "He that hath seen me hath seen the Father."

And since there is but "one God and one mediator between God and men, the man Christ Jesus," when the secret lodge rejects and dishonors Christ, by omitting his name from Bible passages where it occurs (as is done in the Royal Arch degree from 2 Thess. iii., 6, and other examples might be cited), the secret lodge at once sets aside and ignores the only true God and the only Savior of men!

Worship Invented by Men, God Will Not Accept.

But not only do secret societies reject Him. God has in his word clearly set himself against secrecy. "I have not spoken in secret from the beginning." "I am the Lord, and there is none else. I have not spoken in secret in a dark place of the earth." Is. xlv., 18, 19, and xlviii., 16. "God is light * * * and what concord hath light with darkness?" Our Lord, reviewing his life-work before Pilate, said: "I spake openly to the world * * * and in secret have I said nothing." John xviii., 20. And looking forward to those last days preceding his coming again, he said to his disciples: "If any man shall say, Lo, here is Christ, or, there, behold he is in the secret chambers, believe it not."

And not only do the character and example of God show that he is averse to secrecy: it is plainly seen in the laws that were given to his chosen people. A nation of slaves in Egypt, God led them into the wilderness, and, on the single condition of careful, diligent obedience to his commands, promised to "set them on high above all nations of the earth," "to open to them his good treasure, to give rain in its season and to bless all the work of their hands," and it was added, "Thou shalt lend unto many nations, thou shalt lend and not borrow."

But what were these commandments, in keeping of which there was so great reward? In general, to love God supremely and his neighbor as himself; in particular we will mention four:

(1) "If a soul sin and hear the voice of swearing, and is a witness; * * * if he do not utter it, then he shall bear his

iniquity." (Lev. 5:1.) To put this in common language, if a witness be put under oath and he refuses to testify, he is guilty. Christ before the High Priest answered nothing until he arose up and said unto him, "I adjure thee by the living God," that is, he put Jesus under oath, and then he answered.

(2) "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him: when he knoweth of it, then he shall be guilty * * * and he shall confess that he hath sinned." (Lev. 5:4, 5.) That is, if a man promises with an oath to do something, not knowing what he is to do, it is a sin. For instance, if in a secret society, a person swears or promises to "obey all due signs and summonses" sent to him, whether he finds that the thing required of him is to assist a poor man, which is a good thing, or to take a human life, which is an awful crime, he has sinned and God's law requires him to confess his sin.

(3) "Take heed to thyself that thou enquire not, saying, How did these nations serve their gods? even so will I do likewise." "Thou shalt not do so unto the Lord thy God; what thing soever I command you, observe to do it, thou shalt not add thereto nor diminish from it." (Deut. 12:30-32.) That is, in religion nothing less nor more than what God has commanded is acceptable to him. In the words of Christ, "In vain do they worship me, teaching for doctrines the commandments of men."

These laws of God are plainly opposed to lodge teaching and practice. The oath of the Master Mason to conceal the crimes of a brother is in direct opposition to the law of God in regard to witnessing. One called to testify in court concerning the known guilt of a brother Mason would be obliged to decide between his lodge oath to conceal the crime and God's law that he testify to the truth. Thus secrecy takes away the fear of God, and in its place puts the fear of penalty, or the "fear of man" that "bringeth a snare."

(4) Again it is written, "Thou shalt not forswear thyself;" in lodge practice, however, the solemn promise of "secrecy and obedience" must be given be-

fore the candidate is permitted to know the secrets of the order. Thus, to set aside the law of God, who is the only rightful source of human authority, is treason against all human government!

It seems almost past belief, and yet it is true that Masonic authors freely admit that the lodge ceremonies are identical with heathen worship.

Mackey, one of the highest Masonic authorities, in his "Ritualist," p. 109, says: "The single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness * * * is still the great design of the third degree of Masonry—the sublime degree of a Master Mason!" And in the same work, article Antiquity of Masonry, are these significant words, "The Ancient Mysteries, those truly Masonic institutions."

What, then, is the position of a Christian worshiping in a secret lodge? He is trying to do what God said, "Thou shalt not do," namely, worship the true God with a heathen rite.

Aaron attempted to do this when he set up the golden calf and "built an altar before it * * * and said tomorrow is a feast of the Lord." But it is written: "They sacrificed to devils, not to God * * * and when the Lord saw it, he abhorred them * * * and he said, I will hide my face from them, I will see what their end shall be." (Deut. 32:17, 19, 20.) And again it is said: "They shall no more offer their sacrifices unto devils." (Lev. 17:7.) And again, "The things which the Gentiles sacrifice they sacrifice to devils, not to God." (I. Cor. 10:20.)

And as God does not change, worship offered to him today, as then, in a way not appointed by him, is an offense to him.

Satan stands behind the false altar, or the rite, or ceremony not appointed by Christ, and receives the worship; and as the Holy Spirit of God fills the heart of every one who truly worships God through Christ, and makes him holy, so Satan blinds the mind and then fills the heart of the sincere worshiper at a false altar, and at length makes him devilish.

The fellow with money to burn may live to sieve the ashes.

A BOSTON MARTYR.

BY REV. J. M. FOSTER.

The Evangelist, Wm. F. Davis, passed within the veil Friday evening, May 26, 1916. Being a lifelong witness against the secret lodge system as damaging to individuals, the enemy of the home, the nemesis of the state and the counterfeit of the Church, his passing is of interest to the readers of the CHRISTIAN CYNOSURE.

He was born Aug. 16, 1840. His father was a Baptist preacher. There were eight children. William had to leave school and go to work when he was twelve years old. He was a bright-minded, godly boy. It was his custom, after supper to go to a pine grove, surrounded by a high fence, to pray. It was his closet. In prayer he vowed his willingness to do what God wished as soon as it was made clear to him. But he always had a mental reservation, preaching excepted. After he had passed his fifteenth birthday, he resolved to frankly avow his mind. So he went to the trysting place and knelt in the dark and began, "O God, I am ready to do what thou wilt, as soon as it is made known to me." At that point he was smitten with contrition and fell prone on the ground, ashamed and abased because of his presumption in dictating terms to God. So he arose to his knees and prayed—"O God, I vow to do thy will when known, preaching *not* excepted." The grove seemed to be lighted above noonday and peace swept his soul like a river. He became a bond servant of Christ for life.

But it was not until he passed his 21st birthday that he was convinced that God had called him to the ministry. He began revival work, at first in a small church vestry, then in the audience room and later in the town hall seating 1,000. The meetings were unprecedented. The Civil war began during the first spring of his attendance at Exeter Academy and he was called to settle the question of volunteering. He studied the New Testament and became convinced that Christ's disciples should not fight. He entered Harvard University in 1863; Joseph Cook being there one year in advance. He led many students to Christ by personal appeal. He always protested against col-

lege Greek fraternities as being wrong in principle, damaging to the student body and a menace to the highest interest of the student personally.

Graduating in 1867, he became sub-master of the Boston boys' Latin School. He received \$1,800 the first and \$2,400 the second year, and was offered the head mastership at \$3,500. As he purposed to preach, he refused it and entered Andover Theological Seminary in 1869. Joseph Cook was in Andover then, but giving his attention to lines of study looking to the lecture platform he neglected his class work and Davis was employed to coach him.

After a pastorate of two years in a Free Baptist church near Providence, Rhode Island, Davis became superintendent of the Boston North End Mission. His friends raised funds and purchased the home on Mount Washington, Chelsea, which has been his home ever since.

Resigning in 1878, he went to New York and asked the secretary of the Home Mission Board to send him to the most difficult field he knew. Accordingly he was sent to the lumber regions of Michigan, where he had forty camps to visit. He walked through the forests in midwinter, carrying a seventy-five pound load of Bibles and tracts, following little trodden, blazed paths. On three occasions he was overtaken by a blizzard and, darkness falling upon him, he tramped about a tree to keep from freezing until daylight came and he could see to follow the blazed trail. In those dreadful nights he contracted the disease which finally took his life.

Returning to Boston, he preached on The Commons without a permit and was arrested and spent ten months in Charles Street jail. While in prison he wrote a booklet, "Christian Liberties in Boston," which had a wide circulation. At the expiration of his term an immense mass meeting was held in Music Hall, and his address, an arraignment of Boston's Romanized municipal government, was printed in tract form and extensively read. Again he preached on The Commons and again he was arrested. This time his friends raised a fund and carried the case to the Supreme Court of the United States. After a long time the court handed down its decision, sus-

taining the lower court. The local judge was minded to drop the matter, but Davis went to court and called for its adjudication, and was again sent to the Charles Street jail. Near the end of his term a company of men went to him with this proposition: "You are to preach one hour each day for forty days, going from city to city; all arrangements will be made and expenses met. You will receive \$100 per day." He indignantly refused the offer with these words, "Do you mean that I am to preach the gospel for money? I am not *for sale* or *to let*."

Evangelist Davis spoke in several of the antiseoret conventions promoted by Rev. J. P. Stoddard in Boston and took active part in the National Reform convention held there.

He had four students, usually Americans, whom he boarded and lodged free and whom he tutored, preparatory to their entering the mission field. As soon as they were through others were taken in.

He was not a Friend, but he always said thee or thou when speaking to an individual, and you when addressing two or more. "This is grammar," he said. He would not allow anyone to call him mister, master or reverend. "Call no man master, for One is your Master and you are brethren. Holy and reverend is his name." He would not use the street cars on the Sabbath, but would walk many miles to fill an appointment. He was a large hearted, earnest, eloquent, scholarly and deeply religious man with an attractive personality, a deep musical voice, and a good command of language, and, having a sympathetic spirit, a passion for souls, and a consuming desire to do the will of his Master, he was a great soul winner. With deep abiding convictions of the truth, an unswerving loyalty to the right so far as God gave him to see the right, and an ineradicable antipathy to error and wrong, he was an eminent martyr witness for Christ. He was a man of God, dwelling in the secret place of the Most High, under the shadow of him who is the Almighty. A constant sufferer the last two years of his life, he kept his faith crying out, "Though he slay me, yet will I trust him." There are passive graces which can only be developed and

perfected in the furnace of affliction. The various sufferings of Christ are finished once and forever, but he suffers in the members of his body representatively still. And in his blessed love he makes his people to share in his sufferings here and they share his glory yonder. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as you are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad." When I think how Brother Davis warned Boston against the menace of the secret lodge system and of the political power of the Roman Catholic church, and how our city and the country turned a deaf ear to the message, I am reminded of Solomon's parable: "There was a little city and few men within it; and there came a great king against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard." But God's way is to bring real victory out of seeming defeat. It was so when Isaiah prophesied in Jerusalem 700 years before our Lord. It was so when Paul preached twenty years after our Lord's ascension. It was so with the Son of God in the days of his flesh. And it will be so here with the testimony of Brother Davis.

RULERS WHO ARE MASONS.

(Concluded.)

Fortunes Made in Masonic Tobacco Monopoly.

To what extent the Masons on the Continent of Europe interfere in politics may be gathered from the fact that after the collapse of the Boulanger bubble those of his adherents who belonged to the order were subjected to severe disciplinary measures by their lodges, not because they had taken part in a political movement, but because they had happened to be on the losing side. In order to appreciate this, let any American Mason consider how he would feel if called to account and punished by his lodge for

having voted with the foes of the political party to which the majority of the members of his lodge belonged. In Italy, after Crispi's first visit to the late Prince Bismarck at Friedrichsruhe, he invoked the support of the Grand Orient at Rome for the Triple Alliance, which was very unpopular among the people. As a reward for his services in the matter the late Signor Lemni, the Grand Master of the craft, was granted by the Cabinet of the day the monopoly of purchasing the foreign tobacco needed by the Italian government, the sale of tobacco in King Victor Emmanuel's dominions being a state monopoly. This enabled Lemni and his Masonic confreres to realize enormous fortunes within the space of a few years.

European Masonry Becomes Political Rather Than Fraternal.

It was in the third and fourth decades of the nineteenth century that the Masons of Italy, Austria, France, Spain and Portugal first commenced to devote their attention to politics. This was due to the severity of the various monarchical governments in dealing with persons professing liberalism and radicalism. The men found that it was only behind the closed doors of Masonic lodges, duly tiled, that they could make their voices heard and give free expression to their political opinions without peril of imprisonment, and even worse. But, while this association between politics and Masonry has served the personal ends and ambitions of many of the statesmen who were members of the craft, it cannot be said to have furthered the real interests and aims of the fraternity, which has for its primary object universal brotherhood, and I recall the bitter resentment excited in France by two speeches of Adriano Lemni, the Grand Master of the Orient of Italy, delivered at Naples and at Rome, in which he proclaimed his ardent hope of seeing ere long the flag of his country floating over Corsica.

Sovereigns No Longer Grand Masters.

It was different during the eighteenth and the early portion of the nineteenth centuries. Thus we find King Louis XVI, who met with his death on the scaffold, and his two younger brothers, who reigned over France as Louis XVIII and Charles X, respectively, fig-

uring as Masons and belonging to a lodge known as "The Three Brothers." King Charles' son, the Duc de Berri, was likewise a prominent Mason. So, too, was King Louis Philippe, and also his eldest son, the Duke of Orleans, father of the late Comte de Paris. King Frederick the Great was initiated while still heir apparent at Brunswick in 1738, and subsequently founded a lodge of his own at his chateau of Rheinsberg. His connection with the order remained very close and intimate throughout his reign, among the proofs thereof being a notable letter addressed by him the year before his death to the lodge in Berlin known as the "Royal York Friendship." Both of Frederick the Great's successors were Grand Masters of the Grand Orient of Prussia, an office which the late Emperor Frederick was the last Prussian monarch to hold. But it is extremely doubtful if, in view of the political role of Masonry on the Continent of Europe, we shall ever see again sovereigns acting as grand masters of the craft.

EX-ATTACHE.

Crimes of violence in labor circles are growing in number and in frightfulness. They are directed not only at nonunion men and nonunion employers but are used more and more to control the inside workings of some labor unions. This condition could not continue if it were discountenanced by the supreme dictators in the federation.—From editorial in *Chicago Tribune*, June 6, 1916.

MODERN SAMARITANS.

The 1916 edition of "Statistics Fraternal Societies" says there are 6,380 "Modern Samaritans" at large in the United States. We suppose this order, if it lives up to its name, takes in the maimed, the halt and the blind who are rejected by its fellow "charitable" fraternities.

TO RENT—Comfortable house, 10 rooms, convenient to trains, schools and Wheaton College, modern conveniences, hot water heat, maple floors, closets, laundry, large lawn, fruit and shade trees, one-half acre garden. Address 1102 Hawarden Ave. Telephone 454W, Wheaton, Ill.

CANDIDATES, KEEP YOUR LEFT LEGS.

Don't under any consideration, after having taken one degree in Masonry lose a left leg, especially if you live in Texas, for Grand Master Lightfoot of that state has officially decided, according to the *Texas Freemason*, "That under articles 455 and 458 of the Resolutions and Edicts of the Grand Lodge, a brother who loses his left leg below the knee subsequent to taking the E. A. degree, is disqualified from being advanced."

MASONIC NEWS IN ITALY.

Under the heading, "Italy and Roman Catholicism," Dr. D. C. Whittinghill, a superintendent of Christian work in Italy, contributes to the *Watchman-Examiner* nearly a page of matter packed with solid facts relating to present conditions in that country, which, more than almost any other, has guided the history of the world.

From this authoritative and striking article we borrow half of one paragraph and the whole of an earlier one, which we remove to the second position as a quotation.

"The Church's return to medievalism after the death of Leo XIII, the inhuman and unchristian persecution of 'Modernists,' the 'anathemas' heaped upon the heads of Christian democrats, and especially upon the head of their leader, Romolo Murri, the lack of sympathy displayed by the Vatican for Belgium and France during this war, and the hostile attitude of the Pope to Italy during the conflict with Austria, have alienated millions of Italians from the Roman communion."

"The Jews, who were numerous, and so, influential at one time in Italy, are now reduced to 34,324, a loss of 1,293 in ten years. The 'Ghetto' in Rome and other cities is still a shameful monument to the inhuman persecution to which they were subjected by the State Church for centuries. To-day they are highly honored and enjoy all the liberty accorded to others. In the religious sphere they do not count for much except in a negative sense. Many of them are influential Masons, and as a consequence they are generally on the side of those who oppose the State religion."

John Quincy Adams — Sixth President United States

[We will publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series both from a literary and historical standpoint.]

September 21, 1831.

To Edward Ingersoll, Esq.,
Philadelphia.

Mr. Chandler has truly informed you that I am a zealous Antimason to this extent: It is my deliberate opinion that from the time of the commission of the crimes committed at the kidnaping and murder of William Morgan, it became the solemn and sacred, civic and social duty of every Masonic lodge in the United States either to dissolve itself, or to discard forever all administration of oaths and penalties and all injunctions of secrecy of any kind to its members. I believe it also their duty, though of less imperious obligation, to abolish all their ill-assorted, honorific titles, and childish or ridiculous pagents.

I believed it also a duty sacredly incumbent upon every individual Freemason in the United States to use all the influence in his power to prevail upon his brethren of the order to the same end, that is, to the total abolition of the order, or to its discarding forever all oaths, all penalties, all secrets, and all fantastic titles, exhibitions, and ceremonies heretofore used in the institution.

Believing these to be their duties I did not feel myself called to take an active part in the controversy which I saw arising in the community concerning them. I took considerable pains to avoid entering into that controversy. I endured from individuals of the fraternity, instigated from the passions of the order, falsehood, by statements in their newspapers that I was one of their members; *perjury*, to affect the presidential election, by an affidavit sworn to before a Masonic magistrate by a Master Mason that he had sat with me twice at meetings of a lodge at Pittsfield; insulting cajoling, threatening anonymous letters from Masonic sources; abusive slander and vituperation in Masonic newspapers,

pamphlets, and even volumes; and other wrongs of which it behooves me not to speak. All these I have endured for a space now of at least four years, without reply, without complaint, never disguising in the conversation of social intercourse the opinions above expressed; never seeking occasion to promulge them; and declining time after time, on many occasions and in various forms, to engage in the turmoil of Masonic and Antimasonic warfare.

At last an English shepherd of Masonic sheep at Wiscasset, in Maine, has the impudence to vouch in my father as a witness to the sublime and transcendent virtues of Masonry, and in the same pamphlet casts a due portion of his Masonic filth at me; for what? Because in a confidential letter, not intended for the public, and published without my consent, I had once written that I should never be a Mason; and because I had twice, by special invitation, been present as a mere spectator at meetings of Antimasons in Boston. Still I should have overlooked Mr. Sheppard and his Masonic virtues, with the rest, but that the editor of the *Boston Press*, undertaking to review his defense of Masonry, wrote to me to inquire what I knew of this pretended panegyric upon Masonry by my father. I then wrote the letter which you have seen, and which the friendly commentary of Mr. Walsh—to whom you may, if you please, with my compliments, show this letter—attributes to the "*error of the moon*."

I said, "the *crime* committed at the kidnaping and murder of William Morgan." Do you know what they were? Were they not,

1. Fraudulent abuse in repeated forms of the process of the law to obtain, upon false pretenses, possession of the person of Morgan.

2. Infamous slander in those false pretenses by first arresting him on a charge against him of petty larceny.

3. Previous slander in newspaper advertisements denouncing him as a swindler and impostor, calling upon *brethren* and *companions* particularly to observe, mark, and *govern themselves ac-*

cordingly, and declaring that the *fraternity* had amply provided against his evil designs.

4. Conspiracy of Masonic lodges assembled in great numbers, *per jas et nefas*, by the commission of any crime to suppress his book.

5. Arson, by setting fire at night to Miller's printing office, in which building were eight or ten persons asleep, whose lives were saved only by the early discovery of the projected conflagration.

6. Fraud, deception, and treachery in procuring from Morgan himself a part of his manuscript, which was finally sent by a special messenger to the General *Grand Chapter* of the United States in session at New York.

7. Kidnaping—too successfully practiced upon Morgan, attempted upon Miller.

8. False imprisonment and transportation of Morgan beyond the bounds of the United States into a foreign territory.

9. A murder, taking nine days in its perpetration, keeping the wretched and helpless victim throughout the whole of that time in a state of continual and cruel torture.

Sleep upon this list of peccadilloes, and to-morrow I will give you upon them a word of comment. Yours,

JOHN QUINCY ADAMS.

Editorial.

THE ANNUAL MEETING.

In spite of the one day session and the cold rain that fell, the Annual Meeting on June sixth in the Reformed Presbyterian church, of which our Director T. C. McKnight is pastor, was a real success. There was manifest a spirit of thankfulness for divine help during the past year and a purpose to carry the work forward in more efficient ways. The reports printed elsewhere in this number will give our readers an idea of the scope of the meeting.

The sympathetic presence of many of our brethren of the Reformed Presbyterian Synod about to meet in the same church was very cheering.

The addresses of the evening by Rev. Dr. E. R. Worrell and Field Agent Kel-

sey were listened to by a good sized audience which undoubtedly would have been larger had not the weather been so disagreeable. Dr. Worrell's address was especially fine. We regret we do not have it for publication.

We present to our readers in this number the portraits of the new Board of Directors. Next month we expect to give those of the general offices.

THE IMPLICATION.

When a bartender, a hotel manager or a saloon proprietor takes pains to declare that he never tastes liquor, or allows a patron to imagine that any customer can treat him, there is an inevitable inference that, knowing his business, he judges it to be a dangerous one for all concerned. In like manner, when the mother of a "show girl" volunteers, without being led to mention the subject—and volunteers with earnest distinctness—the boast that her daughter has maintained the standard of a lady through all her life on the road, and that her character has remained untainted, there is an unavoidable inference that this mother knows her girl to have led a life not lacking in the element of danger. When an actress of still higher rank claims to have added to her professional laurels the brighter jewel of tested and proved chastity, no inference is possible, save that one who knows the stage well knows it to be built of moral trap-doors.

As plain an implication is to be inferred, when a member of a large secret order boasts that the local branch of it plays cards without gambling, allows no money to be lost at its pool table, and provides no drinks in its rooms. He obviously knows the order beyond this local lodge. If he emphasizes the boast by comparing other local lodges unfavorably, he broadens and intensifies his implication. He is in a hard case, where boasting is confession and praise is almost drowned by its own heavier undertone of blame.

IN NAME MORAL, NOT IN FACT.

The "beautiful system of morals veiled in allegory" is yet more heavily veiled in hypocrisy. Its boasted vow of chastity opens wide the door toward crime, while reserving only a narrow space from

which to exclude vice. Even there is found no vow of personal purity, although to be really chaste is to be personally pure, since chastity is an attribute of character. This aspect of the virtue is set in strong antithetic light near the end of the sixth chapter of First Corinthians, where every other sin that a man commits is found outside the body, while he who is guilty of unchastity "sins against his own body." Against his own soul, as well, he sins, debasing his essential character. An effect on intrinsic character is what Burns recognizes in saying to his young friend whom he sagely counsels:

"I waive the quantum o' the sin,
The hazard o' concealing;
But, och! it hardens a' within,
An' petrifies the feeling."

It is not, then, the only hiatus in the unchristian promise that it includes no woman related to a member of that third degree, which it exclusively mentions, unless she is one of the very nearest relatives; that it does not even include her, except in case her relationship—which need not be inquired about—happens to be known; that it relates to no relative of a member of the second degree, or of the first degree; and that it ignores all other women in the world. Besides all this, there yet remains the blank where personal, individual purity of character and conduct is left unnamed.

The CYNOSURE is still good reading and it looks like old times when we have a debate.

Masonry is the greatest farce and the greatest fraud on earth!

In Madison, Wis., I understand they have relay teams that make it their business to confer degrees, then they can go it day and night. It will never die a natural death!

(REV.) J. B. GALLOWAY.

June 6, 1916. Poynette, Wis.

Every day to every one of us, brings its questions, its worries, and its tasks. Thus we get our daily spiritual exercise. Every day we are blessed with new opportunities for the development of strength of soul.—George Hodges.

News of Our Work.

REPORT OF BOARD OF DIRECTORS.

The Board of eleven members elected at the last corporate meeting were from seven different denominations which emphasizes not denominationalism, as some have asserted, but rather the interdenominational character of the National Christian Association.

We have held seven sessions during the past year. Regular meetings have been held on the first Monday of alternate months as a rule.

We have divided the committee work among us; some giving special attention during the interim between Board meetings to field work, others to finance, publications, etc., and the whole has been reviewed in the full meetings of the Board.

The paid field agents have been Rev. W. B. Stoddard, Rev. J. F. Davidson, Mrs. Lizzie Roberson, Mr. Charles V. Farnham, and Rev. Mead A. Kelsey. The office force has consisted of Secretary-Treasurer William I. Phillips, Editor James E. Phillips and the stenographer.

Encouragement and help has been extended to the state associations of Washington, Nebraska, Iowa, Indiana, Michigan, Ohio, New York and Pennsylvania. More or less assistance has been given to states where no local organization exists.

The Association is under special obligation to see that the Gospel standard shall be raised against secret organizations in New York, Pennsylvania, Ohio and Nebraska because of certain funds in its hands for that purpose, and this has been carefully attended to through the visits of our agents and the distribution of our literature.

Your Board of Directors has been thankful for the unpaid services of many in different parts of our land, and we have gratefully assisted them with free literature so far as funds for the same would permit. We thank our Lord Jesus Christ for such men as Charles G. Britton on the Pacific coast and Mrs. Hannah Chandler in the South. Mrs. Chandler was formerly an organizer of lodges and was held in great favor by

them until her conversion to Jesus Christ which changed her whole course of life and she has since been a faithful evangelist and coworker with us. We also desire to mention the constant services of Evangelists J. L. Davis and G. B. Crockett, two faithful and untiring workers to whom it has been our privilege to send literature from time to time. We have also been able to accomplish something through coworkers who have been able to give but very little time, but have received tracts and used them in Washington, Montana, Colorado, Oregon, North Dakota, Minnesota, Pennsylvania, Georgia, Ohio, Tennessee, Florida, Wisconsin, New Jersey, New York, Massachusetts, South Carolina, Indiana, Kansas, Iowa, Missouri, Illinois, Arkansas, Louisiana and Texas.

In this place we would like to mention Mr. B. M. Holt of Clifton, Texas, a member of the Lutheran church, who has accomplished very much during the past year by his research work and self-sacrificing efforts to advance the interests of the Church of Christ. We have "lent a hand" whenever we could but we feel that we have received more from him than we have been able to give him, and that he has really been of great service to the cause of truth.

The Hildreth Fund for furnishing "Finney on Masonry" or Blanchard on "Modern Secret Societies," has placed these books in the hands of the graduates of the Chicago Theological Seminary (Congregational), and the McCormick Theological Seminary (Presbyterian).

The great need of securing additional funds for maintaining and enlarging our work led your Board through its Committee on Field Work to engage Rev. Mead A. Kelsey of the Friends church to undertake the work of lecturing and of securing funds for a year beginning September 1st, 1915, and ending August 31st, 1916, but it is the hope that the results shall be mutually satisfactory, and that Rev. Mr. Kelsey's services shall be secured for many years to come.

Matters involving the financial interests of the Association, such as the loaning of Trust Funds and the protection of the Association's interests in real estate, etc., have been happily cared for. The As-

sociation's headquarters—the "Carpenter Building"—is in good repair and our facilities for handling the book and tract business and correspondence has never been as good as at the present time. Our office is now steam heated and electric lighted. The City Mission of the Christian Reformed churches of Chicago, occupy all of the building not needed for our work.

Through the thoughtful and kind act of Mrs. Louisa A. Coryell of Grand Rapids, Michigan, the Association is now the possessor of a "Rest Home" for its officers and friends. It is located on Les Chenaux Island number five and is about fifteen miles northeast of Mackinaw Island. The island is noted as a health resort and as a delightful place for boating, bathing and fishing.

Your Board recommends for membership in the corporate body, Mr. T. H. Brennenman, secretary-treasurer Indiana Christian Association, Goshen, Indiana; Professor J. R. Millin, Knoxville College, Knoxville, Tennessee, and Mr. L. Woodruff, a manufacturer of Binghamton, New York; Mrs. Hannah Chandler, 3018 Cochran street, Dallas, Texas; Elder J. L. Davis, Quail, Kentucky, and Elder B. G. Crockett, Dermott, Arkansas; Rev. F. E. Allen, Superior, Nebraska; Rev. J. M. Coleman of Bloomington, Indiana; Rev. A. W. Harrold, Columbiana, Ohio; Rev. A. H. Lehman, 639 West 18th street, Chicago, and George Slager, 4049 Grenshaw street, Chicago.

D. S. WARNER, Chairman.

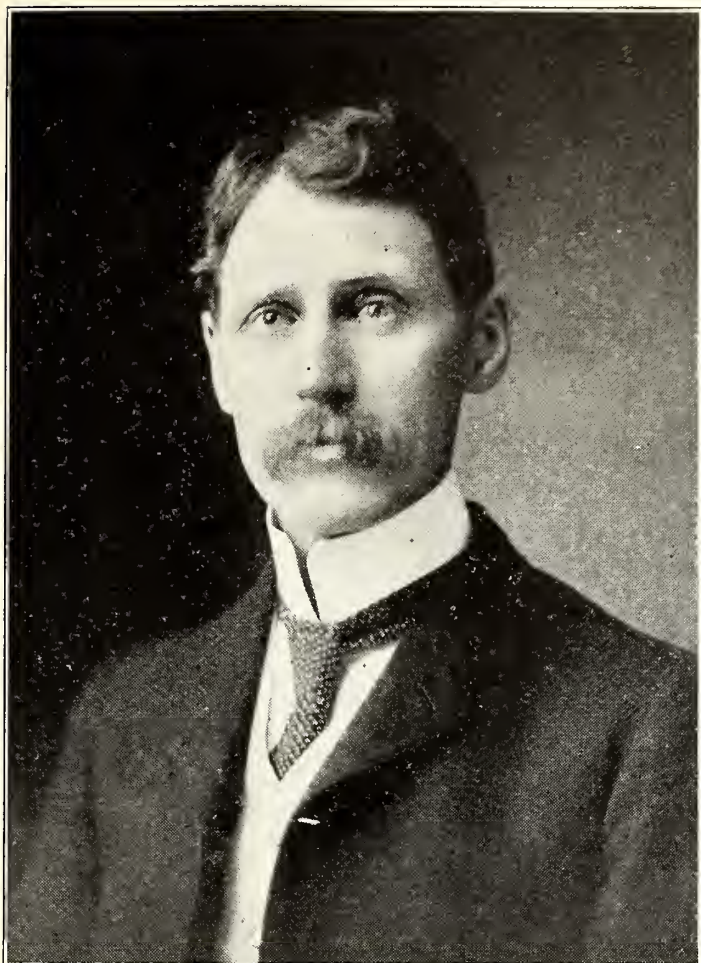
W. I. PHILLIPS, Secretary.

TEST FOR GOOD JUDGMENT.

Have you made your Will? This is the latest propaganda sweeping the country. Having learned how to save money and accumulate property we are now being taught how to dispose of both. Bankers are issuing booklets and papers are being read before business men's meetings and everywhere the importance of making an adequate legal will is being emphasized.

Correspondence is solicited with those who wish to make their Wills and to help perpetuate this reform movement. Ask also concerning our new Annuity Bonds. Address, National Christian Association, 850 W. Madison St., Chicago, Ill.

Our New Board of Directors



REV. P. A. KITILSBY



MR. GEORGE W. BOND



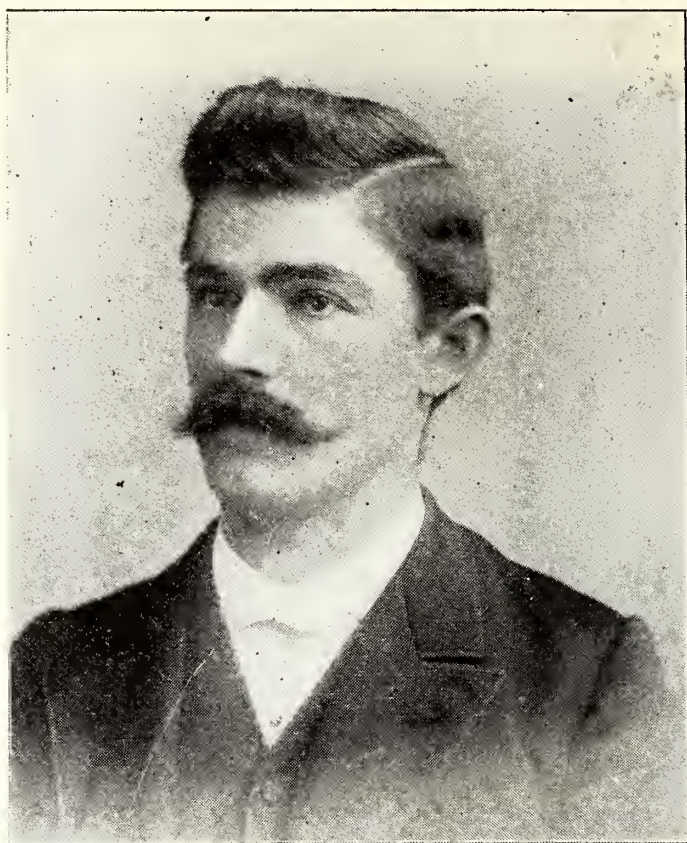
REV. THOMAS C. MC KNIGHT



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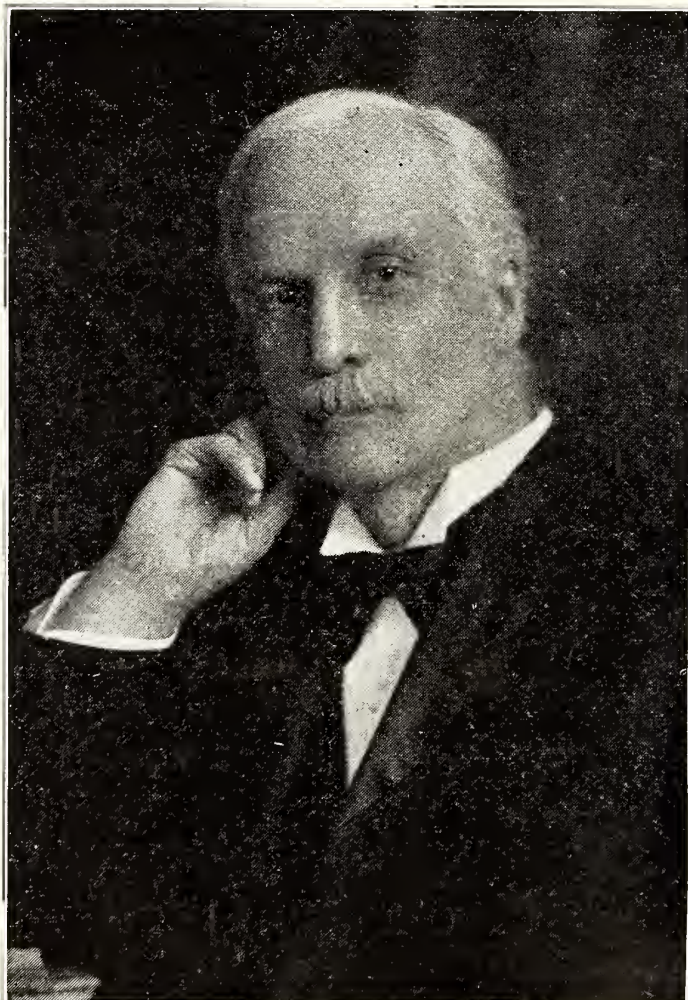
REV. D. S. WARNER



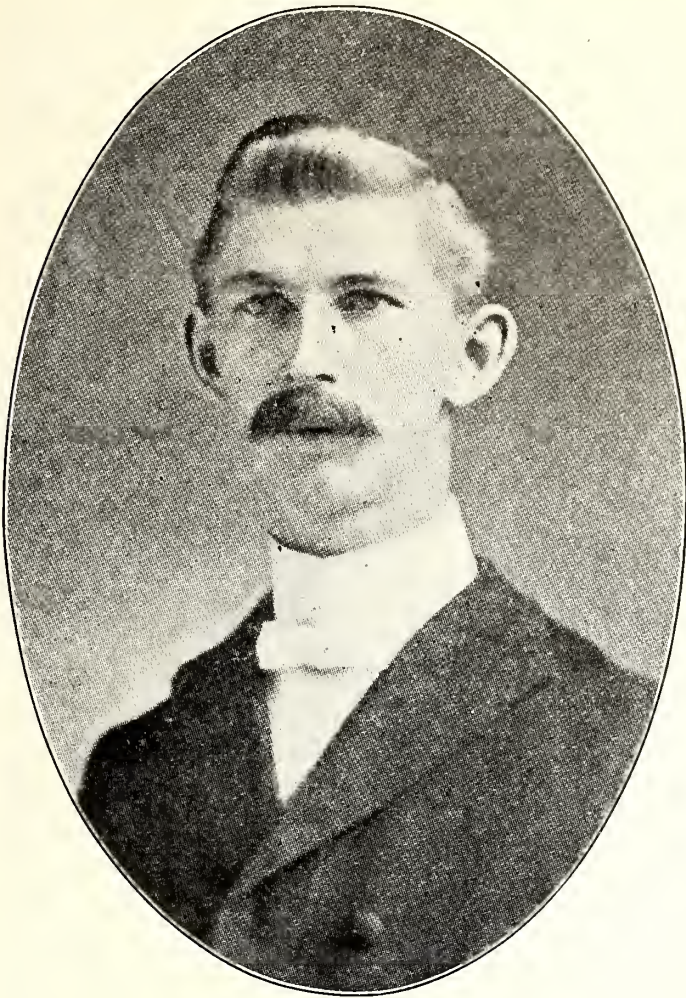
REV. M. P. F. DOERMANN



REV. A. H. LEAMAN



REV. CHAS. A. BLANCHARD



REV. G. J. HAAN



MR. GEORGE SLAGER

ANNUAL REPORT OF GENERAL SECRETARY.

WM. I. PHILLIPS.

A year ago your committee brought to me your thoughtful resolution of sympathy and expression of a hope and prayer for my full restoration to health. It has seemed to me for the last three months that your prayer has been answered and I wish to thank you and acknowledge my gratitude to God for being able once more to go about my Master's business. My recovery under God has been due to your sympathy and consideration and the good help received from your assistant secretary.

It is forty-eight years since the work of the National Christian Association began. Bishop Milton Wright of Dayton, Ohio, is the only one left of the older men whose membership dates with the beginning of our organization. We are grateful to God for what the fathers did. And many will also thank our Lord for continuing the good work to this day. Some twenty years ago men said the end of this Association would come in about three years, but God knew differently and the end is not yet; old

friends and new have rallied to our help. We praise Him.

Our aim has ever been to testify to the only one sufficient Way and Name by whom we must be saved; and to fling out a banner of warning as to the Secret Society System which promises to lead to heaven, but actually leads to hell. "Their way is as darkness; they know not at what they stumble." The work is God's and he has permitted us to see many evidences of its value during the past year.

Our field is the *United States*, though it ought to be the world, for there is only one National Christian Association, while there is need for one in every land. A missionary writing from Kobe, Japan, for our literature, said: The dean of the Methodist Divinity School in Kobe is a Mason and is, or was, chaplain of the lodge there. Another correspondent says that three professors in the "Euphrates College," of the American Board, are Masons with such a following of students who become native pastors that native Christians have importuned our Association for help against this dechristianizing influence. From South

Africa, from Brazil—in all lands, in fact, Satan's Secret Society Church flourishes. No call from afar has gone unheeded, though we could do but little; for our chief work and duty was and is in our own land.

One phase of our work has been to meet, so far as possible, the demand for lectures, and to that end five field agents have been employed for a longer or shorter period during the year; and additional help has been secured on special occasions. The regular agents have given nearly 900 addresses and sermons during the past year.

Something more than 100,000 pages of tracts have been sent out and over 200 books and booklets were given where there was special need and probability of good being done. The "Hildreth Fund" supplied 70 bound volumes to as many graduates of Theological Seminaries. Our lectures, of course, have been freely supplied with tracts according to their needs, and also many volunteer workers have been furnished so far as our means would permit. Special mention, I think, is due Mr. Charles G. Britton for his voluntary labors as a distributor of our literature in California, especially in the places around about San Francisco. He has given much time to the work and the Association has freely supplied the thousands of pages of testimony which he has distributed.

The book sales, while not large, were greater than last year, but the net profit of a little more than \$500 was less than the year before.

We have sent out, in round numbers, 35,000 copies of the CHRISTIAN CYNOSURE, and it has met deserved praise from some who have been benefited. One young lodge man was handed a copy and was made very angry, but wrote me that it led to his freedom in Christ from lodge bondage. One criticism of the CYNOSURE, as also of our Field Agents, is that too little attention is given to the minor secret orders. You may wish to make a declaration on this for future guidance. The unhappy influence of the minor orders is not small; and there is a reason. An illustration used by the late Jonathan Blanchard in referring to the minor secret orders is doubtless true and to the point: when

the swine of Gadara rushed headlong into the sea, some of them were great big hogs, others were medium sized hogs, while others were young pigs, but the demon spirits were in each.

More of my time, the past year, has been spent in the office than I had intended. My health for much of the time, forbade anything different. I have, however, visited various cities and people in the interests of the N. C. A. in the states of Illinois, Michigan, Ohio, Indiana and New York. If it was not for the necessity of seeing people and urging upon them the financial claims of our Association, my whole time could be profitably given to the correspondence and other duties of the office. The demand made upon the Association by ministers and laymen grows greater year by year. Some ministers need advice along our line in respect to some member of their congregation, or they may need information respecting the secrets and principles of well known or new lodges, or are seeking facts to be used in a sermon or address, or desire help on some general theme which is to come before a Synod or general Conference, etc. I have been assured by several men and women, that my letters and the literature sent, have enabled them to save loved ones from the lodge, in some instances, and in others to bring them out of secret associations. I have also sent out several thousand circular letters on various subjects and cared for the real estate and trust funds so far as these matters were in my power.

The need; who can express it? If we walk in the light as He is in the light, we have fellowship with Him and with one another. Is a man walking in the light who obligates himself to a secret lodge? A student from one of the Bible schools of this city came to the N. C. A. office for help. He was a Mason. He had taken Jesus Christ as Savior and Lord. He knew that nothing less would satisfy the Lord Jesus Christ than a surrendered will and loyal obedience on his part. "Were you loyal to him," I asked, "when you became a Mason? If you had said to the lodge: 'Let me know the obligations and also the ceremonies, that I may ask my Lord if he approves the step,' would the lodge have given you

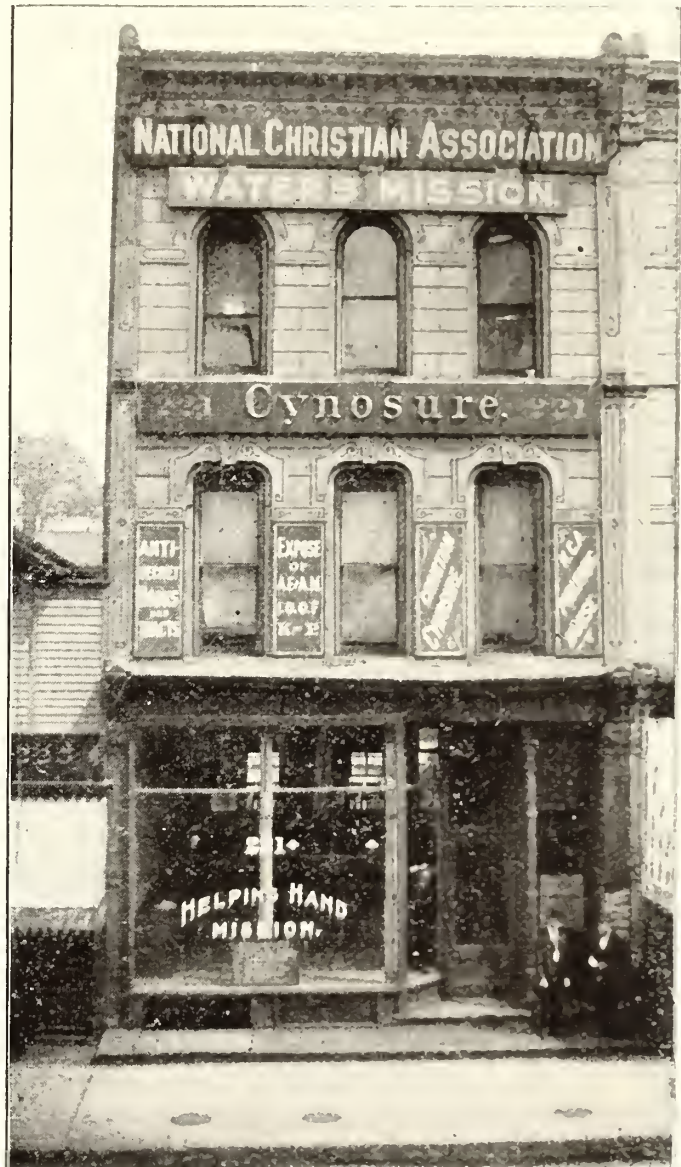
this information?" "No," he replied, "I had to trust them. I see it now, I was disloyal to my Lord. I had no right to surrender my judgment and conscience to lodge men to decide for me." I do not give the exact words, but the substance. The result was a Christian delivered from bondage.

Indeed, can the need to-day for instruction on separation and loyalty to God be overstated? It is greatly needed by many of the present-day Christian converts. The fact is evident because they not only receive little or no instruction in this matter, but also because many evangelists purposely and repeatedly praise the lodge. I quote from "Billy Sunday's" letter of June 28, 1910: "I have never opposed any secret societies; I have always boosted them." There are marked exceptions, but a large number pattern after Evangelist Sunday.

Secret associations are playing no less a part than formerly in governmental matters. The recent unionizing of public employes is in point. The need of teaching right principles as to the Labor Union movement is most imperative. While all laborers have a right to organize if they wish and a right to collective bargaining, yet Labor Unions as such are busy submarining the rights of laboring men, and the rights of the public. Is there any body of men so merciless and murderous toward their fellows as are the Unions toward nonunion laborers? We have had plenty of examples of this awful spirit in our city within the past few years.

We should be very grateful to such papers as the *Chicago Daily News* and the *Chicago Evening Post*, which have editorially expressed the right principles as to the duty of the public employes in the recent fight made by the public school teachers for the privilege of becoming a unit in the American Federation of Labor. Would it not be well to give more attention to these movements which are changing the great body of our public school teachers into partisans of the secret lodge system. Public employes have no right to ally themselves with the secret labor unions. A policeman, for example, is in duty bound to take his orders from the city authorities and not from some Tammany society or society

of organized labor; the public school teacher has in her school room children from all classes of society and should not be permitted to have a responsibility to a class, the Labor Unions, that is superior to or in conflict with what they owe the public, yet under the leadership of President Gompers of the American Federation of Labor, the Chicago public



CARPENTER BUILDING
NEW NUMBER, 850

school teachers have successfully defied the public which employed them. That public school teachers, who serve the whole public, should not be under special secret obligations to the Labor Unions ought to be perfectly patent to everyone. May we not do more this coming year to make this evident?

A former member of our Board of Directors, who is now a pastor in Michigan, said: "I used to think that the N. C. A. did not amount to much, but I have changed my mind since I have

been in more intimate connection with it." That our work is not on a scale that its importance demands is true. One question that may well engage your attention to-day is how to make the influence of the Association more widely felt.

If the General Synods or Conferences of the twenty or more religious bodies in sympathy with us could be moved to take some action which would put its stamp of approval upon this Association and authorize any individual church so desiring to take offerings for the N. C. A., such a step on the part of friendly denominations would easily enlarge our work and influence. This has already been done by the General Synod of the Christian Reformed church. It was very cheering to receive over \$500.00 from some of these Christian Reformed churches during the year just closed.

I would suggest that action be taken by this body looking to some plan by which the N. C. A. may be more successful in securing the financial help of friendly denominations, and in turn be more helpful to those churches which contribute to the work.

ANNUAL REPORT OF FIELD AGENT.

MEAD A. KELSEY.

After nine months in your service I submit this my first annual report. I am reminded that these have been in a large measure months of exploration because, for the most part, I have missed the advantage of acquaintanceship with the friends of the cause, and with the field, and have oftentimes visited places without any known point of contact in the community. But from these there have at times sprung the largest blessing—the blessing of discovery. It should also be stated that the way has often been opened for me by introduction or suggestion from General Secretary Wm. I. Phillips, whose services in this respect have been invaluable.

I have labored in Indiana, Kansas, Michigan, Nebraska and Illinois. In addition I attended the Iowa State Convention at Pella, and have given three addresses at other points in the state. In Indiana I promoted a State Convention at Richmond which, while disap-

pointing in point of attendance, presented a splendid array of talent, and I believe drew elements into the organization that will make for the development of the work in the state. I have spoken at twelve different points in Indiana including addresses given at two annual meetings of the Friends church, one at Richmond and the other at Plainfield.

My work in Kansas was chiefly a lecture tour among the Reformed Presbyterian churches where I found good openings and very cordial reception. I also had a number of opportunities to address the Friends, including their annual meeting at Wichita. If I continue in the work I intend to see our state work in Kansas revived.

For the month of January I put myself at the disposal of the Christian Reformed churches of Michigan and I look back upon that period of service with the largest satisfaction. Everywhere I experienced the most cordial reception, and opportunity was afforded for me to speak. Audiences ranged from one hundred to five hundred and offerings for the work were usually good, in fact this was the best financial month I have had. I delivered addresses before the students of Calvin College and Theological Seminary at Grand Rapids, and Hope Theological School of the Reformed church at Holland. In this connection I ought to say that I found, with but one exception, the pastors of the Reformed churches warmly sympathetic with the work.

My next field was Nebraska where I spent six weeks promoting a State Conference, and in speaking, distributing tracts, and doing personal work. This I look upon as the hardest task that I have had, but I expect the organization which was effected to be second to none in results, if in fact it does not lead. The big debate at Red Cloud in which our cause was so ably represented by Rev. F. E. Allen, the president of the Nebraska Association, was the direct outgrowth of this campaign.

Lastly, I came to Illinois for work until the time of the conference at Cerro Gordo, which had been arranged by Secretary Phillips. I spoke at many places—from Naperville in the north to

Marissa in the south—including three colleges. The Cerro Gordo Conference was well attended but it was mostly local as the conference was held chiefly on the Sabbath. This barred our organizing a State Association as we had hoped, but from other points of view the meeting was a success. The Church of the Brethren which entertained this conference supported it nobly, which is in keeping with the historic attitude and loyalty of this branch of Christ's Church. This conference over I returned to my home and family for a little respite, having been absent for nearly three months.

During the period of my service, my receipts have been as follows: From literature sales approximately \$250; donations passing through my hands, \$243.86; membership, \$51, making a total of \$544.86. I have given 87 addresses and sermons on the lodge question, and 49 other addresses and sermons, making a total of 138. My record of calls for eight months is 469. The total for traveling expenses amounts to \$272.31.

And now I would report some convictions that have been born of these months of experience and observation. That the association has done and is doing a great and invaluable service for the Kingdom of Christ has been impressed upon my consciousness with increased emphasis, but I am convinced that we have about if not quite reached our maximum efficiency without some rather radical departure in methods. What I have in mind relates to our state organizations. These have been, and are, considered an essential element in the success of our work, but the actual record for the greater part has been that of weakly children that have survived for a time and then passed away, or else eked out a precarious existence, never getting beyond the nursery stage of life. This is by no means given as a criticism upon the administration, but simply that we may face a situation where I believe that we should go forward. One strong central organization, essential as that is, can never reach the goal in this great fight, but we must have strong self-sustaining organizations in every state in the Union—organizations with paid secretaries devoting their whole time to the work. This has been the secret of the

growing success of the Anti-Saloon League and must be of every movement that attempts a nation-wide reform. This will of course strike some as a utopian dream—something impossible of realization, and yet I do not regard it as such. It will take faith, devotion, perseverance, but it can be done. If it be objected that it would cost too heavily to put such a scheme in operation I reply that it would pay in the end. If it be feared that such a course would divert funds from the treasury of the National Association I reply that such an effect could not be more than temporary for there would always be those who would see that the head fountain must be fed if the flow and volume of the great stream of influence was to go on increasing in power and blessing. Besides such a method would discover many new sources of supply, and in time even the state organizations themselves might become feeders to the parent association. Now while subject entirely to the judgment and direction of the Board of Directors, this is what I would like to try if I shall go on in the work for another year. My plan would be to select perhaps two states, or one, for the experiment, and devote to each several months, or such time as was needed to getting the work on its feet. Two states organized along the lines indicated would to my mind make a splendid showing for a year's work.

ANNUAL REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

The goodness of God in granting me health and strength so that for more than thirty years I have been privileged to bring you my greeting, surely gives reason for thanksgiving. What greater blessing could come to a man than to be a participant in building the kingdom eternal? Are we not forcefully reminded of the uncertainty of the endurance of earthly kingdoms? Surely, "He builds too low, who builds beneath the skies!"

The effect of one life upon the millions who come and go, can be but little. When the great summing up time comes will it not be shown that all associations which honor Christ, and each

factor in such associations have contributed their parts in the great sum total of the world's redemption? Do I value the work of the National Christian Association too highly when I say honor to Christ underlies and is the motive of all true reforms? Is not false worship responsible for every evil manifestation? Is there any agency on earth that lives in false worship as does the secret lodge? Let people worship God right, and all the organized evil will be destroyed.

That there is continual need of our association is daily manifest. "My people are gone into captivity for want of knowledge" was not written alone for ages past, but applies with increased force to that in which we live. Reform workers must necessarily touch all sorts of lives. Some are men who are awake to the needs of the situation, who think and act with wisdom in meeting them. Others, perhaps, do not belong to any lodge and would be thankful if there were none, but do nothing to help put them away. "There is no use," they say; "people have always gone wrong, and they always will." Still another class may be represented by the returned missionary whom I met the other day. "I am not a lodge man," he said, "but my father was. It seems to me as long as the church is so deficient in caring for its needy members, there will be a place for the lodge." Here was a man who loved Christ so much he was willing to make the sacrifices of a worker in a difficult field, and yet in such darkness as to the working and real character of the lodge system as to think it should be given a chance to supply a deficiency discovered in the church. Had this man known the true character of the lodge, he would doubtless have seen that it not only was not supplying a church deficiency, but was the greatest possible hindrance to a rectifying of that deficiency. Whatever may have been his excellencies of faith and character, his lack of knowledge regarding a vast system of false worship was deplorable. We are after the "foe in hiding," which, dragged from its secluded chambers, "writhes in pain and dies amid its worshippers." Tear off the veil of secrecy and lodges could not exist.

Having but little, there must be a continual cry for more funds. My actual requirements have, of course, been met or I could not continue in the work. The loving kindness of some of our friends makes me feel humble and rejoice that I am deemed worthy of their kind support. There could be, and I think there should be, much more of the Lord's money finding its way into the N. C. A. treasury. Aside from moneys used in the holding of state meetings, by field collections aggregated but \$235.22 during the past year. The fact that churches where I have spoken were many of them pushing hard for their own needs and also the fact that I especially sought to secure CYNOSURE subscriptions, has doubtless limited my gathering in this line. My success in getting readers for our organ has been equal to that of the best years. I am reporting over one thousand subscriptions secured, fully one-half being new. While it has been my policy to revisit churches and cities found sympathetic, I am always looking for opportunities in new fields. The field is not small. My greatest difficulty is to accept the calls that come and attend to the needs that press. I would not have you think that I always find fine people everywhere who welcome me. Some of the loudest calls are to places where they do not want me.

My traveling expenses for the year were \$511.84. The larger portion of this was for transportation. The generous hospitality of friends has made hotel bills comparatively small. A total of 186 lectures and addresses have been delivered to audiences of the usual size; 2,623 is the estimated number of calls made in CYNOSURE solicitations or otherwise, in the interests of our work. There is necessarily much of sameness in the work, but enough of variety to make it interesting. There is a sadness that comes to me when a staunch friend is removed by death, and I have joy in seeing the happiness of a new convert.

Starting to an untried field with doubts as to the result, I have often been made to rejoice in the fruit from the efforts put forth. At times the indifference and cowardice of those expected to stand for Christ against his chief enemy is trying in the extreme, but in the darkest hour

I am cheered with the thought that there are yet thousands "who have not bowed the knee to Baal."

I have superintended the holding of state conventions in the United Presbyterian church, Bell Center, Ohio; in the Christian Reformed church, Rochester, New York, and in the Church of the Brethren, Hanover, Pennsylvania. These conventions have contributed much to the spread of needed light. In point of numbers reached, the opportunity afforded me of addressing the Annual Meeting of the Church of the Brethren at Hershey Park, Pennsylvania, last June, was probably the greatest. It was estimated fifty thousand were in attendance at that gathering. Multitudes there heard of the N. C. A. work for the first time.

As usual, I have visited many schools, colleges, conferences, tent meetings, camp meetings, and other assemblies of people where opportunity has been found for the dissemination of our special theme. My travel has averaged two thousand miles per month, and has extended from Chicago to Boston. I have probably accomplished more during the past month in reaching the churches than in any single month since I have been in the field. Much credit for this is due to our general secretary, who had discovered in advance where lectures were desired, and could thus help me reach the most in the time at my disposal.

Brethren, our fathers are promoted. The enemy invades our heritage. The church laments her weakness. The cry of the oppressed is loud in our ears. Millions stagger on in blindness toward they know not what. Is this a time to relax effort—to sound the call to retreat? Nay verily! Let us continue to sound the alarm; to point the way to victory until the King eternal comes for his own.

"LIZZIE WOODS" ANNUAL REPORT.

Dearly Beloved President and Brethren of the National Christian Association: Greeting in Jesus name. I beg leave to make my fifth annual report as a member of our great Association. Another year is gone. I feel like an unprofitable servant, and yet, according to

my ability, I have let the Lord use me as best he could. Where there is little, but little is required. Yet, all I have I give to Jesus.

I have visited eight cities in Texas, viz.: Dallas, Paris, Denison, Fort Worth, Waco, Austin, San Antonio and Houston. I lectured to more than thirty thousand people in Texas (white and colored), and the Word and the tracts have caused many to give up their lodge or idol worship. I distributed tracts in all of the cities, also sold about eight dollars worth of rituals.

I have visited, since March last, Huntington and Ft. Smith, Arkansas, and also three towns in Oklahoma, viz.: Redland, Union and Eufaula.

The Lord has had me take the Bible and the rituals in my hand, and he has enabled me to offset all the Devil's cunning by showing the people that the Word of God is put into the rituals in order to get good people into the lodge. My people will go into anything, if you tell them God is in it. My people are to be pitied. We are just fifty years from slavery, and not quite three hundred years from dark Africa's jungles.

I am sorry our white brothers ever let us know anything about secret orders. When we came out of slavery God helped us and blessed us. We found out that we could get into the lodge and we just took the lodge and put it in the church. We took the school and put that in the church. We took the fairs and suppers and put them in the church, and by that time the church was dead and left us religious, but not Christian. Some Christians whom God brought out of the lodges, are letting the Devil slip the bridle of unionism on them. We are like the ancient tribe of Ephraim: we are a cake not turned (Hosea, 7: 8-10). We think our white friends are all right, and if they want us to go into anything we do it. This is especially true if it is something we ought to stay out of.

Now, dear white brethren, there are some of us following you in the right direction. We colored people love God, and our preachers are our leaders. If all of them would cry against this sin, we would throw off the lodge yoke.

I am saddened when I think of our

great loss in the home-going of our dear little white mother, Miss J. P. Moore, who gave something over fifty-three years of her life to show the poor uneducated colored people the way to God. I also thank God for you brethren who are still holding up Christ Jesus to a downtrodden race. Our dear little Mother Moore went to sleep in Jesus on the 15th of April, at Selma, Ala. She never wearied in pointing us to Jesus, until to-day there are in consequence of her work thousands walking in the King's highway. May God bless the work of the N. C. A. for this coming year as never before. Enclosed I send you \$2 to help in the work. I wanted to be present but one day's notice was too short a time for me to come so far. Yours in Jesus,

LIZZIE ROBERSON.

ANNUAL REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

I find great pleasure in presenting to you herewith my annual report for the year ending April 30, 1916. I have traveled extensively in the southeast, southwest, central and southern half of Louisiana, taking in the cities of Alexandria, Baton Rouge, Plaquemine, Donaldsville, New Iberia, Crowley and Covington and a large portion of the rural districts. I have visited two Baptist state conventions, three district associations, two annual Methodist conferences, three district conferences, four Sunday school conventions, four educational meetings and ten ministers' county conferences and alliances.

I have been permitted to speak of our work and secure CYNOSURE readers at all of the meetings except two. I was very well received and treated kindly at most places.

I have visited six schools and I have also delivered many lectures and distributed tracts. I have conducted four revivals where I preached or lectured two or three times daily. At these meetings sixty souls accepted Jesus Christ as their personal Savior. I have delivered 199 addresses and preached 204 gospel sermons. I have traveled 7,000 miles, by rail, by boat, by hack and on foot,

and have made 1,605 personal calls, read the Bible, had prayer and discussed the lodge, the saloon and other hindrances to the spread of the gospel. I have received \$435.44 from all sources and spent \$269.18 for traveling expenses. I have secured 729 readers to the CHRISTIAN CYNOSURE. The privations, hardships and persecutions I have suffered have been many, but thanks be to the God who giveth strength and victory through our Lord and Savior Jesus Christ, he has kept me steadfast.

Sister Lizzie Woods Roberson rendered great service in our antisecrecy conference at White Castle.

I send my hearty greetings to your Annual Meeting and offer earnest prayer for a glorious session.

THE EDITOR'S REPORT.

JAMES E. PHILLIPS.

It may seem almost a waste of time to receive a report from the Editor, for the monthly visits of the CYNOSURE have in one sense been continual evidence of his activity.

There is nothing spectacular about editing, which fact makes a report more than ordinarily difficult. In fact, the working up of copy is a sort of literary drudgery, and the only time when it gives promise of being exciting is when our changes in the manuscript raises the wrath of some correspondent whose literary excellence, perhaps, we have failed to comprehend. Our friends, however, have been very patient and the fact that the mailing list shows no falling off in numbers, proves that the editor is of a peaceful disposition.

I have always had a strong feeling of sympathy for Moses who, being a man of few words, needed Aaron to speak for him. But I am more fortunate than Moses for more than one Aaron has come to my assistance, and to all such I wish to publicly acknowledge thanks.

A year ago the honor of this office was given me, and knowing my own limitations, I hesitated to accept it. Kind words of encouragement and appreciation from friends, some of whom I have never met but with whose names I have become familiar, have indeed lightened the task and been an incentive to put forth my best efforts.

One of the greatest difficulties confronting the editor is to select from the large amount of material constantly presented to him, only enough to fill the space at his disposal. If funds would permit, a magazine twice the size of the present CYNOSURE, or a bi-monthly periodical of the present size, could easily be issued. Perhaps there are friends of the cause who would help endow the CYNOSURE to broaden its work and make it permanent.

Month by month we read twenty-one fraternal journals, among which are Masonic, Odd-Fellows, Woodmen of the World, Knights of Columbus, Elks, Eagles, Rebekah, Knights of Pythias, Moose, Modern Woodmen of America, and Royal Neighbors. It is "B. L. T." of the *Chicago Tribune*, I believe, who said that a lodge journal was the most dry, sun parched literary desert in the world. Having read these twenty or more specimens of lodge literature for several months, I have no reason to differ with "B. L. T.'s" judgment.

The casual reader may not have thought of the fact that there were more than forty contributors to the columns of the CYNOSURE during last year, and about 375 articles on the different phases of the lodge question were printed.

Among the articles of especial value were several on the Farmers' Union, which is a live issue in certain localities. "The Batavia Tragedy," by Charles Francis Adams, was an eloquent introduction to the letters of his father, John Quincy Adams, which are now being republished in our columns. "My First Mob," an account by President Blanchard of his experiences in the early days of this struggle is a piece of history well worth preserving. "The Birth of a Nation" was a timely article just now when Dixon's play by that name seeks to glorify the work of that criminal band, the Ku-Klux-Klan, and to blacken the memory of true patriots and statesmen of post-bellum days. "Church and Lodge," by Rev. O. M. Norlie, was an able study of the claims of the lodge to benevolence and insurance in contrast with the church.

Through the columns of the CYNOSURE seceders testified to having been freed from various orders, among them being

Masonry, Odd-Fellowship, Ancient Order of United Workmen, Farmer's Mutual and Protective Association, The Grange, Modern Woodmen of America, Independent Order of United American Mechanics, Sons of Temperance, Good Templars and Knights of Pythias.

Criticism has been made that the CYNOSURE has devoted its columns almost exclusively to opposition to Masonry, and has not said enough about the minor orders. There has probably been some excuse for this due to the fact that the underlying principles of all secret orders are inherited from the mother of them all—Freemasonry. During the past year, however, some fifty-three different orders were treated in the CYNOSURE. The list includes: Jesuits, Eagles, Elks, Farmers' Union, College and High School Fraternities, Freemasonry in its many branches, Ancient Order United Workmen, Maccabees, Modern Woodmen of America, Industrial Workers of the World, Knights of Columbus, Ku-Klux-Klan, Labor Unions of many kinds, Owls, Blue Goose, Christian Knights and Heroines of Ethiopia of the East and West Hemispheres, Christian Willing Workers Union, Cowboy Rangers, Foresters, Grand Army of the Republic, White Caps, Hep Sing Tong, Human Leopards, Knights and Daughters of Tabor, Knights and Ladies of Security, Knights of Pythias, Mafia, Ancient Order of Muts, Night Riders, E. Campus Vitus, On Leong Tong, Patriotic Order Sons of America, United Order of Pilgrim Fathers, Possum Hunters, Praetoreans, Royal Arcanum, Guardians of Liberty, Yellow Dogs, Moose, Odd-Fellows, Knights of St. Columbanus, Eagle Boy Scouts, Maccabee Boy Scouts, Ancient Order of United Workmen, Farmers' Mutual Protective Association, Grange, Independent Order of United American Mechanics, Sons of Temperance and Good Templars. This policy of giving information on as large a number of orders as possible will be continued during the coming year.

In closing I want to give my hearty thanks to our many friends whose articles or clippings have greatly aided me in keeping the columns of the CYNOSURE fresh and newsy. Much of the credit for the success of the past year is due

to these friends, most of whom have performed their part with no remuneration except the satisfaction of having done what they could to aid the cause.

THE ANNUAL MEETING.

Secretary's Minutes.

The Forty-second Annual Meeting of the National Christian Association was called to order by President D. S. Warner at 10 o'clock a. m., June 6th, in the Reformed Presbyterian church, 65th street and Evans avenue, Chicago.

Prayer was offered by Rev. S. J. Johnson of Clarinda, Iowa.

President Warner made a few remarks on the work and needs of the National Christian Association.

The appointment of committees being in order, an enrollment committee was elected consisting of Revs. W. B. Stoddard of Washington, D. C., and Mead A. Kelsey of Richmond, Indiana.

It was voted that all friends in attendance be accorded the privileges of the convention.

Upon a motion duly seconded and carried the chairman appointed Prof. Newton Wray, Rev. J. M. Coleman and Rev. G. A. Pegram, a nominating committee.

Rev. W. B. Stoddard moved that the chair appoint committees to review and make recommendations on the various reports to be given. The chair appointed, on the Treasurer's report, Rev. Edward Kimball, G. Bossenga and Rev. A. H. Leaman; on the reports of the Corresponding Secretary and the Board of Directors, Rev. P. A. Kittilsby, Rev. J. B. Tweed and M. R. Mahaffey; on reports of Field Agents, President C. A. Blanchard, Rev. G. A. Pegram and J. E. Phillips; and on Memorials, Rev. W. B. Stoddard and J. Van de Water.

Reports of Officers.

The first report was that of the Corresponding Secretary, W. I. Phillips. He said that the work we are engaged in, is God's. The field is our nation, though it should be the world. He reported 35,000 copies of CYNOSURE issued during the past year and thousands of circular letters sent out, and an ever-increasing correspondence with pastors and Christian workers. Work has been done in nearly every state and also in foreign countries. Mr. Phillips emphasized the fact that *public employes* have

no right to be under special obligations to secret organizations. He also spoke of the fact that the General Synod of the Christian Reformed church, recommended that its churches contribute to the National Christian Association, and said it would greatly increase the efficiency of the Association if all testifying churches would do likewise. Though the gifts might not be large, the sympathy thus expressed would be a great encouragement and help.

The editor of the CYNOSURE read the report of the Board of Directors and both reports were referred to the appropriate committee.

The Treasurer's report was read by W. I. Phillips. It showed the resources of the association to be \$70,524.27. The report was received and referred to the committee.

The Auditor's report was read by the Recording Secretary. President C. A. Blanchard moved that it be received and approved. Carried.

Rev. Mead A. Kelsey, Field Agent of the National Christian Association, for the last nine months, reported work done in several states. He had given eighty-seven sermons and addresses on secretism, and made more than three hundred calls. He recommended that the work in the various states be organized so as to be self-sustaining. Mr. Kelsey reported success in securing CYNOSURE readers.

The Eastern Secretary, Rev. W. B. Stoddard, gave a strong, cheerful and suggestive report. He said that he had secured during the year more than a thousand subscribers for the CYNOSURE and had given 186 lectures and sermons and had made about 2,500 calls. His report was referred to the committee already appointed for that purpose.

The good reports of our Southern agents—Rev. F. J. Davidson and Mrs. Lizzie Woods Roberson—were read by Secretary Phillips and were referred to the committee on agent's reports.

James E. Phillips, editor of the CYNOSURE, gave his annual report, which was well received.

New Members.

The following named persons were, on recommendation of the Directors and members of the Association, received as

corporate members of the Association: Mr. T. H. Brenneman, Goshen, Indiana; Prof. J. R. Millin, Knoxville, Tennessee; Mr. L. Woodruff, Binghamton, New York; Mrs. Hannah Chandler, Dallas, Texas; Elder J. L. Davis, Quail, Kentucky; Elder G. B. Crockett, Dermott, Arkansas; Rev. F. E. Allen, Superior, Nebraska; Rev. J. M. Coleman, Bloomington, Indiana; Rev. A. N. Harrold, Columbiana, Ohio; Rev. A. H. Leaman, Chicago, Illinois; Mr. George Slager, Chicago, Illinois; Rev. G. A. Pegram, Rockford, Illinois; Mr. John Van de Water, Chicago, Illinois; Mr. G. Bossenga, Chicago, Illinois; Rev. R. J. Dodds, Walden, New York; Rev. J. W. Carson, Topeka, Kansas, and Rev. J. Boyd Tweed, Beaver Falls, Pennsylvania.

Rev. W. B. Stoddard and Mr. J. Van de Water were requested to prepare a memorial bringing to our minds the names and labors of those friends of the antisecret cause who during the past year have gone to their reward.

Rev. W. B. Stoddard, for the Enrollment Committee, reported the presence of forty-seven delegates and friends. Among them were: Rev. Edward Kimball, delegate and member National Christian Association, Wheaton, Illinois; M. M. R. Mahaffey, delegate, Parnassas, Pennsylvania; Rev. G. A. Pegram, delegate, Wesleyan church, Rockford, Illinois; Rev. P. A. Kittilsby, representing Norwegian Lutheran church, Chicago, Illinois; G. Bossenga and G. Slager, delegates, Third Christian Reformed church, Chicago, Illinois; J. Van de Water, delegate, 72nd Street Christian Reformed church, Chicago, Illinois; Rev. W. B. Stoddard, Washington, D. C.; Rev. J. M. Coleman, Bloomington, Indiana; W. I. Phillips, Wheaton, Illinois; Rev. Thos. C. McKnight, Chicago, Illinois; Rev. M. P. F. Doermann, Blue Island, Illinois; Mrs. N. E. Kellogg, Wheaton, Illinois; Pres. C. A. Blanchard, Wheaton, Illinois; Rev. F. E. Allen, Superior, Nebraska; Rev. A. H. Leaman, Chicago, Illinois; Rev. J. C. French, Denver, Colorado; Rev. D. S. Warner, Glen Ellyn, Illinois; J. E. Phillips, Wheaton, Illinois; Prof. Newton Wray, Taylor University, Upland, Indiana; Rev. S. J. Johnson, Clarinda, Iowa; W. S. Orvis, Wheaton, Illinois;

Rev. A. A. Wylie, Syracuse, New York; Rev. M. Klein, Glen Ellyn, Illinois; John Toren, delegate, First Reformed church, Englewood, Illinois; Mrs. Julia W. Fischer, Wheaton, Illinois; Rev. G. M. Robb, Quinter, Kansas; Rev. J. H. Mokma, Third Christian Reformed church, Chicago, Illinois; Rev. J. G. Brooks, Wheaton, Illinois; Thomas G. Roberts; W. S. Wylie, Greeley, Colorado; S. P. Wylie, Washington, Iowa; Miss Myrtle O'Donnell, Chicago, Illinois; Rev. J. M. Wylie, Kansas City, Missouri; D. M. Allen, Melrose Park, Illinois; Mrs. W. I. Phillips, Wheaton, Illinois; J. W. Lucas, Billings, Oklahoma; Rev. T. M. Slater, Seattle, Washington; Rev. W. J. McKnight, Boston, Massachusetts; Rev. W. C. Allen, Glenwood, Minnesota; Rev. E. A. Crooks, La Junta, Colorado; O. C. Orr, New Castle, Pennsylvania; Rev. S. E. Greer, delegate, Washington, Iowa; Rev. Paul Coleman, Blanchard, Iowa; R. J. Dodds, Walden, New York; J. W. Carson, Topeka, Kansas, and J. Boyd Tweed, Beaver Falls, Pennsylvania.

After prayer the meeting adjourned until 2:00 p. m. Carried.

Afternoon Session.

President D. S. Warner called the afternoon session to order and Rev. Mr. Pegram led in prayer.

Extracts from letters to the Annual Meeting were read by Secretary Phillips. Among the list of letters were those from the following friends: Rev. R. H. Nicodemus, Rev. E. B. Hoff, Bethany Bible School, and G. F. Fisher of Chicago, Illinois; Rev. Peter Ekster, Grand Rapids, Michigan; A. W. Austin, Cushing, Oklahoma; Rev. W. A. Aikin, Eskridge, Kansas; W. R. Sterrett, Jamestown, Ohio; Chas. C. Maderia, Huntington, Pennsylvania; Rev. P. Beck, Grafton, California; T. U. Reed, Mitchellville, Iowa; Rev. A. A. Samson, New York; John Watterson, Fairfield, Iowa; Wm. L. Brown, Lawrence, Indiana; Rev. T. M. Slater and Rev. W. O. Dinius, Seattle, Washington; Rev. T. H. Acheson, Pittsburgh, Pennsylvania; Rev. Paul Coleman, Blanchard, Iowa; Mrs. H. Worcester, Rockford, Illinois; Moses H. Clemens, Ubee, Indiana; B. M. Holt, Clifton, Texas; Rev. Dr. Jesse W. Brooks, Brooklyn, N. Y.; Rev. J. G.

Brooks, Wheaton, Illinois; Rev. F. E. Bennett, Melrose Park, Illinois; Rev. R. G. Wilkin, Elgin, Illinois; J. W. Honeycutt, Sioux, North Carolina; Mrs. J. C. Woodward, Adams Center, New York; C. H. Slife, Arcadia, Florida; Rev. J. M. Coleman, Bloomington, Indiana; Bishop Milton Wright, Dayton, Ohio; T. J. Solleberger, Naperville, Illinois; Rev. R. J. Dodds, Walden, New York; Rev. G. A. Pegram, Rockford, Illinois; Prof. Newton Wray, Upland, Indiana; Rev. William Dillon, Huntington, Indiana; Geo. L. Coffin, Los Angeles, California; Rev. J. M. Foster, Boston, Massachusetts; Rev. F. E. Allen, Superior, Nebraska, and Miss Susan F. Hinman, Oberlin, Ohio. These letters expressed an earnest and prayerful interest in the work of the National Christian Association.

Reports of Committees.

The report of the Memorial Committee was read by Mr. J. Van de Water and is as follows:

It is impossible to note the departure of every one who has been helpful to the cause for friends often do not notify us, but among those who have gone on during the year past, we recall the following:

Abner Branson was a faithful, consecrated man and for many years an officer of the Iowa branch of our work. His interest led him to make great personal sacrifices for the cause we love.

Rev. C. D. Brooks was at the time of his death the oldest minister of the Free Methodist church, having attained the advanced age of ninety years. His sudden call to the eternal world found him well prepared. His testimony against the great popular evils of our times was known where he was known.

Mr. J. A. Millard, whose frequent reports to the CYNOSURE told of a life of activity for Christ as against His great enemy, the secret lodge system. His long life bore much fruit for the right.

John Bradley was a man whose mixture of good works with faith was to be greatly commended. He was made an Odd-Fellow but became a Christian and renounced such things of darkness. His life was a constant witness for the truth in Christ. He lived to the ripe old age of 86 years.

Edward Brace was also one of the aged members of our Association. His life was extended to the ninety-third year. His interest in the N. C. A. work was manifest by prayer and gift.

For these and others God raises up to aid in our work, we render thanks, for they have obtained a goodly heritage having entered into their eternal reward.

W. B. STODDARD, JOHN VAN DE WATER,
Committee.

Mr. W. I. Phillips moved and it was voted that report be accepted.

The Committee on General Secretary's and Board of Directors' reports was called for and was given by Mr. J. B. Tweed. The report is as follows:

Your committee would respectfully report that we have reviewed with interest the Report of the Board of Directors. We note that Mrs. Louisa Coryell's generous gift of lots for a rest home on Les Chenaux Island No. 5 is mentioned and we recommend that the convention extend to her a hearty vote of thanks.

Your committee has reviewed the Report of the Corresponding Secretary and would call the attention of the convention to the following items:

1. To the reference in the report to the fact that lodge men are given a prominent place in the work of the church, and to the deplorable conditions which exist in the church on that account.

2. With reference to the field mentioned in the report we call the attention of the convention to the need of a closer and more effective co-operation of the various friendly Christian churches with the work of the National Christian Association. Respectfully submitted, P. A. KITILSKY, M. R. MAHAFFEY and J. BOYD TWEED, Committee.

It was moved by Rev. W. B. Stoddard and voted, that a letter of thanks be sent to Mrs. Louisa A. Coryell for her gift of lots in Les Chenaux No. 5 in northern Michigan for a rest home for friends of the antisecret cause.

The question, How can we reach the friendly denominations so as to be in closer sympathy with them? was raised and addresses were made by Secy. W. I. Phillips and Rev. Mr. Kittilsby. Mr. Kittilsby moved and it was voted that this matter be committed to the Board of Directors for action.

Rev. Messrs. Kittilsby, Stoddard, Coleman and Kelsey spoke of ways to organize State Associations so as to make them permanent and self-sustaining. Mr. W. B. Stoddard moved that the matter of State organization be referred to the Board of Directors for action.

Officers Elected.

Mr. M. Mahaffey, for the Nominating committee, recommended the following for general officers for the coming year: President, Rev. David S. Warner, Chicago, Illinois; Vice President, Rev. Thomas M. Slater, Seattle, Washington; Recording Secretary, Mrs. N. E. Kellogg, Wheaton, Illinois; Corresponding

Secretary and Treasurer, Wm. I. Phillips, Chicago, Illinois; Assistant Secretary and Editor, James E. Phillips, Chicago, Illinois. For Directors: P. A. Kittilsby; H. A. Fischer, Jr.; T. C. McKnight; Gerrit J. Haan; D. S. Warner; George W. Bond; C. A. Blanchard; A. H. Leaman; George Slager; M. P. F. Doermann and W. I. Phillips.

It was moved by Rev. J. G. Brooks and voted that Secretary Phillips be instructed to confer with the Home Missionary committee of the Reformed Presbyterian Synod now meeting, to prepare a joint program for first half hour of the evening session.

At the request of President S. D. Warner, Secretary Phillips took the chair. Rev. Mr. Atkinson, as a committee from the Synod, reported that that body had voted to close its evening session at 8:30 in order to attend a part of the last session of our Association.

Reports of State Presidents.

Rev. F. E. Allen, President of the Nebraska State Association made an interesting report on his recent debate on the lodge with Rev. J. L. Beebe in Red Cloud, Nebraska. Mr. Allen did not advise Christians to seek public debates on moral questions, but, when challenged to defend the truth, he thought they should prepare by diligent study of the various phases of the subject and, relying upon God for success, accept the opportunity. As a result of the debate in Red Cloud God was honored and his enemies disappointed.

After prayer by Rev. J. G. Brooks, Rev. T. M. Slater, President of the Washington State Association, gave an account of the progress of the cause in his state. He said that the work there is in a very true sense a missionary work, since there are more lodges than churches in the West. The fifteen directors of the Washington Association meet monthly for prayer, for they realize that the contest in which they engage is a moral conflict and that Christ and Satan are contending. The freshman class in the Washington state university are annually supplied with literature to deter them from being ensnared by the lodges. To the ministers they give tracts, such as "Modern Prophets of Baal." This is a spiritual struggle, and prayer and the

light of truth are the weapons to be used.

After prayer offered by Rev. M. A. Kelsey; Rev. J. M. Coleman, President of the Indiana State Association, made a brief address. He said that all questions or issues among men center in Christ. Philosophy as taught in the schools in the present day is pagan philosophy expressed in Christian vocabulary. The present day system of secrecy is one phase of paganism, or religion contrived by men. The only way to successfully cope with this is by prayer. "This kind can come forth by nothing but by prayer and fasting." (Mark 9: 29.)

Voluntary testimonies being called for, Rev. J. M. Wylie said that the effect of lodge practice is to deaden the conscience of men so that they lose the ability to discern between truth and falsehood. Instances coming under his notice which illustrated the fact were given.

Professor Newton Wray being obliged to leave asked to have his testimony read: "I stand for light against darkness, for Christ against Antichrist, for the brotherhood in Christ, against the counterfeit brotherhoods of earth and for the separated life against every form of spiritual hyphenism."

Revs. W. B. Stoddard and G. A. Pegram spoke on the fact that lodge charity is only organized selfishness.

After prayer and the benediction by Rev. D. S. Warner the afternoon session adjourned.

Evening Session.

Although the rain which had been falling nearly all day was still descending an appreciative audience gathered at 7:30 o'clock. Rev. J. M. Coleman read from the Scriptures and led in prayer.

Dr. E. R. Worrell, Pastor of the Brookline Avenue Presbyterian church, gave a most interesting address on "What is the Matter with Secretism?" and showed that the whole system is inimical to the genius of free government; it comes from the old pagan mysteries and is a false faith.

Rev. Mr. Slater, Vice President, at this time took the chair as President Warner was obliged to leave.

After the singing of a psalm and prayer, Rev. Mead A. Kelsey, Field

Agent, addressed the meeting which had been increased by the coming in of the members of the Home Missionary committee of the Reformed Presbyterian Synod. Rev. Mr. Kelsey showed that Masonry teaches a way of salvation which cannot save. After prayer and the benediction the meeting adjourned.

(Mrs.) N. E. KELLOGG,
Recording Secy.

ANNUAL MEETING LETTERS.

We have space for extracts from only a few of the letters to the Annual Meeting.

Mrs. Hedda Worcester, Rockford, Ill., writes: "In due time the Lord will take the rule. Lord bless the 'antisin' work and the patient workers."

Rev. T. H. Acheson, Pittsburgh, Pa., writes: "As to the possibility of my being at the Annual Meeting in Chicago, in the Reformed Presbyterian church, on June 6th, I will say that I expect to be on that day and at that time attending the annual meeting of our Home Mission Conference which was appointed at our annual Synod last June in Chicago. It is possible that we can look in a little at your meeting, for we are much interested in your work."

Professor E. B. Hoff, Bethany Bible School, Chicago, Ill., writes: "I am heartily in accord with the movement of exalting only the church and the Great Master."

Rev. W. O. Dinius, Seattle, Wash., writes: "I can hardly tell you how much I would enjoy being present at the Annual Meeting. However, we expect our beloved president, Rev. T. M. Slater, will attend it. We are praying that much good will result in the deliberations."

Rev. Milton Wright, D. D., Dayton, Ohio, writes: "I reply to you by saying that I am 87½ years old, and do not attempt to go so far from home. Both the CYNOSURE and the National Christian Association have my hearty support. The CYNOSURE has come to my address from its beginning, and I wish to continue it to the close of my life."

C. H. Slife, Arcadia, Fla., writes: "There are thousands who have no use for a lodge except the insurance and as the old line companies are adding new and cheap policies there is very little need for it."

Wm. Dillon, Huntington, Ind., writes: "I have reserved the 6th to come there if needed. Please inform me."

Rev. Dr. J. M. Foster, Boston, Mass., writes: "It is now more than a quarter of a century since Joseph Cook delivered his great address on Treasonable Oaths on a similar occasion. And it is almost fifty years since Rev. Dr. A. M. Milligan delivered his telling speech on the same theme, in the same city. It is a providential juxtaposition that the association should lift up a standard against the secret works of darkness while the war in Europe rages, which is God's scourge upon those belligerent nations on account of the secret workings of the Roman papal hierarchy, the Greek Catholic system and the Islamism of the unspeakable Turk, as well as the oath-bound Masonic lodges which infest those governments. In our land the right wing of Satan's army is the secret lodge system, having about 12,000,000 members. The left wing is Roman Catholicism, having about the same number. The company of witnesses against them is like two little flocks of kids, while the Syrians fill the whole country. But God's plan of battle is for Gideon and his three hundred to break the pitchers, blow the trumpets and shout 'The word of the Lord and of Gideon' and God puts the enemy hosts in a panic. God gave the word, the people publish it. Kings and great armies were forced to flee away. 'The witnesses shall overcome by the blood of the Lamb and by the word of their testimony.'"

Mrs. J. C. Woodward, Adams Center, N. Y., writes: "I wish I could send you something to help towards the expenses of the meeting."

J. W. Honeycutt, Sioux, N. C., writes: "If you have any tracts that I can distribute, please send same to me, or suggest anything else I can do to help the cause I will try to do it."

Rev. Peter Ekster, First Christian Reformed Church, Grand Rapids, Mich., writes: "May the Lord be in your midst and bless the meeting, that whatever is done may be in harmony with his will and for the furtherance of his cause and kingdom, and for the downfall of all iniquity and powers of Satan."

Mr. John Watterson, Fairfield, Iowa, writes: "I am heartily in sympathy

with the work of the Association, and trust you will have a good meeting."

Professor R. H. Nicodemus, Bethany Bible School, Chicago, Ill., writes: "Our prayers shall ever ascend in behalf of the association, for it is God's work, and may he ever increase its ranks and strength, and make it an irresistible force for the cause if right."

Rev. A. A. Samson, Second Reformed Presbyterian church, New York City, N. Y., writes: "My heart is in the work and it has my fullest sympathies, but my hands and time are so preoccupied in local affairs that there is no opportunity to exert any influence beyond the local field. Here we try to hold up the standard in message and practice. From a child I have read the literature of the Association, have had its importance impressed by parents, and in later years have found the need of the work to be great. In my judgment, no other one thing is so detrimental to the spread of the gospel and the power of the Christian church as the lodge."

Rev. T. U. Reed, Mitchellville, Iowa, writes: "God bless the meeting to the good of his people and to his glory."

Rev. P. Beck, Grafton, Cal., writes: "I wish we could organize a State Association for California. A good many years ago we had one for a few years and then it was abandoned. Just about one-half of the ministers of our county of Yolo are members of the Masonic and other secret societies. Some belong to several. A lodge of Elks held a 'lodge of sorrow' for departed Elks in an Episcopal parsonage and by a resolution declared that their departed members were now enjoying a blissful immortality. The pastor is an Elk and a high Mason."

Chas. C. Madeira, Jr., Juniata College, Huntington, Pa., writes: "Yes, I am right with you in the work and pray for the success of the meeting. My prayer is that the great work of the Association may be known more widely and the secret lodge be stamped out of this country."

Elder Geo. L. Coffin, Los Angeles, Cal., writes: "Los Angeles is a hot bed of secret societies. If the National Christian Association had a branch here in or near Los Angeles in charge of a

spirit filled, fearless, wise, careful, watchful, prayerful, strong man who trusts implicitly in the powers of Jesus to direct at all times and under all circumstances, I believe God could do more to expose these counterfeit religions than in any other place in America. My conviction is that the future will prove this."

Elder A. W. Austin, Cushing, Okla., writes: "I have done some work in giving out literature. I do not see that it has much affect as Masonic temples are being erected and members added all the time."

Rev. Daniel Bryant, Zion City, Ill., writes: "I am sorry I cannot attend. I expect to be absent from the state on that date, but I shall be in prayer that God may bless you."

President Jesse W. Brooks, D. D., Union Missionary Training Institute, Brooklyn, N. Y., writes: "I bid you all Godspeed in your noble service for a higher type of Christian manhood."

ATTENTION, IOWANS!

What are we to do in 1916 to fight the lodge evil? Let us for a moment pause to think in order that we may be able to give ourselves and our God an answer to that question—an answer which we shall not be ashamed of in the great day of reckoning.

Every year the Iowa Christian Association holds a convention in some part of the state as a testimony against the evil of the lodge system. These testimonies have not been fruitless in the past. Many have been drawn out of the lodge by the testimony of the Association, but greater are they in number who were kept from joining the lodge.

Shall we keep on with the work? Shall we have a convention in 1916? It is up to *you* members and friends to decide this question. You can make up your mind that the National Christian Association and its branches have no reason for existing, that the fight against the lodge is nonsensical and foolish, that the lodges are all right, that God is honored and worshipped by what is done in and by them. Yea, that the lodges are the portals to heaven where God, the holy angels and the saints in righteousness and holiness and purity are gathered to-

gether. Give it up and lie down if you are afraid and cannot be one of Gideon's band.

Or your spirit-illuminated mind will tell you the battle against the lodge is a battle of Jehovah; that the lodge fight is a fight against the Beast, a fight for the honor of our Lord Jesus Christ; that we must constantly struggle for righteousness and holiness and purity in religious, civic, social and home life. We cannot give up; we must oppose everything the lodge may do against our Lord and King. We obey our invincible leader, Jesus Christ. We fight, though our numbers be the number of Gideon's band, and like Gideon, we shall see the Lord of Hosts fight the battle. What do you think? Where do you stand? On God's side?

The Association has members and friends in all denominations. It is inter-denominational. On the Board of Officers there are *eleven* denominations represented. Do you recognize the man from your denomination among this number: Revs. Malcolm, Wesselink, Spande, Ferguson, Mendehall, Dodd, Blough, Sawhill, Greer, Hanson, Brat and Dr. E. A. Taylor?

Now, what are the members of the friends going to do for the cause this year? Last year they gave \$200. The CYNOSURE of November, 1915, tells you what was done with the money. What will your offering be to the Lord for this cause this year? Will the Lord's work go begging? Are we unwilling and unworthy stewards? The lodge people are liberal and prompt and we—

Preparations are already being made for the next Convention. We are choosing a place and selecting good speakers. Can you give us help? If so, write to our president, Rev. A. M. Malcolm, Albia, Iowa. As to contributions (and we take whatever you do offer, be it ever so little), please send them at your earliest convenience to any of the above-named officers or directly to the state treasurer, Rev. A. H. Brat, Otley, Iowa. May the Lord incline your hearts to pray, work and give!

The Lord has done great things in the past. Glory to him.

A. H. BRAT, TREASURER.

Otley, Iowa.

THE ILLINOIS CONFERENCE.

BY MEAD A. KELSEY, FIELD AGENT.

The Illinois Conference held at Cerro Gordo in the Church of the Brethren, May 20th and 21st, was a success in point of attendance, interest and program arrangements. President Blanchard of Wheaton College was the chief speaker, giving three splendid addresses. His address on Sabbath morning was a sermon on "The Two Altars." Using a blackboard, he wrote "Abel's Altar" at the head of one column and "Cain's Altar" at the head of another just opposite. Then under the first he wrote, "Blood Atonement," and underneath that "Confession." Following these are all the personal blessings resulting from salvation together with that fitting for service which only those who have been created anew in Christ Jesus can know. Then he wrote in this column "Works," "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.)

In the opposite column under "Cain's Altar" he simply put dashes in the spaces corresponding to "Blood Atonement," and "Confession" in the other column. There was nothing, in fact, until he came down to "Works," which he wrote, but how different the basis of these works from that of the works that followed Abel's altar!

THE TWO ALTARS.

<i>Abel's Altar.</i>	<i>Cain's Altar.</i>
Blood Atonement.	_____
Confession.	_____
(Personal blessings)	_____
Works.	Works.

Then he pointed out how these altars had persisted to this day and that the true altar was to be found in our Christian churches while the false altar was set up in the secret lodges. The address was very forceful and probably was as telling in its effect as any, if in fact it did not excel.

At the evening session President Blanchard gave opportunity for those who had had experience in lodge membership to give their testimonies. Mr. W. J. Haynes of Cerro Gordo was the first to respond. He said that he joined through the influence of his mother, who had been deeply impressed by a Wood-

man funeral which she attended. He became a Woodman, Mason, Eastern Star, and Odd-Fellow. The influence that brought him out was hearing a man speak in opposition to lodges. This greatly surprised him but set him to thinking. Then he heard a Methodist minister preach against the lodges, and finally he had an earnest personal talk with the minister. After this he broke the shackles of secretism and became a free man.

Next Mrs. H. L. Huffaker of Decatur spoke. She had been a Royal Neighbor. Her initiation was followed by a banquet and dance. The conduct of some of the ladies (?) so disgusted her that she never went again, although she kept up her membership for ten years.

Then in response to an invitation to lodge men to speak on behalf of the orders, a man arose who said he was a Mason and came from a Masonic family. He claimed that the order was founded on the Bible and inculcated truth. He said it laid no claim to saving men, that it was not a religion. In response to a question by President Blanchard, he said, "I have no right to be talking to you." Dr. Blanchard soon disposed of this illy-informed brother's testimony by an appeal to Webb's "Monitor" and Chase's "Digest of Masonic Law." This discussion revealed the fact that has so often been apparent that many a man in the lodge does not really know his own institution.

Among the testimonies of those who had had lodge experience and then renounced the orders was that of Elder O. P. Haines, pastor of the entertaining church. His testimony was strong and convincing.

The Field Agent gave two addresses, one on Saturday afternoon on "The War of the Ages," and one on Sabbath afternoon entitled, "Why Young People Should Avoid the Lodge."

Letters filled with cheer and inspiration were received from Rev. A. K. Strane, pastor of the United Presbyterian church, Jordans Grove; Rev. W. M. Robb, pastor of the Reformed Presbyterian church of Houston; President E. G. Burritt of Greenville College (Free Methodist), Greenville; Rev. Frank P. Miller, pastor, Presbyterian church, Vir-

den; I. G. Lee, pastor, Friend's church, Vermilion Grove; Rev. Charles G. Stirling, formerly of Eureka, and Rev. W. B. Stoddard, then working in Mt. Morris, Illinois.

Elder Haines both at the opening and close of the conference spoke warm words of appreciation on behalf of himself and his people, and those of us who were visitors felt that our reception and treatment throughout was in full accord with the spirit of the Gospel and the hospitality which it commends.

THE RED CLOUD DEBATE.

BY REV. B. F. HESTER.

I attended the debate at Red Cloud, Neb., on May 4th and 5th on the question, "Resolved, That secret societies and lodges are a social, moral and religious benefit to mankind." The battle raged for two hours each evening. I observed closely, understood distinctly, and, I think, weighed the arguments fairly. Rev. Mr. Beebe made the challenge and hence had the floor first. About seven hundred people listened attentively while he gave what he thought was favorable to the lodge. He spoke in oratorical style. It seemed to me that he carefully avoided the real issue, and it was my opinion that he tried to bluff Rev. Mr. Allen in order to keep the debate from the real issues. He gave fifty points or arguments in support of secret societies, but it struck me it was like counting fifty beads in preparation for his own execution.

Then Rev. Mr. Allen had the floor for an hour and made it plain that the religion of the lodges was not that of Jesus Christ, and he also showed other features that were bad and only bad. He certainly was the winner on the first night. I don't say he won in the estimation of all, but I know he really did win for I have assisted Rev. D. P. Rathbun and Past Master Ronayne in their public initiations of young men into Blue Lodge Masonry. Both of them were able men and of long experience as members of the Masonic order. I know considerable about Masonry, and have made a study of some of the other lodges that were mentioned, and I can judge well when a man speaks the truth about the

lodge as well as when he tries to evade the issue.

The second night the interest was very great and each speaker did his best. Rev. Mr. Beebe spoke well for a while, but the last half of his talk seemed to break down—at least his courage seemed to weaken. Rev. Mr. Allen was at his best, however, and was master of the occasion. As he saw his worthy opponent seem to weaken, he became more courageous, and as he came to the climax, it appeared as though the form of the Fourth was with him. My! As he unfolded the oaths of Masonry and the unchristian religion of secret lodges in general, and many other points which I cannot mention now, it was truly wonderful, for as truth after truth, and fact after fact flashed forth it was like star light flashing on star light in the midnight camps of heaven. I believe great good will result from the debate.

Both speakers were very courteous and gentlemanly toward each other and the decorum of the audience was perfect.

Burr Oak, Kan.

From a letter written to Rev. F. E. Allen by one who was present at the debate, we make the following extract:

"As for the debate, I can only give you street talk. Perhaps you know that there is a certain class of people here in Red Cloud who sanction every word that Mr. Beebe says—it matters not what the argument may be, but the majority of thinking men, lodge members included, seem to think that you carried your points. You realize how slow people are to change their opinions, yet facts were made so plain that I feel assured the honest seeker for truth could clearly see the way.

"I felt amply repaid for going to the debate and received much light upon the subject.

"Please understand that I am frankly telling you what I have heard and the benefit that I received from the debate.

"I asked Mr. Beebe if he intended to have the debate printed and he said he did not think so, although that had been the plan at the beginning. The stenographer, he said, had only gotten about half of it! He also said that you folks could get together and write it up. He

knows that would be a long and difficult task, and from his answer I concluded he had no idea of doing so."

BEEBE BRAINSTORMS.

Among the fifty points made by Rev. Mr. Beebe (most of which were the same old claims to lodge charity, good men in its membership, being founded on the Bible, etc., etc.), are some that it is almost impossible to think were stated seriously. For example:

"The lodges teach absolute pure morality."

What about defiling a non-Mason's daughter?

"It supplies the moral needs."

Can anything but Jesus Christ do that?

"It cannot be possible that the best of men can be mistaken."

That was a wild shot, indeed!

"Growth is an evidence of divine approval."

How about the fast spreading cigarette habit?

"They are teaching more practical Christianity than many of the churches."

"Practical Christianity" without Christ is like a song without music. That's right, Rev. Mr. Beebe, kick the hand that feeds you.

"Many skeptical minds have found relief in the lodge."

Just so. The lodge is a splendid opiate to put men's consciences to sleep.

"Every order was organized to oppose vice."

Hear! Hear! Quit your joking, Mr. Beebe.

"Secret societies taught sobriety before the churches."

Why don't they practice it then?

"They stand up for the Sabbath."

Sure they do. The Sabbath makes a splendid day for parades, picnics and all sorts of blowouts.

"They stand for government."

What government?

"The best recommendation to a business man is that a man is a lodge member."

Of course, Rev. Mr. Beebe, no one ever supposed that a devoted Christian life ever would recommend itself to anyone. How much better indexes to character are a few grips, passwords and receipts for dues!

"They are pledged against white slavery."

Yes, against the white slavery of the close relatives of brother Masons, but the woman relatives of the "profane,"—well, that is a different matter.

"They re-enforce the doctrinal teachings of the Scripture."

This is news, indeed. Will Rev. Mr. Beebe refer us to lodge works where the doctrine of Salvation by faith in Jesus Christ is taught, or where the doctrine of the Holy Spirit or that of the Church, the "body of Christ," is "re-enforced"?

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

Knowing the CYNOSURE will be crowded with reports, I will be brief. My lectures in connection with the Missouri Synod Lutheran churches of Freeport, Rockford, and Elgin, Illinois, were well attended. At Stillman Valley, Brother Pegram met me with the faithful pony that has served many a Wesleyan preacher, and conveyed me some four miles to the Wesleyan parsonage. A few gathered at the church in the evening to listen to what I had to say regarding the lodges.

My lecture before the college of the Church of the Brethren at Mount Morris, Illinois, had been well announced by our faithful friend, Brother George Windle, and was very successful. The large Lutheran church near Glenview, Illinois, was well filled on Sabbath evening notwithstanding the rainy weather, and a liberal offering and several subscriptions to the CYNOSURE were received.

It was Mothers' Day at the M. E. Church, Glenview. There were thirty mothers and girls present and only ten men and boys. Rev. Mr. Reed, the pastor, invited me to speak and I thought it best to talk on the effect lodges have on mothers and homes and called attention to the fact that the women and men at the church were in the ratio of three to one. There must be a cause for every effect.

In Chicago I spoke to attentive audiences in the Fourteenth Street Christian Reformed Church, the Humboldt Park Free Methodist Church; the Third Christian Reform Church; the Twenty-Sixth Street Mennonite Mission, and the Oakley Avenue Mennonite Mission.

Our good friend and coworker, Rev. M. P. F. Doermann, of the Ohio Synod Lutheran church, Blue Island, Illinois, procured for me a good hearing, notwithstanding many difficulties in the way. His Men's Choral Society added to the pleasure of the occasion.

My last Sabbath in Chicago was divided with our friends of the Brethren in Christ mission on Halsted Street and Sixty-Second Street Reformed Church. Both meetings were very helpful.

Notwithstanding the down pouring rain that doubtless hindered the attendance of

some, our Annual Meeting was inspiring. How much we need more men, more money, and more courage to stand for the right and meet the need.

Pastor Holle and people of South Bend, Indiana, gave me a good hearing in their church hall. At Winona Lake, Indiana, I spent four days in visiting and canvassing among the Brethren at their Annual Conference there.

One of their young preachers, in addressing this Conference, enumerated the great problems before the American people; the race problem, the white slave problem, etc., but he overlooked the Secret Society problem. I called this young man's attention to his omission and that there is no false worship on earth like that found in the secret lodges. He accepted my criticism in the same spirit in which I gave it. No one should omit the secret lodge when giving a list of our national problems.

REPORT OF FIELD AGENT.

MEAD A. KELSEY.

After the conference at Cerro Gordo, Illinois, I went to my home at Richmond, Indiana, where I rested a few days and then attended a quarterly meeting of Friends at West Grove, Indiana, where I spoke twice to large and attentive audiences on the evils of organized secrecy. A young man came forward at the close of the second address and said he wished his father had been present for his father was a Freemason. When an audience is largely composed of young people, I feel confident that I have helped to keep some from the snare.

After I had returned home, I gave a prayer meeting talk on the subject in the church of which I am a member.

The week's end found me at Wheaton, Illinois, and a guest in the home of Wm. I. Phillips, and on the Sabbath I gave the message to the College church, after which I addressed a class of young men in the Sabbath school on the evils of the lodge system, which was the subject of my sermon of the morning. For the evening I went to Glen Ellyn, a nearby town, and spoke to the Free Methodist church there. The audience was not large but it was appreciative. It is in this church that our president, Brother D. S. Warner, worships.

Following this came the Annual Meeting of the National Christian Association in Chicago and immediately after its close I started on a trip east where I am now engaged in acquainting members of the Society of Friends in and about Philadelphia with the work of our Association. These Friends bear a very positive testimony against secret societies and if an active interest can be awakened among them in the work of the National Christian Association it will both strengthen our hands and broaden their sphere of influence. These Friends are not quick to enlist with any movements new to them but when once convinced, they are a force to be welcomed by any worthy cause. May our Heavenly Father grant us the confidence of these Friends.

"LIZZIE WOODS' LETTER."

Argenta, Ark., June 2, 1916.

I have been sick since I left Oklahoma, but feel well to-day. I have just come from Pettus, Arkansas, where my husband and I went for a rest, but when the people found out we were there, they came for a service every night.

They would chop cotton all day and come at night to hear the Bible lesson. God enabled me to teach them and he gave them understanding how to walk with Jesus daily. One of the brethren at Pettus said, "I don't believe that Sister Roberson has the secrets of Masonry. The people in the United States would not suffer her to expose the Masonic lodge." Some of them had not seen me with the ritual, and he was one of them. He came out to the tent last Sunday night and I showed the ritual. I opened the book at the place where the candidate has a rope called a cable tow around his neck. The man was surprised; he said, "God must be in this thing."

Sunday evening a Methodist minister came to the meeting and my husband was teaching a lesson on the subject, "What Is the Church?" and, in reasoning out of the Scripture, he told of the great sin of the secret orders. The preacher said, "Elder Roberson, the Masonic lodge is just like the church, it all came from the Bible. I have been 'squared up,' and I know what I am talking about." Then I took the Masonic ritual and began reading and showing how the Devil had squared him up. He replied, "Sister Roberson, you really have it all. I have tried to live a life pleasing to God, but I did not understand the evil in what you are showing me now. Pray for me while I consider the matter. I am the Worshipful Master of my lodge and have a great deal of my money in the lodge and I hate to give it up. I will have to think these things over. I will do anything to please God, for I am His child." He went away asking for more time to think the matter over, and we are praying for him.

I had a letter from Eufaula, Oklahoma, saying that some of the Masons and Knights of Pythias were fighting mad after I left there. Some were blustering, others were afraid to talk about it, saying, "Touch not God's servant, for if you do, God will destroy us. Whoever before, heard the secrets of Freemasonry told? God is doing this, and we will hold our peace and let God have his way."

Two young men bought Masonic and Knights of Pythias rituals. They did not belong to either of these lodges and were showing them around in the church. Some of the Masons and Knights of Pythias scared them and the boys gave the books up. I was amused to hear what the boys said about giving them up. They said, "Sister Roberson, we did not care to be troubled by the Devil, so we give him back his books."

Dear readers of the CYNOSURE, and friends, God is working wonderfully among His peo-

ple; the Christians are getting better and coming out of their wickedness.

May God bless the Annual Meeting and the officers of the N. C. A. May you live long to pull God's people out of the mire of sin. Pray for me that I may please God and lay hold on eternal life. Yours for service,

LIZZIE ROBERSON.

I have very little opportunity to do any antisecrecy work, but try to bring it in wherever possible. As a result I have had some very interesting conversations. One was with a Methodist minister who is a Freemason. In showing the tract, "Masonic Obligations," to people, I have been asked: "How do you know that this is true?" Of course, I believed that whatever the National Christian Association put out was reliable, but I often wished I had personal assurance of the fact. So one day I went to see this Methodist minister, and after some friendly conversation I remarked that I was somewhat interested in Freemasonry and that I had a leaflet concerning it which I wished he would tell me whether it was true or not. Being very youthful in appearance, he was off his guard, and asked me if I was 21 years old. He took the tract, read the first couple of lines and said, "Yes," half to himself, and read on while I watched him. When he had finished I asked him again if it was true. He evaded my questions several times. Then I asked him if the first page was true, and pointing to the pledge of secrecy he asked me if I thought a man ought to break his oath. I excused him for not answering for the fact that he pointed to something in the tract as his reason for not answering my query, and did not make any denial, was to me sufficient confirmation.—GEO. N. LEFEVRE, JR.

Rev. B. F. Hester, of Burr Oak, Kansas, writes: Rev. Mead A. Kelsey has lately been in my home and a splendid man he is. He lectured on the secret lodge twice in my hearing. He has the subject well in hand and exalts Christ as Lord. He makes it clear that all secret combinations should be exposed and overthrown for the good of the home, the church and nation. His conference at Superior, Neb., was a success, and the fire is spreading. I hope he will come our way again.

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CHICAGO, AUGUST, 1916

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IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"

The Glory of Service.

Who, looking backward from his manhood's
prime,
Sees not the spectre of his misspent time?
And, through the shade
Of funeral cypress planted thick behind,
Hears no reproachful whisper on the wind
From his loved dead?
Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellow men?
If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin—
If he hath lent
Strength to the weak, and in an hour of need,
Over the suffering, mindless of his creed
Or home, hath bent,
He hath not lived in vain, and while he gives
The praise to Him, in whom he moved and lived,
With thankful heart;
He gazes backward, and with hope before,
Knowing that from his work he nevermore
can henceforth part.

—Whittier.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIX

CHICAGO, AUGUST, 1916.

Number 4

WHO BIDES HIS TIME.

Who bides his time, and day by day
Faces defeat full patiently,
And lifts a mirthful roundelay,
However poor his fortunes be—
He will not fail in any qualm
Of poverty—the paltry dime
It will grow golden in his palm
Who bides his time.

Who bides his time—he tastes the sweet
Of honey in the saltiest tear;
And though he fares with slowest feet,
Joy runs to meet him, drawing near.
The birds are heralds of his cause,
And, like a never-ending rhyme,
The roadsides bloom in his applause
Who bides his time.

Who bides his time, and fevers not
In the hot race that none achieves,
Shall wear cool-wreathen laurel, wro't
With crimson berries in the leaves;
And he shall reign a goodly king,
And sway his hand o'er every clime
With peace writ on his signet-ring,
Who bides his time.

—James Whitcomb Riley.

EASY.

Are you worsted in a fight?
Laugh it off.
Are you cheated of your right?
Laugh it off.
Don't make tragedy of trifles,
Don't shoot butterflies with rifles—
Laugh it off.

Does your work get into kinks?
Laugh it off.
Are you near all sorts of brinks?
Laugh it off.
If enjoyment you are after,
There's no recipe like laughter—
Laugh it off.

—Century Magazine.

KNIGHTS TEMPLARS HOLD UP SHRINERS.

Seven hundred and fifty fighting mad Chicago Shriners spent part of last night on the steamship South American, tied up at the docks of the Grand Trunk railroad in Detroit. They were returning from the Buffalo conclave on the chartered boat when the captain called at the port to take on new firemen. The boat was libeled by Deputy United States Marshal Caldwell, and the joke is that the dozen libellants are Knights Templar.

About a year ago Detroit Knight Templars chartered the steamer to take them to the state conclave at Calumet. They all got sick with typhoid and ptomaines, they assert. Since then they have been "laying" for the ship, so when it called at Detroit, Marshal Caldwell—one of the sick a year ago—was on the job. A bond of \$80,000 was demanded.

At a late hour the vessel was allowed to proceed on the owners' assurance they would give bonds next week.—*Chicago Tribune*, July 15, 1916.

UNION AGENT TAKEN IN PLOT.

Peter Cunniff is business agent for the International Brotherhood of Electrical Workers, Local No. 157. At 1:30 o'clock yesterday morning he ran into the arms of a policeman at Kedzie avenue and West Lake street. Two men had chased him from the G. A. Ball Bearing Company's plant, 3051 West Lake street, firing a dozen shots in the pursuit. The two men are operators of the Soule Detective Agency. For several nights they lay in wait at the plant for Cunniff to put in an appearance. The superintendent of the Soule agency had received a report from one of his agents that the G. A. factory was to be blown up with dynamite. Cunniff was named as the man who would do the job.

Caught Red-Handed.

The detectives in hiding saw a man approach a rear window. He lit a match, igniting a fuse, and fled.

The watchers ran to the sputtering fuse. Several sticks of dynamite were attached to it. The lighted fuse was extinguished. Then began the chase.

"This is the first time a business agent has ever been caught in Chicago with the goods," said Supt. Soule. "Cunniff was taken red handed. The branch of which he is business agent is not recognized by the Chicago Federation of Labor. Its members are composed

exclusively of moving picture operators. My information is that Local 157 is nothing but a wrecking crew. Its membership does not exceed 150, but it has two business agents.

"My men are watching other plants which we were told were marked for demolition by dynamite. Now that we have a case in which the evidence is complete and incontrovertible, we will see what can be done to a union labor dynamiter."—*Chicago Tribune*, June 30, 1916.

PRESIDENTIAL CANDIDATES NOT MASONS.

Edward M. Ehlers, Grand Secretary of the Grand Lodge of New York, writes *The Masonic Chronicler* as follows:

"Replying to your letter of the 19th inst., permit me to say Justice Hughes is not a member of the Masonic fraternity."

Neither of the candidates for president of the United States is a Mason. Both candidates for vice president, Bros. Marshall and Fairbanks, are Masons. Bro. Marshall has been active in Masonry in Indiana for years. He has held many of the most important offices in Ancient Craft Masonry and is one of the active members of the Supreme Council, Scottish Rite Masons.

The above facts are printed for the benefit of those who are interested, and in answer to many letters of inquiry asking for the information.—*The Masonic Chronicler*.

STOP SICK BENEFITS.

Says a writer in the *Kentucky Pythian*:

"Many critics of Pythanism don't think it is possible to build up a Pythian Lodge unless you offer some reward (sick benefits) to induce people to join.

"It seems that benefits smack too much of commercialism. It is too much like insurance and becomes a business organization instead of a Fraternal organization. Commercial fraternalism has no soul. A thing without a soul is dead, and that's why so many Pythian Lodges are dead—they have their hearts eaten out by Commercialism. The soul of the Lodge is dead. Members of the Grand Domain of Kentucky, wake up! Try a new method of organization. Don't waste your time on sick benefits, but devote your time in teaching your members how

to keep well; this is much better and brings more joy into your lodge room."

In an editorial comment following the above we read:

"A member of a lodge not a thousand miles from Covington drew over two hundred dollars per month sick benefits. He was a "jiner" for revenue only. He held membership in half a dozen different orders, all paying sick benefits. When at work he made about \$60 per month. Cut out the sick benefits."

"Masonic Cleaners" is the headline of an advertisement in the *Kansas City Freemason*.

Undoubtedly they can keep busy. Even day and night shifts may be necessary.

TEN KNIGHTS IN A BARROOM.

Ten little Lodgemen went out to dine,
A cocktail killed a Maccabee, and then
there were nine.

Nine little Lodgemen, drinking to their
fate,

Down went an Odd-Fellow, then there
were eight.

Eight little Lodgemen thought they were
in heaven,

A fizz killed a Knight of Honor, then
there were seven.

Seven little Lodgemen, playing funny
tricks,

Another caught a Red Man, then there
were six.

Six little Lodgemen, trying to booze and
thrive,

The next round fixed a Woodman, then
there were five.

Five little Lodgemen—the others on the
floor—

A Pathfinder gave up the ghost, then
there were four.

Four little Lodgemen, on a lovely spree.
A Mason got his habit on, then there
were three.

Three little Lodgemen, sitting round the
brew,

Away rolled a Pythian, then there were
two.

Two little Lodgemen, pretty nearly done,
An Eagle couldn't stand the pace, then
there was one.

One little Lodgeman, drinking all alone,
He was an Elk, and he took the whole
bunch home.

THE BIBLE AND THE LODGE.

BY PRESIDENT C. A. BLANCHARD, WHEATON COLLEGE, ILLINOIS.

Not a great while ago I made the subject of my article the claim of lodgemen that their organizations "are founded on the Bible." This claim is, like most other lodge claims, entirely untrue, and yet there is an attempt to make it appear to be according to fact.

Godless and wicked men construct secret societies for purposes of gain of one sort and another and, in order to secure members, put in Bible readings, prayers and hymns. These are borrowed from the church life and men who are not spiritually-minded cannot distinguish between them and similar services heard in prayer meetings and church gatherings.

I remember an old gentleman in Iowa who said to me that a lodge meeting seemed to him just like a prayer meeting. That is not strange when men are not spiritual; when they are not Bible men themselves. The tones and the outward appearance would quite naturally produce such an impression.

I desire at this time, however, to examine the subject of the Bible and the lodge from another point of view. Frequently men say to me, "What is the best book about lodges?" and I reply, "The Bible." And many good men do not realize that the Bible has anything to say on the subject at all. They are quite surprised. They expect me to recommend my own works or those of some other man, and when I say to them that the Bible is the book, the book of all books on this subject, as on every other, they are quite astonished.

I wish, therefore, to turn over with you for a little while the Bible teaching respecting secret societies and the secret society attitude respecting the Bible. If we can fairly well determine the relation of these two we shall know what to think about the lodges, for, first or last, everything is to be weighed and judged by the Word of God.

Let us, therefore, in the first place, raise the question as to why men join lodges. Reasons are various, as all thoughtful people know, but I presume the real reason which, more than any other one, sends men into secret orders is the fact that they are afraid to trust

God. They want something or other and they are afraid that they cannot get it unless they unite with some secret society. Sometimes it is political preferment. Sometimes it is custom or customers. Sometimes it is clients or patients, but, no matter what it is, there is something or other which men desire and they fear they cannot secure what they wish unless they become connected with some of these orders.

Suppose these friends who, for these reasons, unite with lodges of one description or another could arrive at a living faith in a living God, so that they would really trust in him for all legitimate needs, what would the effect be? Undoubtedly that they would give their time to prayer, to the study of the Bible, to work for the church; trusting God to supply their needs, and, true to his promise, he would do this. As He says, "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me" (Ps. 50:15). No matter what the trouble is, this promise is universal, trouble about health, trouble about friends, trouble about employment, trouble about any need. There is no limitation in the Word of God. "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me."

Of course, a person who believes this would not think of joining a lodge, submitting to initiations, paying fees and dues and swearing oaths for the purpose of getting what God had promised freely to give, but when men do not believe God, when they do not trust him, his Word or his promises, of course they are likely to take some means to secure themselves against real or supposed dangers. If they lack friends, health, occupation, money, anything, they are likely to look around and see how they can secure, by some human contrivance, what they do not believe God is willing or able to give.

The promises like this are so many that they stud the Scriptures as stars do the sky or daisies do a California field: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you, for everyone that asketh receiveth and he that seeketh findeth and to him that knocketh it shall be opened" (Matt. 7:7). These verbs are in

the indicative mood, they are not even conditionals, they are clear, straight, definite promises, and a man who believes them will be free from anxiety. He will not be running after some human contrivance to secure legitimate needs or to avoid impending dangers. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

There is no occasion for stopping, except that people who will refuse sufficient evidence will refuse all evidence, and I close this section of my letter with a repetition of the remark that the Bible shows that good men do not need to join lodges because God has promised to supply all their real needs, and if they believe what he says they can save time and money and trouble by going forward with his work and letting lodges alone.

Everything Is in the Bible.

The true doctrine respecting lodges, along with all other things, is found in the Bible. This is one of the proofs that the Bible is God's Word. If it were man's work, somewhere or other it would fail to furnish the direction required, but, being a divine and not a human book, everything that men need is somewhere or other set forth in it.

Another Bible teaching which would positively prevent any good man from joining the lodges is its doctrine concerning the close and fraternal association of good and evil men. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed" (Prov. 13:29). "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness and what concord hath Christ with Belial or what part hath he that believeth with an infidel and what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them and I will be

their God and they shall be my people; wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and be a father to you and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18). "Can two walk together unless they be agreed?" (Amos 3:3).

These Scriptures and many others like them teach the duty of separation. It is not a popular doctrine in our day, nevertheless, it is a scriptural doctrine, and if scriptural doctrines are not popular, so much the worse for those who are not disposed to accept them.

I believe that nine hundred and ninety-nine out of every thousand men and women who go wrong in this world do so because of evil association. Of course, this is a difficult thing to prove, and I admit that the human heart is naturally deceitful and wicked, but for all that God has never left Himself without witnesses in the human world; and, so far as my experience and observation go, men who forsake God and go into sin are almost certain to be involved in evil companionship before they go far into wrongdoing.

"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed" (Prov. 13:20). A fool in the Bible sense is a wicked man, a wise man is one who loves God. The words "wise" and "foolish" in the Bible have not primary reference to intellectual gifts but to spiritual states. Over and over again the Word of God has warned us that evil doing is not only evil itself but foolish as well. It does not turn out well; the returns are unfortunate. The sinner, when he decides to quit sinning, "comes to himself." That is to say, he gets his senses.

I remember one of the sentences which I read in the Latin reader when I was a boy was something like this: "Drunkenness is a brief insanity." One may say the same thing of any evil doing. It is a madness to transgress a just and holy law of God. While we all of us have temptations enough come to ourselves, these temptations are reinforced and multiplied if we have evil companions, and therefore the Word of God warns us so steadily against them.

The Lodges Teach Morals.

Over and again we are informed that while lodges are not churches, they are good moral organizations. Every once in a while some man tells us how, after joining the lodge, he was led to the church, the inference being that the lodge is a stepping stone in that direction. Some persons used to call it a handmaid of Christian faith, etc., etc., yet even these defenders admit that believers and unbelievers are yoked together in the lodges. They would like to say that the lodge is composed of good men. They know, however, that this is not true, speaking as a whole, and so from time to time they admit that bad men are in the lodges and comfort themselves and seek to answer us by the statement that there are bad men in the churches, which unfortunately is sometimes true. The difference, however, is this, that a wicked man in the church is a liar and a hypocrite, whereas a wicked man in a lodge is not necessarily either one or the other, for no lodge requires a man to profess that he has forsaken all sin and accepted salvation through Jesus Christ.

Lodges profess to make men better, by human contrivances of one kind and another, by obligations, symbolic teaching and what-not. They do not require men to confess and forsake sin; they require them to "swear off," "turn over a new leaf," do something or other which men can do. But the Bible teaches, and human experience proves the statement true, that no man is delivered from his sins except by faith in Jesus Christ. He is the Savior, and the only Savior. Men who believe in him are believers and are delivered from their sins. Men who do not believe in him are infidels. That is to say, they do not believe the great thing which they need to believe, which they must believe or be lost, and lodges practically without exception yoke these believers and unbelievers unequally. They try to have people who are not agreed as to the great essential of life walk together, though the Word of God declares that they cannot do it. They ask good men to be companions of fools, that is, to be companions of men who are not good—I mean in the scriptural sense—and so the Bible, which some ignorant

men say is the foundation of lodges, is shown to be in the second case, as in the first, the enemy of the lodge.

Men join the lodges because they do not trust God. If they would trust God they would not join the lodges. Men in lodges, if they are good men, undertake to yoke with evil men; if they are wise men they undertake to yoke with foolish men. Men who believe in Jesus as the only Savior of mankind seek to yoke with men who do not believe in Jesus as the only Savior of mankind; so they undertake to falsify—to make of none effect the Word of God.

In the third place, the Bible magnifies the name of Jesus Christ. It does this directly and it does it inferentially. The lodges, where they do not directly assault the Lord Jesus Christ, ignore and neglect him. The main thing about a man or an institution is the spirit. Men are not evil men because they have done this, that or the other thing which is not exactly right; they are wicked men because their spirits are wicked, they are selfish, they do not love God, they do not care for his Word, they do not care for his people. The result is that from time to time they do wrong things, and, as Howard Crosby said years ago, "Out of the darkness dark deeds grow." Men do wickedly because they are wicked, not because they wish to do evil, not because they believe it to be profitable to do evil, but simply because they are evil, and the Word of God strikes at this center. It undertakes to make men good, so that their deeds may be good.

As our Lord Jesus said, Make the tree good and the fruit will be all right (Matt. 12:33), and then he proceeds to speak very positively. He says: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Cannot" is stronger than "will not." It is stronger than "does not"; it affirms not only a present state but a necessary condition. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," and, as I have been saying, it is through faith in Jesus Christ that men become good, so the Bible magnifies him from beginning to end. In prophecy, in symbol and type, in plain-spoken biography,

in constant reference, Jesus Christ is magnified.

In Romans He is named seventy times, in First Corinthians sixty-seven times, in Second Corinthians fifty-two times, in little Galatians thirty-eight times, in Ephesians forty-five times, in Philippians thirty-nine times, and in the four chapters of the Colossians He is named twenty-six times. The chapters in Colossians are not long, but Jesus is expressly named more than six times to each chapter. I have not counted the personal pronouns "he," "his," "him" and the like. If I had done so the number would be far greater.

This count shows how the Holy Spirit magnifies Jesus Christ. He lingers on his name as we do on the names of our dearest friends. If we become Christians we shall drink into this same spirit. If organizations are Christian they will be animated by the same spirit. No man can be a good man, no organization can be a good organization that treats with slighting or contempt the name of Jesus Christ.

"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Not some things, all things. It does not say, act occasionally in the name of Jesus; it says, act in his name all the while.

I call your attention to the words. "in the name of the Lord Jesus." Men say "God" means just the same as "Jesus." This is not true, though there is a measure of truth in it, but even if it were, would it be an excuse for carefully and continually avoiding the name Jesus Christ? I do not think any honest man will say so. "Whatsoever ye do, in word or deed, do in the name of the Lord Jesus Christ." "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). These quotations are decisive. They show that God attaches importance to the name of Jesus Christ. Of course, if one had a Christian spirit and was trying to honor God as well as he knew how, and should ignorantly or carelessly omit the name of Jesus Christ, God would not hold him guilty, but we may be sure that the Spirit would speedily bring him to think of Jesus Christ and to name him.

It is said that an old man among the Hindus was listening to a missionary. The old man had for years been living a prayerful life. In his ignorance and degradation he had been feeling after God if happily he might find him. When the missionary began to talk about Jesus Christ, who was revealed to comfort and help sinful men, the old man said: "I have known him a long while, but I did not know what his name was." Because he was a reverent man, walking up to all the light he had, God gave him more light, as he is accustomed to do. Because he had an humble, childlike heart God revealed to him in due time the name of Jesus Christ our Lord.

It seems to me an indescribably horrible thing for a Christian man, especially a Christian minister, to go into an organization which deliberately omits the name of Jesus Christ from its creed and omits his name from its ritual, omits his name even from scriptural readings; meanwhile going through solemn forms, prayers and the like, and creating the impression in the minds of its votaries that if they do as this order tells them to they are sure of heaven.

Is not this a horrible thing that professed Christian men, especially Christian ministers, should be yoked up with organizations which, in place of requiring them to do all things in the name of Jesus, forbids them to do anything in his name—that is, anything in the lodge or order? Of course, secret societies do not follow men home and forbid them to pray there in the name of Jesus, but in Freemasonry and Odd-Fellowship that is the order; no mention of Jesus Christ.

Trust in God, not in yourselves, not in men. This is Bible teaching, and men who do it will not naturally go into lodges. Avoid close and fraternal association with evil men. This is the teaching of the Word of God, and men who follow it will not be yoked up with wicked men in secret associations. "Do all in the name of the Lord Jesus." In his name. *All*, not a part, not almost all, but all. Not in the name of God, but in the name of the Lord Jesus, giving thanks to God the Father by him.

(To be continued.)

CHIPS.

BY REV. B. E. BERGESON.

Masonry.

Its religion.

Not Christianity.

Pleases Christ's enemies.

Quotations from its own leaders.

Mackey's Encyclopedia of Masonry,
1897.The article on "Religion of Masonry"
says:

"Masonry is indeed a religion."

"Freemasonry is not Christianity."
(Gal. 1, 6-17.)"There is nothing in it to offend a
Jew." (1 Cor. 1, 23.)"The tendency of all true Masonry is
towards religion." (John 14, 6.)"It admits men of every creed within
its hospitable bosom." (Tit. 3, 10.)"Its religion is that general one of na-
ture—in which all men agree." (1 Cor.
2, 14.)"Masonry is indeed a religious insti-
tution. On this ground should religious
Masons defend it."In the article on "Christianization of
Freemasonry," in the same "Mackey's
Encyclopedia of Freemasonry," we read:Some "have fallen into a great error
in calling the Master Mason's degree a
Christian institution." (Matt. 15, 13,
14.)"The origin of each (Christianity and
Masonry) is different; their histories
are dissimilar." "Freemasonry preceded
Christianity." (Matt. 23, 31.)"At its altar men of all religions may
kneel; to its creed disciples of every
faith may subscribe." "Its universality
is its boast." (1 John 5, 9-13.)"If Masonry were simply a Christian
institution, the Jew and the Moslem, the
Brahman and the Buddhist could not
conscientiously partake of its illumina-
tion." (2 John 7, 11.)The above statements are very clear.
And as Masons truly say, that a non-
believer in Christ could not "conscien-
tiously" partake of the Christian religion,
so say Christians, that they can not par-
take of a non-Christian religion. (2
Cor. 6, 14-18.)This applies to almost all secret so-
cieties.—*Lutheran Herald.*EVIDENCE AGAINST MASONIC
ANTIQUITY.

BY MEAD A. KELSEY.

It would seem unnecessary to adduce any more evidence to convince intelligent people that all the sacred Masonic stories connecting the Apostles, the Essenes, Solomon, Hiram of Tyre, and even others still more remote with the "ancient craft" have no more foundation in fact than the story told by Joseph Smith about the origin of the Book of Mormon, but error is hard to uproot, and especially so when it is solemnly rehearsed *ad infinitum* in the meetings of an order, as in the case of these Masonic fables.

Turning to the article on Freemasonry in *The Encyclopaedia Britannica*, eleventh edition, we are interested to find that the author is Wm. James Huggan, Past S. G. D. of the Grand Lodge of England, and author of "The English Rite of Freemasonry." Considering the work in which it appears as well as the author we are justified in expecting something fairly authoritative in this article. A few extracts only can be indulged here. Those desiring the whole article can readily find it in the *Britannica*.

In what may properly be called his introduction, Mr. Huggan says: "An unfavorable opinion of the historians of the craft generally may fairly have been held during the eighteenth and early in the nineteenth centuries." This is a sweeping statement and sets aside at once a large mass of material that has been and still is held by hundreds of thousands of men to be as true as the Bible. But to point Mr. Huggan's assertion, we quote further:

"Dr. Anderson (1723) gravely states that 'Grand Master Moses often marshaled the Israelites into a regular and general lodge while in the wilderness. * * * King Solomon was Master of the lodge at Jerusalem. * * * King Nebuchadnezzar became the Grand Master Mason,' etc., devoting many more pages to similar absurdities."

In a footnote the author quotes from some lodge poet of Dr. Anderson's time the following couplet:

"If history be no ancient fable,

Freemasons came from Tower of Babel."

Continuing, Mr. Hagan says: "If the view of the subject herein taken be correct (the view opposed to that of the historians referred to), it will be useless to load the investigation by devoting considerable space to a consideration of the laws and customs of still older societies which may have been utilized and imitated by the fraternity, but which in no sense can be accepted as the actual forbears of the present society of Free and Accepted Masons. They were predecessors, or possibly prototypes, but not near relatives or progenitors of the Freemasons.

"The Mother Grand Lodge of the world is that of England, which was inaugurated in the metropolis on St. John Baptist's day, 1717, by four or more old lodges, three of which still flourish. * * *

"Ireland and Scotland followed the example set by their Masonic mother in England in having Grand Lodges of their own. It is not proved how the latter became acquainted with Freemasonry as a secret society, guided more or less by the operative MS., *Constitutions* or *Charges* common to the three governing bodies, not met with elsewhere, but the credit of a Grand Lodge being established to control the lodges belongs to England.

"It may be a startling declaration, but it is well authenticated that there is no Freemasonry, as the term is now understood, than that which has been so derived. In other words, the lodges and Grand Lodges in both hemispheres trace their origin and authority back to England for working what is known as the Three Degrees, controlled by regular Grand Lodges.

"That being so, a history of modern Freemasonry, the direct offspring of the British parent aforesaid, should first of all establish the descent of the three Grand Lodges from the Freemasonry of the earlier days, such continuity of five centuries or more being a *sine qua non* of antiquity and regularity."

Referring to the lodges of "this long period," our historian says, "So far as is known the lodges were much of the same type throughout, and consisted really of operatives (who enjoyed practically a monopoly for some time of the

trade as masons or freemasons), and in part of 'speculatives,' i. e., noblemen, gentlemen, and men of other trades, who were admitted as honorary members."

In other words, summing up the evidence, modern or speculative Freemasonry dates no further back than the Grand Lodge of England, which was organized in London on St. John Baptist's Day (June 24), 1717, and which in turn was based on a certain guild of operative Masons, the existence of which may be traced back several centuries, possibly five—that is, back as far as the thirteenth century. But Masonry as it is known to-day is not yet two hundred years old.

Any one wishing a ready and concise statement upon the subject may turn to The Standard Dictionary (last edition) where is the following definition of a Freemason: "A member of an ancient and extensive secret order or fraternity, dating from the middle ages; originally confined in scope to skilled artisans but now having a far wider range of inclusion. * * * The present form of organization is said to have been effected in London in 1717. * * * In 1725 Freemasonry was introduced into France, and in 1733 the first American lodge was founded."

So exit again Solomon, Hiram, "the Holy Saints John," and the oft repeated claim that "Freemasonry parallels the Old Testament." The worthy ancients whose names have been borrowed to lend sanctity to this exotic social growth knew no more about it than they did of the discovery of America, or the history of the United States.

Richmond, Ind.

"ALL FOUNDED ON THE BIBLE?"

Not in India.

As illustrative of the universality and freedom from prejudice and intolerance of Freemasonry, a writer in the *Masonic Review* relates a pleasing incident which occurred not long since in the Masonic temple at Calcutta, when he was the guest at a Masonic function at which were present about one hundred and fifty brethren, men of almost every nationality and creed. It appears there were three candidates for advancement to the highest degree, one of whom was a Christian, who took his obligation on the

Bible; one was a Mohammedan, who took his obligation on the Koran; the other a Hindoo, who took it on the Shastras. The oath was administered by an English brother, a judge of the supreme court, and he was assisted by the Grand Secretary, Bro. Ruscomjee, a Parsee and follower of Zoroaster.

There Masonry is seen and felt. There it is now what it was in Europe during the dark ages. There no one thinks it trifling or useless. These men in India are the learned, the influential men. They do not renounce their religions, but they meet in lodge before T. G. A. O. T. U., while they walk about in their quiet, daily avocations, among Asia's teeming millions, sowing the seed, and setting the example, from high to low, of Masonic teachings and Masonic lives. Who can calculate its influence?—*Masonic Sun*.

IS LABOR PROPERTY?

Is labor property? Is the right to work a human right or is it a commodity? Around this question will be fought the next great industrial war.

The civil war seemed to say that for America at least men were not property. The conflict between the states, however, said nothing about men's work. The Supreme Court of Massachusetts has recently remarked: "That the right to work is property cannot be regarded longer an open question."

On the other hand Congress in the Clayton antitrust law declared in 1914: "The labor power of a human being is not a commodity or article of commerce."

Between these two opinions—one expressed by Congress and the other by the highest court of Massachusetts—there must be war. If Congress prevails, the American Federation of Labor and the present labor unions are likely to live and to prosper. If the Massachusetts court is right the labor movement will have to invent new forms of organization and new methods by which to win shorter working hours and higher pay, for which at present it is contending.

The Labor Injunction.

The most effective weapon with which labor is now fought is the injunction. The unions know that and so do the anti-union organizations. In behalf of the latter Daniel Davenport, general counsel

of the American Anti-Boycott Association, has sent out a pamphlet which reprints the opinion of the Massachusetts court.

In 1914 the Bay State legislature enacted an anti-injunction law. It was the model law advocated by Samuel Gompers. Similar laws are now being urged in Illinois, Georgia, West Virginia, Pennsylvania, Michigan, Indiana, Ohio and California. The passage of the bills has been made the paramount labor issue in all these states.

How the unions feel about the situation was shown in a recent injunction ordered by a Chicago court. The judge enjoined about 300 Poles from doing various things to aid in the prosecution of a strike. Inadvertently, however, he enjoined two newspaper men from publishing matter favorable to the strikers.

When that fact was brought to his attention the injunction was modified. The freedom of the press was at once involved. Nothing is more sacred in the United States. The unions made much of this fact. They demanded for themselves the same exemption from injunctions which the court was glad to give to a foreign language newspaper. Consequently an antiinjunction conference was called and a campaign for the new law was planned.

A Futile Campaign.

The next legislature accordingly will be requested to enact a law for Illinois similar to the labor sections of the Clayton antitrust bill. Such a law, however, was declared unconstitutional by the Massachusetts Supreme Court on May 20th.

Curiously the eastern decision was brought about by a fight between two Boston unions. A branch of the Industrial Workers of the World brought the action against hodcarriers and laborers who were members of the American Federation of Labor. The I. W. W.'s won in spite of the antiinjunction law, which said that the right to labor is not a property right.

The court reiterated the statements: "The labor and skill of the workman, be it of high or low degree, the plant of the manufacturer, the investments of commerce, are all in equal sense property."

"Labor is property, and as such merits protection.

"The right to make it available is next in importance to the rights of life and liberty.

"One cannot be deprived of it by a simple mandate of the legislature."

Mr. Davenport says that the Massachusetts decision will be followed undoubtedly by the courts of all the states. If that is true, if under the federal constitution, an antiinjunction law can't stand, the present Illinois campaign will be futile.

The British Example.

Both of the radical and the conservative reports made by members of the recent commission on industrial relations recommended that the British trades dispute act of 1906 be taken as a model by the United States. The British law provided, among other things, about what Mr. Gompers got in the Clayton bill and what the Illinois unions are demanding in the antiinjunction act.

Briefly, the Britishers said that anything which one workman might do legally his entire organization was free to do. Any man can individually give up his job without being guilty of a conspiracy. Therefore, any number of men or women may do the same thing. No injunction must be issued against them for striking or for persuading other workers to strike.

Combinations of employers and of workers are both pronounced legal by the British law. Through such a measure Professor John R. Commons and his group agreed that the United States might attain industrial peace with honor. But the decision of the Massachusetts Supreme Court appears to forbid anything like the British device in this country.

The United States Supreme Court judges must naturally say the last word. If they agree with the Massachusetts jurists we may look for a new sort of union. For the present tactics of labor will have been rendered obsolete by one massive blow.—WILLIAM L. CHENERY in "The Guide Post," *Chicago Herald*, June 21, 1916.

K. OF C. FRATERNIZING WITH FREEMASONS. A Catholic Protest.

[The author of the subjoined protest is a

prominent lawyer. He says in an accompanying letter to the editor of the *Review*, that he does not wish to have his name published, and adds: "I am genuinely concerned in regard to the K. of C. I have been a member since 1901. Many of the objections made to the organization by you and others have struck me as without force. But I can only condemn the mental attitude of anyone writing such items as the one quoted from the *Columbiad*. It is not Catholic. I deplore any inclination to slight and ignore the position of the Church even in little, much more in grave, matters. I believe this to be the attitude of the overwhelming majority of the members of the Order; yet I well know how a little leaven can act on a mighty mass."—Editor *Fortnightly Review*.]

There is printed, without a word of comment, the following news item in the current number of the *Columbiad*, the official organ of the Knights of Columbus (Vol. XXIII, No. 2, page 20):

"Responding to an invitation from the Masonic bodies of the city, members of Saratoga Council (Saratoga, N. Y.) to the number of seventy-five visited the new temple of the Masons on New Year's day and inspected it, together with other fraternal bodies. The Masons were delighted with the visit of the Catholic men, and the latter felt, after the visit, that they had done a great deal towards the promotion of good feeling between the Orders, and the attainment of a better understanding."

As a member of the Order of the Knights of Columbus for many years, I must voice my surprise and disapproval of the mental attitude here expressed. I have the kindest and most charitable regard for the gentlemen who are members of the Masonic Order, but as a Catholic I have only words of condemnation for the Order as such. This item recalls to my mind other recent incidents, which, if well intentioned, were at least discomfiting to one who wishes well for the K. of C.

One of the Supreme Officers of the Order, not long ago, in conversation with me, made statements which I felt it my duty to censure at once. He said that there was no logical or valid reason why the Church should condemn the Masons in this country and forbid Catholics to join them; that the prohibition should be, and in his judgment would soon be, done away with.

I trust those in authority in the Order will set their faces sternly against these un-Catholic statements and opinions.

A KNIGHT OF COLUMBUS.

The Fortnightly Review, March 15, 1916.

TO RENT—Comfortable house, 10 rooms, convenient to trains, schools and Wheaton College, modern conveniences, hot water heat, maple floors, closets, laundry, large lawn, fruit and shade trees, one-half acre garden. Address 1102 Hawarden Ave. Telephone 454W, Wheaton, Ill.

EXPERIENCES OF A MASONIC METHODIST MINISTER.

[The following statement was made to Rev. G. A. Pegram by Mrs. S., who later wrote it for publication. It reads almost like a chapter in Graham's great story, "In the Coils," which was published in the CYNOSURE recently.]

A number of years ago there came into the Wesleyan Methodist conference of which my father was a member, a young man of bright intellect, good education, and a clear Christian experience, who for convenience I will call Rev. Mr. Jones. Previous to his entering the ministry both he and his wife had been engaged in a business which had brought them an income of \$2,000 per year and they had known very little about strict economy. It meant more to them than to some others to come down to a salary of \$500 per year, which they received on the charges which they served. If I remember correctly, Rev. Mr. Jones was in his second charge at the time I became acquainted with him. They seemed to be unable to make ends meet.

It was while here that they became acquainted with the presiding elder and some of the ministers of the Methodist Episcopal church of that district who persuaded him to join that church on the promise of a larger salary. But instead of receiving such a salary and a good charge, the bishop assigned him to a very hard field of labor about twenty or twenty-five miles from where he had been serving, and where he received only \$150 per year.

About this time, both of my parents having died, I went to live in a city 125 miles distant where there was no Wesleyan church and I united with the Methodist Episcopal church there. The first winter I was in the city, the pastor of my church, though not acquainted with Rev. Mr. Jones, was appealed to for financial aid for him and his suffering family. You may well imagine my surprise, because I had supposed they were receiving a large salary, but it seems they were actually starving.

But my surprise at this time did not compare with what I experienced a little later when I learned that this brother had been told by this same presiding elder that his present unfortunate position was due to his opposition to or-

ganized secrecy, and that, if he would join the Masons he would surely get a charge paying a large salary. As one compromise makes it easy for another, and, undoubtedly influenced by his terrible suffering, he consented to join and was initiated into the Masonic lodge.

Later, when taking the third degree to become a Master Mason, they hit him with the setting maul such a blow on the head that he was badly hurt, and was carried home in an unconscious condition and died after three weeks. During his illness he was attended by a Masonic physician and had Masonic nurses. He was never left for one moment without some of them present; he was not even allowed to be alone with his wife. She was a very timid woman, and fearing these men, did not assert her rights.

When Rev. Mr. Jones was dying, he begged for just one moment to be alone with his beloved wife, so soon to be left on earth. He said he wanted to bid her the last good-bye with no other eyes upon them, and that he wanted to make a confession to her. Even this was forbidden by these lodge brethren. Then he begged the privilege of speaking to some other friends, but this too was forbidden. Then, mastering what strength he had left, he exclaimed, "I must clear my soul; I must confess my wrong and warn others. I cannot go into eternity until I tell them why I am here that others may not be ensnared as I have been."

At his cry his Masonic brethren put a gag into his mouth and he immediately died. Thus the life of Rev. Mr. Jones went into the hands of his Maker. His family was abandoned to suffer (as they afterward did), while these Christian men (they called themselves Christians) went calmly on duping other men and leading them into inextricable entanglements which almost certainly would cause them to lose their souls.

I received this story from the lips of Mrs. Jones herself, who was made to suffer so cruelly and deeply. I also heard the same story from my own pastor and in my own church circles. In the Masons' attempt to smother their wrong they only made matters worse, as is usually the case.

I had always been opposed to secrecy but not actively so, but this so deeply

impressed me that though only a young woman, it made me feel that my opposition to these things must not be merely negative, but positive. May the Lord help us to seek and expect victory and deliverance in his name.

MRS. G. E. S.

WEASEL WORDS AND WEASEL LIVES.

It has remained for the inimitable and irrepressible ex-President Roosevelt to give currency to a hitherto little used phrase, viz., "weasel words."

Somebody thinks he knows the origin of the words and has traced it back to a story which appeared in the *Century* in 1900. In an article entitled "The Stained Glass Platform," in which Mr. Stewart Chaplin caricatured political platform-making, there was this passage:

"And like most platforms," continued St. John, "it contains plenty of what I call weasel words."

"And what may weasel words be?"

"Why, weasel words are words that suck all the life out of the words next to them, just as a weasel sucks an egg and leaves the shell. If you heft the egg afterward it's as light as a feather, and not very filling when you're hungry, but a basketful of them would make quite a show, and would bamboozle the unwary."

"I know them well," said Gamage, "and mighty useful they are, too. Although the old gentleman couldn't write much of a platform, he's an expert on weaseling. I've seen him take his pen and go through a proposed plank or resolution and weasel every flat-footed word in it. Then the weasel word pleases one man, and the word that's been weaseled pleases another."

But whatever the origin the phrase is very suggestive. Such expressions as "unholy holiness," "noisy quietness," "dull brightness," would be examples of weasel words. They suck all the meaning out of the words with which they stand in connection.

We could not repress the thought that there are weasel lives, too, i. e., lives which are inconsistent with one's profession.

We have all known such—people professing one thing and living another. They shouted great, swelling words of holiness and Christian devotion, but the weasel of inconsistent lives sucked all the meaning out of what they said and left it very empty. No wonder someone said, "How can I hear what you say when what you are is thundering in my ears?"—*Evangelical Messenger*.

DISCORDANT MEMBERS EXPELLED.

Three members of the Order of Ben-Hur, a fraternal organization with a headquarters in the state of Indiana, were expelled from membership in the association by the executive committee of the society on the ground that they were attempting to bring discord and dissension among the members by "transgressing the bounds of legitimate discussion," thus violating their obligation. The Circuit Court of that state sustained the action of the executive committee.

The following is taken from their official publication *The Chariot*:

"The laws regulating national banks has a most excellent provision wherein any person who is guilty of circulating malicious reports derogatory to the financial strength and credit of any national bank may be given a penitentiary sentence. The editor of *The Chariot* believes a similar law should be enacted by the federal government applying the same penalties to the protection of the fraternal beneficial societies of our land.

"Confidence is the basis of all commercial transactions and applies with equal force to the business of our fraternal beneficial societies. A member of a society who would maliciously circulate false reports and seek to destroy confidence of the members in its management and of the general public in its reliability, is just as culpable and should be dealt with just as severely as a man who circulates reports which would cause "a run" on any national bank, and thereby bring about a failure of such an institution.

"We trust the committee on statutory legislation of our National Fraternal Congress of America at their next meeting will at least consider a provi-

sion along these lines, or the possibility of introducing a similar law affecting our fraternal beneficial societies in the various states."

This would seem to be a dangerous precedent. It is the "executive committee" that decides whether the criticism of a member is malicious. Once let the executive committee consist of grafters bent on exploiting an order and the least whisper of criticism would be considered malicious and the offender be expelled. It will be remembered that we reported a similar method of suppressing criticism when the officials of the Woodmen of the World took away the charter of a camp in Texas which protested against the acts of those in authority.

OPEN AIR INITIATIONS.

Modern Woodmen of America introduced what they term the "Forest Degree, or Open Air Adoption." It is an innovation and is a clever scheme to popularize and advertise the order. According to the *Modern Woodmen Magazine*, Consul A. R. Talbot, in announcing its aim and purpose, thus explains the innovation:

This degree is intended for use in single or class adoptions (initiations) held out of doors, especially during the warm summer months, when indoor camp work interest drags on account of the heat. The best effects will be obtained if the ceremony is held in a grove or in a public park or picnic grounds. If no such locations are available, a large canvas tent will answer the purpose.

This degree is open to the public. It may be combined with a picnic program or other form of entertainment. When used in the adoption of candidates, the regular obligation of the official ritual should be privately administered to them on the same day by the camp consul and a special dispensation is granted for that purpose. The candidate or candidates should then be required to attend the next regular meeting of the camp to be fully instructed in the secret work.

That the initiation is only a fake and is done for the amusement of the public and for advertising purposes is evidenced further in the same announcement where we read:

"Since the degree is open to the public, it, of course, contains no hint revealing any of the real secret work of the society. It will be instructive and furnish fun for the boys on occasions of big public gatherings. It affords an opportunity for showing the working of the goat and gives the foresters teams a chance to get in the limelight."

The first presentation of the "Forest Degree" was on June 19th at Lincoln, Nebraska, and, it is said, was witnessed by a crowd of five thousand people. According to the report, the "goat . . . was a little shy and nervous" and so the "stunts" on the program were of the tamer sort.

"In addition to exemplifying the degree, as written, which included the log-rolling contest, chopping down tree, walking greased telephone pole, blindfolded boxers, and many other amusing stunts, there was the patriotic demonstration of saluting the flag of our country, which made the prairies fairly resound with the echoing applause. The whole closed with a typical forest scene, with the early settler's log cabin, the attack at night by Indians, the massacre of the settler, the burning at the stake of the visiting pioneer, the kidnaping of the settler's wife, the firing of the cabin, then the foresters to the rescue, and later the presentation of the amount called for in the Woodmen benefit certificate to the widow, the whole closing with a display of fireworks.

"The setting of the out-of-doors camp was typical of the forest. Stumps were at each station and the officers were costumed as Robin Hood and his merry men."

RITUALISM AND THE LODGE.

In a late number of *The Living Church*, an organ of the Episcopal church, occurred the following criticism of that church in its relation to ritualism and the Masonic order: "How can it be possible for English or American churchmen viewing the history of the evolution of their own race, to acquiesce to-day, when both of them are free from the rule of foreigners, in a manner of worship that is foreign to all their racial traits? To-day the Masons have the ritual—and the men. And the church has the reality for which the ritual stands—and in the great majority of our churches the Eucharist is celebrated before empty pews.

"Does it not seem incredible that educated churchmen not only acquiesce in the condition, but glory in it?

"And is it not the height of absurd inconsistency that Masons themselves are often among the most intolerant anti-ritualists in a parish?

"God created the church; man created the lodge.

"God gave sacraments as means of grace, in the interest of holy living, and these sacraments are reposed in the keep-

ing of the church; man framed rules of life, which are expounded in the lodge, but in which he is unable to give means whereby those rules are made effective.

"God calls all men, and women and children with them, into a brotherhood and a fellowship that exists because of a common Fatherhood; the lodge creates a limited fraternity, extending to its own members alone, and built on no common relationship between man and man.

"God has made regeneration possible for his children by creation to become his children in a still higher sense; the lodge cannot provide means whereby a man may be born again after he is old."

We call attention to the following interesting things in the above remarks:

1. The complaint that the Episcopal church is losing, not only her ritual, but also her men to the lodge. But the Episcopal is one of the churches with an open door for all manner of lodge men. This flattens the point of the thrust at the Lutheran church that she has few men because she does not accept lodge members. As a matter of fact statistics show that the Lutheran church has more men proportionately than most churches.

2. The statement that in the great majority of their churches the Eucharist is celebrated before empty pews. That is, many of the men find something in the ritualism of the lodge that satisfies them and hence absent themselves from the holy communion service.

2. The fact that there are those in the Episcopal church who fight the ritualism of the church, but swear by their lodge which has a more elaborate ritualism of its own. This is on a par with the fact that some men resent the authority of the church in her teachings and principles of practice but blindly submit to be led about in the dark corridors of some lodge room.

4. The very sound and sensible things said in the last four paragraphs: that God created the church; man the lodge; and so forth.

There is a world of truth and several worlds of common sense in those statements. A careful and unbiased study of the same ought to satisfy any one that, at least so far as religion is concerned, there is absolutely no need what-

ever of the lodge; and that when such men-made institutions dabble in religion and in the proper sphere of the church they only muss things, confuse men's minds, hurt the church and endanger souls.—*Lutheran Standard*.

ARE THERE MODERN ABOMINATIONS?

BY REV. G. H. HOSPERS.

Scripture uses the word "abomination" several times to express the utter detestation of God against an object of his displeasure. The word is used particularly with reference to idols and false worship.

What Is Religion?

Religion is belief in deity accompanied by service and worship. Worship is religious homage rendered deity, whereby the worshiper designs to come before his god in a way acceptable to him and to obtain his favor.

There Are Many Counterfeit Religions.

The varieties of religion are many. According to the definitions given above, Freemasonry and Odd-Fellowship must be included among them. These orders definitely avow belief in deity; their rituals carry a large amount of service and worship; their object is moral and spiritual good; by reason of all which their members expect to obtain eternal life.

Is Christianity a Sect?

It is claimed by lodgemen that religion is universal and Christianity merely a sect, a part of this universal religion; whence they believe that God can be generally worshiped on a broad basis of common agreement; therefore they are obliged to exclude the peculiar claims of Jesus Christ as belonging to a particular cult of deity. Now, it is true that religion as such is universal, but it by no means follows that there is a broad basis on which all men can stand to worship God aright. The question at issue does not hinge on the universality of the religious sense, but on the correctness of its objective. There does not exist such a thing as a whole range of true religion of which Christianity would be simply a part. On the contrary, Christianity stands outside of all other religions, all of which are false. To be sure, the Mason and the Odd-Fellow hold that the peculiar claims of Christ are omitted from their rituals for the

sake of neutrality: granted that there is nothing worse back of this, nevertheless, such a position is not possible and the semblance of it, even, may not be assumed. God the Father demands that his Son shall be honored, and he who does not honor the Son does not honor the Father: no prayers will be heard by the only true God except such as are offered in the name of Jesus: yea, more, he that loveth not the Lord Jesus Christ is accursed (1 Cor. 16:22). It follows, then, that all worship is not Christian worship, and what is not Christian worship is pagan worship. Christian worship is the religious homage rendered to God the Father in Christ's name, and is acceptable to him only on the Savior's account: every other is an abomination to him. Hence, every lodge prayer is blasphemous: it is offered in direct disobedience to his command: it is a grievous slight upon the Son of his infinite love, a sin of enormous magnitude.

The United States Is Not a Church.

The Lodge apologizes for the omission of the name of Christ from their rituals by saying that it is no more Christless in its constitution than is the United States, since the latter nowhere mentions the name of Christ in its Constitution, nor demands of its citizens allegiance to his name. However, the point here is not well taken. The Constitution of the United States is a professedly secular document, in which the State must be honored, and for this the citizen gets good government as his sufficient reward. But Masonry and Odd-Fellowship are religious: they profess to hold keys to eternal life, and they, in their omission of the only Name whereby we must be saved, substitute another way which lies under the explicit condemnation of the Lord God. This substitution of the false religion for the true is utter abomination to God, and any fellowship on the part of professing Christians with such system of error and darkness makes them guilty in the matter: they assume tremendous risk of the Divine displeasure, of which low states of spirituality and lack of power with God are the ominous indications.

Jesus Said: "Ye Are of Your Father the Devil."

Masonry and Odd-Fellowship are founded upon the fundamental idea of the Fatherhood of God and the Brother-

hood of Man. This they teach expressly. But it is a dreadful mistake. Only by original constitution can God be said to be our Father and all mankind brethren. But sin has broken this relation, man has become alienated from God and has by nature become a child of the Devil (1 John 3:9, 10; John 8:44-45; Eph. 2:3, 12). Restoration to our original estate is only through our Lord Jesus Christ, and Scripture pertinently calls this "adoption" (Col. 1:21-23; Eph. 1:5; Gal. 4:5; 1 John 3:10). What frightful error it is, then, to hold with Freemasons and Odd-Fellows that God is still the benign Father of all, when contrariwise he is the offended Judge of all mankind, everyone is subject to eternal damnation if he remain in his natural state. What a terrible mistake to believe that union with the lodge will cure the evils of sin! What blasphemy to state that their initiation supplies the same subject as regeneration in religion! The lodge man's view of the Fatherhood of God is a most destructive error in that it deceives the soul in regard to his true condition and keeps him in the power of the Devil. Such error must add to make Masonry and Odd-Fellowship the abominations to God which they are. Every conscientious believer, concerned for the honor of the Savior, may well have a feeling of strong repugnance at being mixed up with such company by the close ties made in these institutions, and should heed the command: "Be ye not equally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? . . . for ye are the temple of the living God. . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:12-18).

Committing the Sin of Balaam.

It passes belief that so many ministers of the gospel can remain in connection with the various secret abominations: that ambassadors of Christ are tacitly denying their Master that brought the

as they take their seat in the congregation of the ungodly, where they have become intimately allied with modern paganism. It indicates a lowering of spiritual sensibility and a silencing of conscience which always attends the grieving of the Holy Spirit. "Be ye clean, ye that bear the vessels of the Lord!"

Ontario, N. Y.

EAGLE GRAFTING STOPPED.

A certain Aerie, by vote, authorized its Junior Past Worthy President to attend the Grand Aerie Session at Spokane at the expense of the Aerie, and a voucher check covering the estimated amount of his expense was drawn in favor of the delegate. The payee duly cashed the check; but he did not take the trip to the convention city. A complaint was afterward filed with the Grand Worthy President, who ordered a refund of the money. The Aerie then voted to draw from its Social Fund a sum equal to the amount advanced, to be deposited in the General Fund, and the delegate was excused from his obligation. The Aerie justified its action by stating that it wished to reward him for his former services as Worthy President. The Grand Worthy President, however, notified the Aerie that its action was illegal and that the Past Worthy President must return the sum which he had received.

The law which states that the Junior Past Worthy President is the accredited delegate to the Grand Aerie, and, as such, may be authorized to attend its convention at the Aerie's expense, does *not* mean that the Aerie may give that officer the amount of his expenses, whether he attends or not. Our laws give the Past Worthy President only the right to attend the session of the Grand Aerie—at the Aerie's expense if it so desires; they do not give him the right to receive any certain amount of money. In this case, the specific purpose for which the money was appropriated was stated on the voucher check. And checks authorized by an Aerie *must* be used in the manner indicated. Any other disposition of the sum will constitute a misappropriation of the Aerie's funds.

While, in general, the Social Fund of an Aerie can be used for anything which the Aerie may, by vote, order, *no* money belonging to the Aerie can be used to cover up or make good a misappropriation on the part of any of its officers, or to protect them in the commission of an improper and illegal act. The general power of the Grand Worthy President over the Order is sufficient to prevent the use of any fund of the Aerie for an illegal purpose. Accordingly, the Aerie in question is charged with the execution of the mandate for the refund of the sum advanced; and its disregard of the instruction will constitute an act of insubordination punishable under the law.—*Eagle Magazine*, July, 1916.

A DISTRESSING SIGHT.

One of our esteemed readers sends us particulars of a lodge funeral, recently held in his community. A secret order furnished the preacher, who had been brought some distance for the purpose. He preached of heaven, and talked of the man,—ungodly as he had been,—as enjoying its happiness and splendor unsurpassed. They sang of the "Grand Lodge" above, and the assurance thereof to all departed members of the order. At the grave, the worst man in town,—noted for his vulgar habits and his disbelief in the Bible,—came forward. He read from the Blessed Book, Psalm 133. While no mention was made of Jesus and his saving power, the idea was reiterated, again and again, that the departed one was enjoying eternal bliss. But is there any assurance of salvation save in the blessed name of Christ?—*The Gospel Messenger*.

A SOUTHERN LIGHTHOUSE.

Position of the Tennessee Synod Lutheran Church on Secret Societies.

In 1883 the Synod advised all who may be looking to the office of the ministry in connection with this body, "Not to associate or hold fellowship with any societies that practice a deistic worship or service. * * * as it is the sentiment of this Synod that such could not be received."

Fourteen years later she *declared* that "No minister belonging to this Synod shall have any connection with any oath-bound secret society." In another resolution at the same convention we find this record: "This Synod earnestly requests that her laymen do not join secret societies, as it considers them antagonistic to her confession both in spirit and in letter.

In 1910 these rules were codified and became a part of Article VI of the by-laws of Synod, reading:

"Section 7. No minister belonging to this Synod shall have any connection with any oath-bound secret society."

The term "deistic society" as used in this tract has reference to any lodge or secret society which worships God as a First Great Cause of all things, but rejects or ignores the fact that Jesus Christ is His Son, and neglects, or refuses, to

give Christ's name a place in its prayers and in its services.

When she set up this record she certainly was not hunting an easy road upon which to travel, nor, in fact, did she take a popular one, for on account of this record which she set up some of her own members left her flock and others refuse to enter it. If the matter, then, is so serious that some leave the flock and others refuse to enter it, our Synod must have grave and weighty reasons for her action, and the world, as well as her own membership, should be informed as to what they are.

The above is the official record and it makes plain the will of our Synod in regard to these matters.—Lutheran Board of Publication, Columbia, S. C.

THE KU-KLUX-KLAN.

A recent number of the *Free Methodist* contained an article on the Ku-Klux Klan taken from our columns. One of their readers sent them the following reminiscence of those days of terror:

"This article was interesting to me, as I was just twenty-four miles east of Pulaski when that organization was formed. I was in Ohio during the Civil War and my father was with Rosencrans' army in Tennessee, a Federal soldier. He liked the climate of Tennessee and we moved to that state in April, 1866. My politics, Republican, though I had not voted, got me into trouble with the Ku Klux Klan, and on one occasion at night they whipped me with a pistol belt and compelled me to solemnly swear that I would not campaign among the negroes inducing them to vote the Republican ticket. I took the oath and was compelled to kiss a book they called the Bible. My back was sore for three months. My father was treated the same way, promising not to go to the polls on election day. We were all disarmed. They took three revolvers from my father's home at one time, about midnight. I have seen three to five hundred of them at one time marching with white robes on the horses and white gowns or robes on the men. Many had lights, and they declared that they were Confederate soldiers that were killed at Shiloh and other battles and that they had come back to avenge the great wrong done them by the Federals, and all the northern men in these parts were treated unmercifully. Many were killed. One good man near our home was killed and his heart placed on a pole and raised near a bridge and the body filled full of rocks and sunk. Also many negroes were killed and left hanging to trees. I rode into Fayetteville, Tennessee, one morning and five negroes were hanging to locust trees, dead. A large bunch

brought the negroes in and hung them the night before. There were inscriptions pinned to them threatening anyone that cut them down is less than twenty-four hours. The negro folks were terror-stricken. They hid in caves and very seldom slept in their houses at night. I remember well the appeal made by the northern men to the Federal government for aid and protection, and well do I remember when Grant sent soldiers and marshals to Lincoln and Giles counties. The investigations revealed about what the article says. Of course, much of the real facts were suppressed. They seemed to want to drive out of that country every northern man that settled there and they did compel many to leave. My father would have left, but all he had was invested there and he could not leave at that time, but we did leave just as soon as we could get away."

AMMUNITION NEEDED.

Over \$200.00 will be needed this month to pay the printer for tracts. Will you not send a contribution for this purpose?

Many know the blessedness of using tracts. Many others would know the joy of such service if they would only get the habit. *Get the habit!* Not only supply the Association with the means to keep such workers as "Lizzie Woods" supplied with free tracts, but send 50 cents for a supply of assorted tracts for your own use. A woman dropped a tract in the way of Richard Baxter which led to his conversion, and he led a multitude of others to God. A minister picked up a portion only of an N. C. A. tract, but that led him to freedom from the lodge, to freedom in Christ and a worker to save others from the bondage from which he was delivered.

The moment we begin to act upon our real convictions, to encourage within our minds the growth of real thoughts; to ask not what is popular, but what is right; not what everybody does, but what we ought to do; not how easily we can get through life, but how righteously; in that hour we become men; nay, more, we become heroes.—W. J. Dawson.

John Quincy Adams — Sixth President United States

[We will publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series both from a literary and historical standpoint.]

Quincy, September 22, 1831.

To Edward Ingersoll, Esq.

Dear Sir—I gave you in my last letter a list on nine crimes, among the most atrocious that can be perpetrated by human agency, committed in the original transactions connected with what has been by an exceedingly inappropriate euphony called, the abduction and murder of William Morgan. Abduction is a word of lamb-like innocence compared with the ingredients of wickedness which composed the crime of his taking off. Language sinks under the effort to express its complicated malignity.

These crimes I allege were committed by the fraternity. They were instigated by no impulse of individual passions,—by none of the stimulants to the ordinary outrages of man upon man,—by no personal animosity,—by no purpose of robbery. They were the crimes of the craft, of which the guilty agents by whom they were consummated were but the fanatical instruments.

And here I pray you to remark that I have stated these crimes interrogatively. I have inquired of you whether they were not the crimes committed in those transactions, to the end that if you find upon inquiry that I have set them down incorrectly or with exaggeration, you may reduce them in number or in virulence to their just and well-proportioned standard.

I charge them upon the craft as the means by which public notice had been given beforehand that the fraternity had amply provided against his designs.

In these crimes several hundreds of persons appear to have participated, as principals or accessories, before or after the fact. The measures were taken not individually, but as results of corporate deliberation in sundry lodges.

Mr. Miner, one of the most amiable and benevolent of men, has mistaken the terms of the anti-masonic proposition.

There are no doubt degrees of exasperation of different temperature among the antimasons; but I know of none disposed to hold every individual Mason responsible for the tragedy of Morgan's murder. All know that there are now, as there always have been, Masons among the most respectable and virtuous members of the community. But they belong to a vicious institution, and it is their duty to withdraw from that institution, to abolish it, or purify it from its vices, oaths, penalties and secrets.

That the institution is vicious might be very conclusively inferred from the effects disclosed in the nine crimes above enumerated, even if their causes were yet secret. But those causes have been divulged. We know that every Entered Apprentice of Masonry has, hoodwinked and with a halter around his neck, administered to him an oath, the words of which he is required to repeat with his lips, never to divulge the secrets of the order, and binding himself by "no less a penalty than to have his throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours." Morgan divulged these secrets, and his fate is the practical commentary upon the penalty.

The oath, the penalty, the secret, and Morgan's corpse at the bottom on the Niagara River, where a shrewd brother of the craft "guessed he would publish no more books," are illustrations of each other which it would take much sophistry to obscure, much prevarication to confuse. Mr. Miner has taken this oath, and bound himself by no less than this penalty. It is wise and prudent in him therefore not to violate the oath; and he would assuredly not have been the man to execute the penalty upon Morgan for considering it a dead letter.

But will Mr. Miner tell you that the penalty is, or that it is not, a dead letter? If it is, surely the oath is the same, and then it is mere profanity; a taking of the name of God in vain; odious in proportion to the disgusting solemnity of the form in which it is administered. If it is not a dead letter, what is it? Some of the Masons defenses allege that

it is only an imprecation—"under no less a penalty than to have my throat cut"—a mere imprecation! Is it not then a paltering with words in double senses? A penalty is not an imprecation, and to have the throat cut across, and the tongue torn out by the roots, is not expulsion from the lodge. The substance of the defense is no authority existing in or conferred by the institution to carry it into execution; and that it is a special charge to all Masons upon their admission to observe faithfully the laws of God and of the land. But for every degree of Masonry there is a separate oath and a diversified penalty; and in some of the higher degrees it includes a promise to carry into effect the punishments of the fraternity. I have heard of the instructions from the owner of a piratical cruiser to his captain, directing him to take, burn, sink, or destroy any merchant vessel of any nation that might fall in his way, and to dispose of the people on board of them so as they might not prove afterwards troublesome; but to be specially careful not to infringe upon the laws of nations or of humanity. This man must have been a Mason of at least the Royal Arch degree.

(To be continued.)

WHEATON BIBLE CONFERENCE.

The Wheaton Bible Conference for 1916 is to be held, God willing, in the college building and grounds from Saturday, September 8th, to Sabbath, September 16th.

Rev. J. J. Williams is expected as the leading Bible teacher. Rev. E. J. Richards of New York is expected to take charge of the evangelistic service. Rev. and Mrs. Moyser of India will be in charge of the missionary meetings. Mrs. Williams of St. Paul is expected with her husband, for the service of song and as a worker among women.

Guests will be entertained at the Woman's Building for one dollar per day or six dollars per week, if application is made before September 5th.

The one man worse than a quitter is the man who is afraid to begin.

Your prospects are as bright as the promises of God.

Editorial.

AN INTERPRETATION.

What is more satisfying and calming to an overburdened or distracted mind, than an authoritative interpretation? It is like a conclusive argument or an unanswerable proof, restful and soothing to the soul. Now, at length, the censorship which characterizes one order is explained so that even ignorant outsiders can find relief from wearying stygian darkness and error inseparable from the doleful uninitiated state. For their benefit we cull the following lines, found in an editorial article:

"A very little effort put forth intelligently can make the good of the order instructive and entertaining and a plentiful source of attraction to the lodge membership. An almost infinite variety of topics may be given, special talks or debates, under the Good of the Order; and wide as the field of Odd-Fellowship is, there is no need of any limitation to the subjects discussed.

"It is, of course, a wholesome rule that withholds us from 'political sectarian, or other improper debate'; but that admonition refers to wrangling and the irritating heat of personalities, and in no sense stands in the way of intelligent presentation and discussion in a proper spirit; and brothers who are gentlemen (all brothers are supposed to be) will not in any discussion descend to an unworthy spirit."

Now that all is clear, we hasten to hand in a question for discussion. "If the lodge is founded on the Bible, how can it exclude the name of our Lord?" If preferred, the question can be presented in this form: "If the lodge is founded on the Bible, how can it avoid resting on a book including the gospels and other New Testament books that are filled with Jesus' name; and how, if unable to avoid this, can it assume to put on that very name a ban?"

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

"INCUBUS OF INSURANCE."

From an authoritative editorial on "The Weak Spot," we condense a criticism of existing Fraternity. "We think that observing Odd-Fellows are very generally impressed with the unbusiness-like status of the Order's, so-termed, 'system benevolence.' "

"To-day, the exactness and the exacting character of business dominates, and gives the atmosphere to everything pertaining to finance. Then, it was generously cherished as an opportunity and a means of helping a brother. Now, it is most generally regarded as an investment; and the brother of wealth is often the most exacting claimant, simply from the fixed business habit of methodically looking after the debit accounts. Now, any systematic or unsystematic scheme of benefit is insurance; and insurance is business; and a strictly business basis is absolutely essential to any undertaking of insurance. Insurance and fraternity must be divorced. Insurance must be regarded as strictly business, and placed upon a business basis of adequate payment insuring solvency. Fraternity, freed from the incubus of insurance can more easily keep its face turned toward the sunshine of the genuine spirit of brotherhood—the ideal of fraternal endeavor."

FLAGRANT CROOKEDNESS.

Under the caption, "Laudation of Unworthy Masons," the *Masonic Chronicler* of Chicago remarks: "When a Mason's misdeeds become so flagrant that the exposure of his crookedness best serves the interest of the fraternity, the *Chronicler* has never hesitated to point them out," etc.

A very frank statement indeed of the real moral standard of the lodge! There is no protest against the "crookedness" of Masons until it becomes so "flagrant" that it hurts the lodge. A Mason can be as crooked as a snake's track and it causes no concern so long as the interests of the lodge do not suffer. For instance, if a Mason swindles an outsider, that is not worthy of mention; but if he swindles a brother Mason, that is gross unmasonic conduct and would be considered "flagrant crookedness," since it breaks Masonic law. This not being to

the "best interest of the fraternity," the editor of the *Chronicler* would be ready to castigate the Masonic crook. If it is unmasonic conduct for a Mason to cheat a brother Mason, are we to assume that it is good Masonic conduct for a Mason to cheat one of the "profane"?

Or, again, if outsiders should secure information of some Masonic turpitude, then it would "best serve the interest of the fraternity" for the bold editor of the *Chronicler* to "expose" it, and we have his word that he "never hesitates" to do it!

The question also arises as to what is meant by "Mason's misdeeds." Are they violations of Masonic law or of the laws of God and of the State? We are quite satisfied that the editor of the *Chronicler* is far more concerned about the breaking of the Masonic law than that of any other.

And so this high-sounding declaration of the self-confessed courageous editor of the *Chronicler*, upon analysis, is found to mean nothing at all. It probably serves its purpose, to fool the thoughtless, of which there are a superabundance among the Masons as well as in the other walks of life.

LARGEST SECRET GATHERING.

A letter addressed to the *Odd-Fellows Fraternal Press* by the Sovereign Grand Secretary of the Sovereign Grand Lodge, speaks of the largely attended annual session of the grand lodge of Maryland, in which "Much enthusiasm was manifested in regard to the celebration of the centennial of the order, which it is expected will be held, of course, in Baltimore, in 1919; and action was taken for making arrangements for the session to be held that year, and for the celebration to be held in connection with it. This will doubtless be the largest gathering of a fraternal order ever held in any country." Why should he thus despair of there ever being a larger one, immediately after reporting that the membership of the Maryland jurisdiction, "has practically doubled since 1905." Or does he mean that the meeting will be bigger than any held heretofore? If it is, what a big thing it will be!

LABOR GRAFTERS CONVICTED.

When Charles Victor was shot in a union labor row in August, 1915, the unions brought upon themselves an investigation which resulted in the indictment of fifty-four labor union officials. Of this number twenty-four were placed on trial and eight were released for lack of evidence against them. Of the seventeen remaining the jury has found fourteen guilty, six of whom were sentenced to the penitentiary on terms of from one to three years. Eight others were given fines of from five hundred to two thousand dollars, the total in fines being \$11,250.00. Three of the men who stood trial were acquitted. An interesting fact in connection with the trial was that three of the jury were Union men and other members of the jury had in times past had Union connections. It is to the praise of these men that they performed their duty as jurymen notwithstanding their labor union leanings.

The charge against the labor men was extortion. The Unions employed a wrecking crew which traveled about in high-powered autos in the early hours of the morning and smashed the plate glass windows of business houses where non-union labor had been performed or where the graft demands had not been paid. After the work of the wrecking crew, business agents from one of the unions involved would call and state the amount of money necessary to be paid before the glass could be reset. These "fines," as they called them, were from fifty dollars up to several hundred dollars. One witness testified that he had invested five thousand dollars to open a restaurant. He was approached by a business agent, who said he would have to pay \$270.00 before the glass windows which had been broken could be replaced. He refused, and was not able to get the glass set, and finally went into bankruptcy.

Another witness testified that on account of a fire in a Dutch Reformed church it was necessary to have it rewired. When the work was ready to begin a business agent from one of the electrical unions informed the pastor that, because the old wiring had been done by non-union labor, it would cost \$200.00 before the work could be started.

The pastor testified that he did not know whether the money had been paid or not but that there was a shortage of two hundred dollars in the church treasury that could not be accounted for. The church treasurer is said to be a city alderman and was out of the city, so was not summoned to testify. Another witness testified that Alderman Healy of the Eighteenth ward told him that it would cost him one hundred dollars to have the glass in his store reset.

Not only did the Unions carry on a systematic wrecking campaign, but they prepared a blacklist which was sent to every glass dealer in the city. Miss Emma Holm, a stenographer employed in the headquarters of the Painters' District Council number fourteen, testified that it was her duty to prepare the weekly blacklist from reports received from the business agents. This list consisted of persons "unfair to the union" and was sent to all the glass dealers. The names would be taken off the list whenever the business agents received the promise "to be good." Every obstacle which could be thought of to delay the trial was used. Eight weeks were consumed in securing the jury and more than two thousand three hundred veniremen were excused, and many of these, according to the judge, perjured themselves in order to escape jury service. Threatening letters were sent to the state witnesses and in one case a bomb was exploded in the restaurant of a man who had testified for the state but a few days previously. Attempts were made to spirit away some of the witnesses, and one witness was caught in the act of signaling to the jurymen. The trial judge and states attorney both confessed to having received letters threatening their lives if the indicted men were convicted. Many were intimidated to such an extent that when asked to identify those with whom they had dealings they declared they could not recognize them.

Certain glass firms were responsible in a measure for the lawless conditions, as was shown by the testimony. Judge Scanlan said, speaking of the cowardice of these glass dealers: "The state should have indicted these glass people; they should have been driven from the town." If the glass dealers had been courageous

enough to have refused to be dictated to by the labor officials, the defendants would have been unable to carry on their fraudulent practice of extortion as they did for many months. In spite of the obstacles the state had to overcome, the guilt of the indicted labor men was "fixed to a mathematical certainty," said Judge Scanlan, and there was a general rejoicing in the daily press that these labor grafters had been convicted. Editorial writers as well as the prosecuting attorney said that the grafters did not represent organized labor; that they had secured their positions through the votes of organized labor and had used their power thus secured for their own benefit. This is no doubt true to a certain extent, for it was shown in the trial that the union had not authorized business agents to collect any money except such as had been specifically voted upon, and it was also shown that the money which these men collected was not turned into the treasury of the union. If these grafters do not represent the Labor Unions, then let the unions not only denounce them but repudiate them and cast them out. In this, as in other notorious union labor trials, the men were defended by able union attorneys, and no sign of disapproval by the union leaders has as yet come to our notice. There are more than twenty-five indictments still pending against five of the convicted men and the state's attorney says that every one of them will be tried. So we need not long be in doubt as to whether the labor unions as a body wish to assume the responsibility for the acts of these men or if it is going to repudiate them.

VARIATION WITHOUT ALTERATION.

Slight variation of form without alteration of meaning, needs to be well understood as a trap into which lodge opponents may fall. If it results from their own carelessness in quoting, their misfortune becomes a punishment. If it results from variations in the rituals themselves as used in different jurisdictions or in different periods of time, it is then due to a risk against which they should be guarded. This peril may be illustrated by supposing a lodge critic to be discussing its faults with an ad-

herent, in the presence of a listener who knows nothing about either side of their question. The critic, who has read but one form of the Royal Arch Ritual, quotes disapprovingly the obligation to keep personal secrets—under designated conditions—"murder and treason not excepted." "I have never taken or heard that oath!" exclaims the member of the degree. As to the form of words, he speaks truly; for in the jurisdiction including his lodge the phrase employed is, "without exception." Nevertheless, that phrase connotes the same terms; since in successive degrees beginning at the third and leading on toward this seventh one, the words "Murder and treason excepted" have never been wanting. It is true, that the member has never heard the Royal Arch oath in the identical words quoted; yet it is none the less true, that the quotation is correct. Ignoring the essence of his obligation, the denier of its reality takes refuge in its verbal form, seeking there an evasive relief for overstrain of conscience. The listener regards his authoritative denial as discomfiture. He becomes interested in Masonry, instead of repelled. Such is liable to be the outcome of an honest effort made with insufficient preparation. However, if our friend knows the fact named in the heading of this short article, he can reply next time: "It may be that in your lodge the form of the obligation is so varied that what you say is true, while not so true to essence as to mere form. Everywhere, and in some way expressly, Royal Arch Masonry cancels for its own seventh degree the exception named in preceding ones."

TINKLING LINKS.

In order to avoid tantalizing our readers with a glimpse of what they have missed, we shall take care that the following, culled from recently published O. F. news, does not lie carelessly around where the foreman of the composing room can get his copy-grasping hands on it.

"Monday, April 3, the Odd-Fellows and Rebekahs of Roosevelt gave a social evening to the members of the lodges . . . At the usual hour a fine lunch was served, followed by a dance."

The members of the Geneva Rebekah lodge of Long Prairie entertained last month with an excellent program and supper, following the regular session of the lodge. . . . Following the program, a sumptuous supper was served; and the evening was completed with a social session of cards."

"An enjoyable affair of Wednesday night, April 12, was the entertainment given by the Excelsior Rebekah lodge, No. 59, of West Duluth, for members of the fraternity, and of the Odd-Fellows' lodge, and their families, in Odd-Fellows' temple, North Central avenue, that was largely attended. A program was followed by an informal dance and social evening. A feature of the program that was much enjoyed, was a comedy sketch entitled, 'The Horse-Whipping of a Dramatic Critic,' in which the wrong person got the whipping, leading to a number of amusing complications and ludicrous situations."

"Two hundred and fifty Odd-Fellows and their friends attended the dance and card party held at the Odd-Fellows' temple last evening to commemorate the 26th anniversary of the organization of Superior lodge, No. 338. The large hall was given over to the dancers, and cards were played in the small halls. At midnight, supper was served by the ladies of the Superior Star Rebekah lodge. Dancing continued until 2 o'clock."

ACTIVE YET INACTIVE.

The *Watchman-Examiner* is at least partly right when it says: "There are plenty of inactive Christians who never saw the inside of a lodge room. They are constitutionally inactive, and not even their faith in Jesus has overcome this defect. But when men and women are thoroughly active in lodges and other organizations, yet inactive in church life, we cannot excuse them. Why will they not use for Jesus, the activities they use so admirably in maintaining and promoting these secular bodies?"

Some of us who have "seen the inside of a lodge room" would strongly endorse a repentant activity for Jesus in substitution for alliance with his enemies. In the church, its members can promote freedom of worship and of moral activity; in the lodge, they promote Deism,

together with principles irreconcilable with Christian morals. In the church they are set free from inhibition, so that they can now offer their prayers together in Jesus' name. In the church they are nowise linked with criminals, so as to be led captive by Satan at his will under the guise of conscientious fulfillment of sworn alliance with wicked men. The religious paper speaks the mind of many of us who cannot deny that we have seen "the inside of a lodge room," barring the phrase "so admirably."

CREATING INTEREST.

Having borrowed the heading of the first article in a recent issue of an Odd-Fellow periodical, we also copy the first paragraph. Its author is a woman greatly interested in the Rebekah lodge and deeply anxious on its behalf. Her interest and anxiety come immediately to light in these opening words: "Ninety-ninths of the lodges of our land are wrestling with this plague of lodge work with varying results. If we could only keep up the interest, keep our members interested enough to come out, it would not be so hard for the faithful few to keep the watch-fires burning on the altar of Friendship, Love and Truth. Just how to do this, I frankly confess I do not know. My paper, therefore, will have to be largely suggestive."

Without tracing the course of suggestions in detail, we proceed with a suggestion or two of our own that relate to the reason why such as she offers are needed. First, we turn to the personality of the aggregate membership. Massed as a unit to be examined, what does it show interest in outside of lodges? Starting with the third "link," as it is called, are these joiners, elsewhere, a class studious of "truth"? What grade of newspapers, what sort of magazines, do they prefer to read? What kind of books do they chiefly draw from the public library? In the answer to such questions relating to their outside interest in truth lies the key to the problem of truth as related to interest inside the lodge. Second, we turn to the lodge itself, as frequented by the people whose interest is desired. If they are urgent seekers for truth, what is the product

of their lodge quest? Such people as we now assume them to be, cannot listen forever to platitudes and be interested. How much more of truth than platitudes and commonplaces, is the lodge providing in order to fire their interest? How many even of these? What does it add to previous knowledge, or what does it teach better than it is taught outside the lodge? Perhaps it would excite interest in a lodge meeting, if truth about practical opposition to Christian truth, and about ignorant or hypocritical assumptions in place of what is warranted by facts, should for once be spoken plainly. To make clear discrimination between solid truth and inflated error, is apt to be interesting anywhere; and it would be peculiarly so in a three-link lodge, male or female.

WILLIAM SMELTZER.

Mr. Wm. Smeltzer died at his home in Oberlin, Pennsylvania, June 21st, 1916, aged seventy-six years. Thus ended the earthly sojourn of one consecrated to the Master's service. He contributed liberally in money and faithful service to the church of his choice. His prayers and faith were united in his deeds. He bore faithful testimony to his convictions and was esteemed and respected by the Christians who knew him. Many an uplift has the writer found in prayer and conversation with him in his home. For many years he has read and prized the *Cynosure*, joining in the proclamation of truth there found. He suffered much, but was ready and glad when the summons came to be with Christ, his Lord. Providence favored me so that I was able to meet with the friends in attendance at his funeral. Bishop D. M. Landis presented some very appropriate truths suggested by Job 5:26.

W. B. STODDARD.

Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor?—Thoreau.

News of Our Work.

OHIO FRIENDS, ATTENTION.

The Ohio Conference of the National Christian Association is to be held in the Wesleyan Methodist church, Canton, Ohio, Thursday and Friday, August 10th and 11th, 1916. There will be four sessions, the first beginning at 7:30 p. m. Thursday. Morning, afternoon and evening sessions will be held on Friday. The Wesleyan Methodist church is located at No. 226 Sixth St., S. E., one block from Market Street.

Rev. W. B. Stoddard is arranging what is expected to be an interesting program. A large attendance of the friends is invited. Those expecting to attend, or wishing programs, should write Secretary Stoddard at 226 Sixth St., S. E., Canton, Ohio.

MICHIGAN LECTURES.

Field Agent Mead A. Kelsey is laboring in the State of Michigan, chiefly among the Christian Reformed churches located in the country districts. These churches were not visited during Rev. Mr. Kelsey's previous visit in Michigan on account of the difficulty of getting to them in the winter.

EVANGELIST DRAWS FIRE OF THE ENEMY.

June 16, 1916.

My Dear Brother:

Your letter, in addition to the tracts, came to me, and I am glad to write you that my attitude is one of fullest sympathy.

In my work as an evangelist, I never fail to leave my testimony in every town on the evil of the lodges. I have a sermon, "The Difference Between the Church and the Lodge." It never fails to draw the fire of the enemy. God has so graciously given me the truth that I have an arsenal that is full to overflowing with ammunition. A recent victory in one town brought seven out of their secret societies. One was a Mason and K. of P. He was a Baptist pastor.

Any time I can be of service to you in your conventions, let me strike a blow at the enemy of our Lord and Master.

WM. MATTEW HOLDERBY, Evangelist.
Grass Valley, Calif.

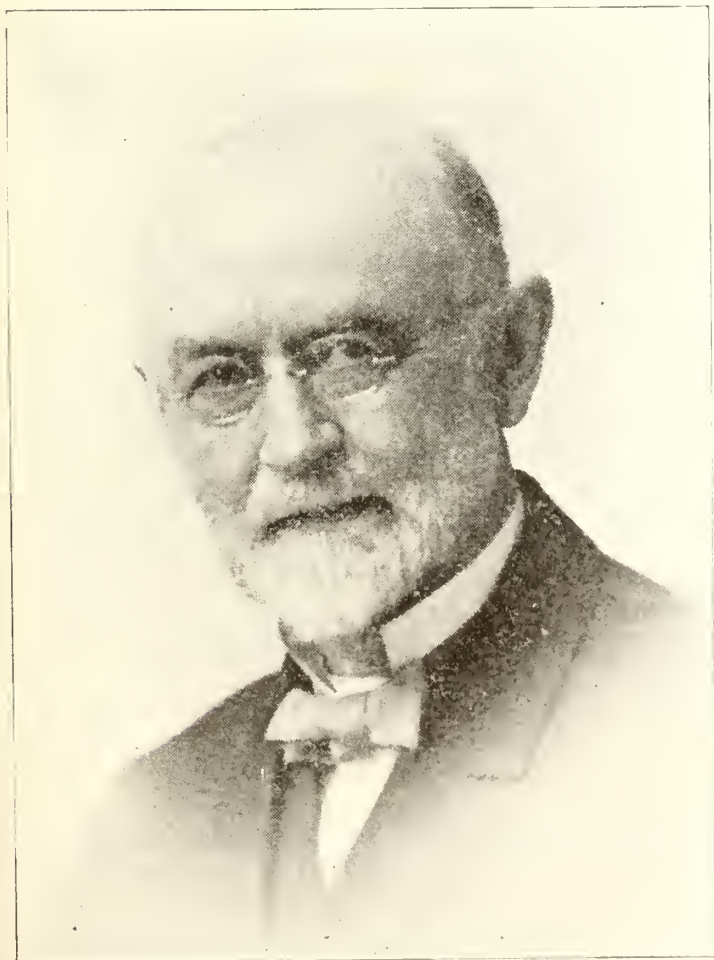
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Asst. Secretary and Editor.

WHAT WOULD YOUR CHURCH DO?

To the Tabernacle Baptist Church,
Seattle, Washington.

Dear Brethren: Greetings. In handing you my church letter, I am also asking where the Tabernacle Baptist church stands in regard to the practice of sacrilege, false swearing and other sinful conduct, such as is practiced in the Masonic lodge and of which many Baptists of this city are guilty, both ministers and laymen.

Does the Tabernacle church *approve* or disapprove of such conduct, and is her pulpit open or closed to ministers who commit such things? Your brother in Christ.

P. A. KLEIN.

May 3d, 1916.

To the Readers of the CYNOSURE.

Greetings: The above letter will explain itself, and as my letter was not received by the church, the question suggested itself to me: "What would your church do if you put her to the test?"

The time has come when all who love Jesus Christ in sincerity should show their colors by obeying the Word of God against this modern idolatry that has eaten its way into the church. If we are Christ's true witnesses, then let ac-

tion speak, for it speaks louder than words.

The church is being betrayed and throttled by the members of secret societies who are in it. It is high time for the church to know who really love Christ by a separation from those things which rend her in twain, that cause strife and division, that destroy her unity and disturb her peace. No true Christian would knowingly spread firebrands in the Church of Christ for the sake of fellowshiping the unbelieving world, neither will any true Christian see his Christian brother turned away from the church in order that he himself may remain in the lodge. Jesus said, Why call ye me Lord and do not the things that I say? We, therefore, owe it to ourselves as true Christians: we owe it to others as faithful brethren, and we owe it to Christ as our real Lord, to *obey the Word of God* against this disorderly conduct as enjoined upon us in 2 Thess. 3:6, which reads: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

This verse is worthy of very prayerful consideration by all who believe the Bible to be the Word of God. It is a command, and is so stated. It is given in the name of our Lord Jesus Christ, and it can be obeyed only by our *withdrawing from the brother who walks disorderly*. Let others do what they may, the question is what will you do?

Has the reader obeyed this command in the Word of God? Does he intend to obey it? And what is the church going to do with her members who thus obey the Word of God? Is she going to turn out all who obey the Bible and retain those who disobey it, or will it be *vice versa*? It is time that you and your church go on record in this thing. What would your church do?

P. A. KLEIN.

1415 E. Columbia St., Seattle, Wash.

WHAT I HAVE LEARNED ABOUT LODGES.

BY G. W. BLACK.

Let me add to your discussion on lodges. Years ago I joined one of the

largest and most influential in the world, and by observation and experience I have learned: 1. That this lodge, at least, gives good ethical teaching. 2. That there is nothing un-American in its teaching. 3. That there is nothing directly antagonistic to my religion in its teaching. But I have learned also that: 1. It does not, in its written ritualistic teaching, nor secret teaching as well, mention Jesus Christ, the lost condition of men, the doctrine of repentance toward God, and faith in the Lord Jesus Christ, or that men need salvation through the grace of Jesus Christ. 2. I have learned that there are thousands of men, who are relying upon their lodge vows and obligations for salvation. 3. That lodges divert much energy and money from the legitimate work of the church. 4. That lodges tolerate and encourage worldliness that is not compatible with good Christian living. 5. That the influence of lodge life is to make men clannish in their lives and narrow in their outlook. 6. Beyond all cavil blasphemers, unbelievers and materialists in great numbers belong to all the lodges, and we are admonished "not to be unequally yoked together with unbelievers." For these, and some other reasons, were I a young Christian, I would not seek fellowship with any lodge, but give my life and influence to the church of God only. Mendocino, Cal. —*The Pacific Baptist*.

MEMORIAL TO BILLY SUNDAY.

The General Synod of the Reformed Presbyterian church which met in the fore part of June in Chicago sent a memorial to Evangelist William A. Sunday, setting forth the un-Christian character of the lodge and entreating him to "lift a warning voice" in his evangelistic work against the lodge system.

Editor *Cynosure*—The July number of the *Cynosure* announces that I have been elected as a corporate member of the National Christian Association. All right, I consider it an honor to be closely associated with such men in such a cause. If membership imposes any special duties, I shall be glad to know what they are. I am willing to do all I can to help destroy the most dangerous

enemy of Christianity, namely, the Secret Lodge System.

If I did not know the situation it would amaze me to note what easy game the churches are for Satan through his man trap, his church trap: the Secret Lodge System. The lodge is the "anti-Christ" of our time, and yet the church hugs it to its bosom. By reason of the compromising fellowship of the church with the lodge, unbelievers, whether Jews or Mohammedans or common infidels, moral or immoral, have a right to believe that they can be saved aside from Christ and his atonement. The "lodge Christian" surrenders the whole contention between Christianity and unbelief. Some one protests? Then he can never attend a Masonic funeral. "But the lodge man must believe in one God." Yes? James treats the matter quite effectively in James 2:19. It would greatly help the cause of the National Christian Association if lodge men would follow the good example of the Bereans and inquire of the Scriptures whether these things are so, the things said by the National Christian Association people. "My people are destroyed for lack of knowledge!" So then, so now.

By the way, there is a strong note of endorsement of the National Christian Association in the *United Presbyterian* of June 28, 1916. But why did not it ask our people to encourage our own United Presbyterian church to make good in its credal opposition to lodges? Yes, why not? REV. J. R. MILLIN.

FROM KENTUCKY.

July 12, 1916.

Dear Brother Phillips:

Since I last wrote you I have been holding revival meetings in the country and street meetings almost every week. God is wonderfully blessing the work. I just closed very successful meetings at Nigh, Kentucky. People came from six and eight miles on horseback to them. Some came out for God and were fully saved.

It is wonderful how God helped me to preach the Word and denounce sin in low and high places. The lodge question was fully discussed and men and women were made to tremble in the mighty power of God. To him be all

the praise. I have long since found that it pays to mind God in every particular.

During a conversation with a lodge man we were speaking of the condition of the Masonic lodge. The greatest sinners and law violators of that town are affiliated with the lodge and they use it for almost every purpose. We were speaking of a man who is indicted for debauching a young girl, a daughter of his brother Mason. They have had this case before the lodge time and again, endeavoring to oust this fellow, but so far they have failed, for not only is he a very prominent man commercially, but the other member is as corrupt as he. They have among their number a preacher who claims to teach Holiness and is a strong advocate of the lodge. When one of his brethren dies, even though an infidel, he attempts to preach him into heaven. And so we talked of how rotten his lodge was and how many had left it on account of it being impossible to bring a clean thing out of an unclean thing. I said to him that I had a remedy to suggest whereby he might get rid of this lodge brother. I said: "You can get him in the lodge, knock him in the head, and have your preacher to preach him into heaven." He laughed and said that was about the only way to get rid of him.

Praise God. He is keeping me in the firing line in the midst of the legion of demons, and I am more determined to obey God than ever before.

May the Lord God of all grace abundantly bless and keep you and all the CYNOSURE family. What a great work you are all engaged in! God is with you, and if you are faithful until the end He will see you through.

A. D. CLINE.

Pikeville, Kentucky.

A letter from the state secretary of the Nebraska Christian Association speaks of the good work being accomplished there through literature. Two copies of "Modern Secret Societies" were mailed him to assist him in his good work. He writes: "One Mason has already left the lodge."

We hope that those who have an intercessory prayer list in which the Associa-

tion and its workers are mentioned will not fail to remember the Nebraska State Secretary, for Satan will give his personal attention to men who will not cease from warning people against the Secret Lodge System.



B. M. HOLT.

"On account of the duties and responsibilities of the Lodge Secretary, that office is practically the most important in the local lodge," says the *Canadian Woodman* for May, 1916; and it was this office that B. M. Holt held in the Masonic Lodge of Barnesville, Minn., for three full terms.

The interests of the Iowa State Association are being looked after quite vigorously by the state office at the present writing. Rev. A. H. Brat is working in the interest of the coming state convention at Sheldon which will be held on October 17th and 18th. He writes from Sioux Center, Iowa.

If any have not yet made a contribution for the expense of the work in Iowa, they may send it to the treasurer of the state, Rev. A. H. Brat, Otley, Iowa, or mail it directly to the Cynosure office.

REPORT OF FIELD AGENT.

MEAD A. KELSEY.

My last report was written from Philadelphia. After finishing my work there I went on to New England, continuing my endeavor to raise funds, which are much needed for the further prosecution of the field work. On this trip I had the privilege of addressing the New England Yearly Meeting of Friends at Vassalboro, Maine, and also of giving addresses at four other points, two of which had been former pastorates of mine. One was the former pastorate of my brother Edward, who is a foreign missionary, but is now in the homeland on account of the great war. All of these addresses, I believe, were well received and did positive good. In one instance that came to my knowledge a young married man and new member of the church was saved from joining the Masons; but the larger benefit we may never know. We sow the seed and God gives the increase. We leave it with Him. It is, however, a satisfaction to believe that God has used these addresses and sermons to the saving of many from the darkness of lodgism.

In a financial way my trip was disappointing. Some money, however, was given by sympathizing friends. For some reasons funds have not come as readily this year for the support of the work as in years past, and they were never needed more.

After my eastern trip and a brief stop home I went to Michigan, where I was received so cordially last winter, placing myself again at the service of the Christian Reformed churches in that section. But I had scarcely reached the field when I received a telegram informing me of the death by drowning of two nephews, the only sons of my brother, Prof. W. I. Kelsey of Oskaloosa, Iowa. This overwhelming calamity led me to cancel immediate engagements and hasten to the stricken family. Leaving Holland in the evening, I hoped to catch the 11:00 p. m. train on the Burlington at Chicago, which would bring me to Oskaloosa the next forenoon, but this hope was blasted, as the Michigan train was thirty minutes late at Holland, and there was no prospect of making the time up. The only other hope was that I might catch the

California mail on the Chicago & Northwestern, leaving Chicago at 11:20. But the Michigan train kept losing time until it seemed that there was no hope, humanly speaking. Then came the thought that this was one of the times when it would be convenient to be a Mason, if Masonic influence could help me make my connections. Nevertheless I did not want it, but took myself to prayer. God knew the situation, and He was able to hold a train that I might reach those who needed me so much.

Then I had another interview with the conductor and asked if he would telephone the Northwestern road and ask them to hold the train a few minutes for me, and to this he agreed. We reached Chicago about 11:18, only two minutes before the other train ten blocks away should leave. I rushed out, took a taxicab and was off. In an incredibly short time we were before the Northwestern station and I rushed by the guard, who permitted me to pass without a ticket, and reached the train. The conductor asked: "Are you the man we are holding the train for? Get right on," and immediately we were moving out. And, O, if I ever praised God, I did then! It was so good of him and of the railroad officials whose hearts he touched. Surely our God does help in time of need, and my soul shall make her boast in him. Had it been a Mason who through the "Mystic Tie" had succeeded in detaining a train on a great trunk line, how he would have boasted of it to his brethren and friends! But, verily, "It is better to trust in the Lord than to put confidence in man. It is better to trust the Lord than to put confidence in princes."

The sad ministry, yet joyous because of hope in the Lord, being accomplished, I am now on my way back to take up the work so suddenly dropped in Michigan. May I not ask the prayers of those who know the Lord, for guidance at a critical time?

EASTERN SECRETARY'S REPORT.

W. B. STODDARD.

I find there are many tent meetings, camp meetings, and conferences demanding the attention of friends in this section, but after consultation with the

State President, Rev. A. W. Harrold, of Columbiana, and Rev. L. H. McLie-ster, pastor of the Wesleyan Methodist church of Canton, and others, it was decided to have our midsummer Conference this year in the Wesleyan Methodist church in Canton on August 10th and 11th. This church is near the Center Square and very conveniently located for our gathering. It is hoped that many of the friends in the eastern part of the state will attend. Canton is a great secret society center and much light is needed on antisecrecy lines. Our program is not yet fully developed, but I trust it will be in print by the time this CYNOSURE reaches you. Will not our Ohio friends write letters of cheer to this Conference? We hope to make the usual preparations for entertainment for all who shall attend from a distance. Those contemplating coming will kindly write to me at once at 226 Sixth St., Canton, Ohio.

My meetings during the past month have been in Virginia, Pennsylvania and Ohio and have been attended with usual interest. A lady at Oakton, Va., said, "I want to shake hands with you. I have a son nineteen years of age who works in a store with secret society people and they tried to get him into their lodge. They almost succeeded, but since you lectured here last winter on that rainy night, he has said nothing more of wanting to join the lodge. I am so thankful you had that meeting!" There are many evidences that our seed sowing is not in vain. Eternity alone will reveal the number kept from the lodge snare by the timely lectures, tracts or the personal word of advice.

My morning address yesterday was in the Central church of the Brethren, near Louisville, Ohio. In the evening I spoke in the Mennonite mission church in Canton.

A week was spent with profit looking after our interests in York and Lancaster counties, Pennsylvania. The Ohio work will require my attention for the month to come, I judge. I trust all the friends will pray for the success of the Ohio conference and aid by attendance if possible or by prayers and contributions.

"LIZZIE WOODS' LETTER."

I went to St. Louis on June the 10th where I received the tracts. There was a fifteen day meeting in progress which gave me a chance to speak and give out tracts. The church was filled with people, both black and white. I also taught a lesson every morning to the women. The tracts and the *Lodge Lamps* were eye openers. Some spoke to me personally and said that they did not know that anyone was opposing the lodges and that the more I exposed them, the greater the crowds would be. Men especially would lean forward in their seats so as to catch every word I said.

I visited the Tabernacle Baptist church and heard the minister fighting the secret work of the Devil. He said that people are tied up in this idolatry; that we negroes try to put our lodges in the church and education ahead of the worship of God in heaven.

I find that God is showing his people the work of the Devil everywhere. Many who did not receive any tracts would ask me for them. Men and women were stirred. They believe that God is angry with his people and that he is bringing trouble and war on account of their sin.

I left St. Louis on the twentieth of June and came home to a big tent meeting in Little Rock. There I gave out tracts and had another opportunity to speak to the white congregation and the Lord wonderfully used his servant to show the sin of the secret work of the Devil. I said to them that the secret lodge is what is damning this country, and that all the secret works are of men. I then gave out tracts and the next day I saw some torn to pieces and lying on the ground under the tent, but most of them were carried home. Some people will not even accept a tract which they know is against the lodges.

Elder Crockett was present at the meeting. He had been very sick for two or three days, and I can not say now how he is as he was quite sick when I left there.

I lectured at Hot Springs, Arkansas, last night to a crowded house. I told their secrets and asked the Masons to show me Jubela, Jubelo, and Jubelum in the Bible. The men winked at each

other and laughed. The sister with whom I am staying is a member of two lodges. I gave her some tracts this morning and started to show her that lodge worship was idol worship. She said, "Yes, Sister Roberson, I begin to see that it is wicked and now since I see the light, I know that it is wrong." She belongs to the Court of Kalanthan, which is equal to the K. of P. She said: "We get on our knees and swear to be stricken with leprosy if we divulge the secrets or fail to help our sisters when in trouble. The brothers are sworn to protect the women. They will leave a brother at the lodge and one will go to his house and tell his wife that he is her protector during her husband's absence, and 'what is good for my brother is good enough for me.' And so they separate man and wife." I asked her if they really did such things, she said, "Indeed they do, and I will never put my foot in the hall again since you have shown me by the Word of God that it is idolatry." She told me of one of her friends who was converted a few days ago and came out of the lodge. She was asked why she did this and she said that the Lord had shown her that it was a sin to live in the lodge. From this we see that God is going to get his own children out of the Devil's trap. I thank God for helping me to help this sister to come out of darkness. Yours for Jesus,

LIZZIE ROBERSON.

TOOK THE RITUALS BY FORCE.

After Mrs. Lizzie Woods Roberson had finished her Bible lectures at Eufaula, Oklahoma, the lodge men scared and threatened those who had bought rituals from her, and compelled them to give up their books.

One friend of Mrs. Roberson writes from Eufaula, "Some lodge men tried to get all of the tracts by force and send them to their lodge headquarters. But, thank God, the people heard the Word anyway."

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Although Mrs. Davidson is still very sick, I have put in a busy month. I have preached at the following churches in this city: St. Peter, Rev.

C. Kane, pastor; Israelite, Rev. A. J. Thomas, pastor; St. John Divine, Rev. A. Smith, pastor; St. Marks Fourth, Rev. Jackson Acox, pastor; Mount Salem, Rev. J. R. Townzel, pastor; Bell Branch, Rev. R. Watson, pastor; Broadway, Rev. H. C. Johnson, pastor; Plymouth Rock, Rev. A. A. Carter, pastor, and Triumph, Rev. Joseph Morehead, pastor. Each church made a small donation. I also secured fifty-six *Cynosure* readers. I have made 380 house to house visits in which I read the Bible, discussed the lodge and kindred evils and visited and prayed for a dozen sick people.

There are 100,000 negroes in New Orleans and 500 different secret lodges and benevolent orders among them with new ones springing up like mushrooms every week. On every hand you hear general complaints of hard times, but if you should keep tab on the number of buckets and pitchers carried every day in and out of the saloons from seven in the morning until eleven o'clock at night in every section of the city and notice the number of negro lodge and club parades every Sabbath and some times during the week days with bands of music, gaudy uniforms, expensive regalias, carriages and decorated automobiles, truly you would be persuaded that money flows plentifully with these people. But on the other hand, go into many of their homes and see the dire poverty and want there; the half fed, half naked, women and children with alcoholic swollen eyes and your heart will melt with sympathy.

There are very few churches that can muster out more than two dozen to prayer meeting or to week night services. Some of the churches have abandoned their prayer services altogether and are dependent upon lodge sermons and sensations to gather a congregation. Some of the noted sensationalists are using the most catchy and meaningless titles such as "The Royal Blue Bird," "Sunshine Money," "The Black Angel," "Groaning Smith," "The Lightning Skipper," and others which are actually profane. These men are high lodge dignitaries and their lack of knowledge of the Scriptures is made up in their knowledge of grips, signs, pass words, and profane lodge oaths and obligations. Well says the

Scriptures, "My people are destroyed for lack of knowledge." These are blind, leaders of the blind and dumb dogs that can not bark. They deceive and are being deceived into every conceivable snare of the Devil and are preparing themselves for the great day of wrath. Oh, how can such deceivers and seducers escape the damnation of hell!

There are both ministers and lodge-men here who are determined, if possible, to prevent me from getting a pastorate, but thank God, he has a faithful few here who have not bowed the knee to Baal.

I have called on our old friend and veteran of the cross, Rev. Isaac H. Hall, who has been pastor of Morris Brown Congregational church for forty years. Brother Hall recognized me at once, although we had not met for twenty-five years. He grasped my hand and we talked about President Jonathan Blanchard, Rev. H. H. Hinman, Rev. J. P. Stoddard, Rev. L. N. Stratton, and Rev. J. Franklin Brown, all of whom he had known personally. Although nearly eighty years of age, Brother Hall is still strong and vigorous and is as staunch in his lodge opposition as he was forty years ago. He readily subscribed for the *Cynosure* and invited me to preach for his people.

I am yours for righteous living. Pray for me.

TESTIFYING THOUGH PERSECUTED

The following is an extract from a letter from a pastor in the South, who, with three others, is holding up the standard under difficulties:

"Work against lodges down here is a very difficult task. There has never been any opposition to secret orders in this part of the country until recently and they feel that no one has a right to oppose them.

"I was pastor of the M. E. Church South at ——— last year, and because I was not in sympathy with the lodge they did everything that satanic ingenuity could resort to, to ruin my life. They preferred charges against me before my annual conference, in which they accused me of lying. There were four who signed the charges and the bishop appointed three Masons on the examin-

ing committee, but notwithstanding all their black, ungodly schemes, I was exonerated and the bishop moved me to another field. They (the Masons) followed me and tried to do me all the harm possible.

"I am leading the little antilodge movement in this part of the country and they hate me above all men. There are only four of us trying to do something, and most of the people think we are a set of fools. What money we put into literature is given to the cause. We never get a cent for anything we put out. We have put about a dozen copies of "Modern Secret Societies" into the hands of the different individuals since last fall, besides the leaflets and tracts. Some of the literature we give away is not even read. The four who are with me in this fight are all poor men.

"You will please excuse this letter, but I felt that I wanted to give you an idea of what we are doing and how hard the work is in ———."

President Blanchard spoke on the lodge question on June 21st before a full house in the United Brethren church at Mt. Carroll, Ill. He expects to begin his conference work in Boston about the first of August. The New York Conference will follow, if God please, and thereafter a conference near Cleveland, Ohio, which will be followed by a second Ohio conference. Then will come the Cedar Lake Conference in Indiana and the Wheaton Conference in Wheaton. This is purposely placed immediately before the fall opening of Wheaton College so that students who are coming for September 17th, may, if they choose, advance their arrival ten days and enjoy the conference.

The National Christian Association has done a wonderful work in this age and I heartily sympathize with it in all its responsible undertakings and ask God to richly bless you, and I will give my active support in so far as my physical abilities justify.

Clifton, Texas.

B. M. HOLT.

If you've been wronged thank God that you have missed the mightier woe of having committed the offense.

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OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. "If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal." This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on Masonic Theology, taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also A Word to Bible Students, by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

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Prove all things; hold fast that which is good.—*1. Thes. 5.21.*

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.—*Eph. 6:11.*

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My reasons for writing are, *First*, to arrest, so far as possible, the spread of Freemasonry as a great evil, by giving the public information as to the true character and tendency of the institution; *Second*, to arouse men who **are** Freemasons to consider the inevitable consequences of such trifling with most solemn oaths as is constantly practiced by Freemasons; *Third*, to induce the young men who **are not** Freemasons to "look before they leap," and not be deceived and committed as thousands have been.

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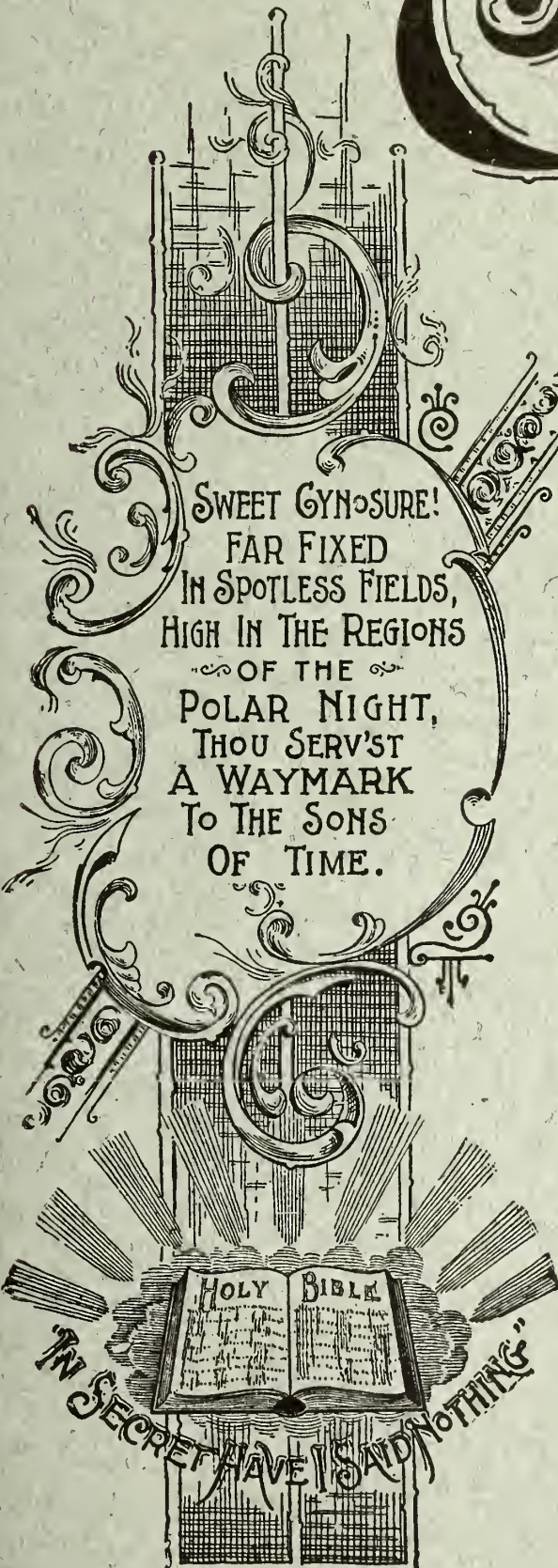
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Christian Gynosure.

CHICAGO, SEPTEMBER, 1916



SWEET GYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

Another Day

God gives thee, friend, another day,
A little space for work and play;
A time for faith, a time for love,
A time to lift thine eyes above,
And, seeing there a Face divine,
A time to catch its glow in thine.

Another day God gives thee, friend.
Thy small mistakes, perchance, to mend;
Thy joys with other hearts to share,
Thy help their heavy loads to bear
From rise of sun to close of day
God bids thee serve and watch and pray.

Thou canst not tell how short or long
May be the hours till evensong;
But every moment may be bright
And beautiful in heaven's light
If evermore upon thy way
Thy grateful heart is wont to say:
"This little place is mine to fill
According to my Lord's sweet will."

—Margaret E. Sangster.

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Those desiring lectures or addresses may write to any of the speakers named below:

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIX

CHICAGO, SEPTEMBER, 1916.

Number 5.

WHAT OF THAT?

Tired? Well, what of that?
Didst fancy life was spent on beds of
ease,
Fluttering the rose leaves scattered by
the breeze?
Come, rouse thee! Work while it is
called to-day;
Coward, arise; go forth upon thy way!

Lonely? Well, what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own.
Work may be done in loneliness; work
on!

Dark? Well, what of that?
Didst fondly dream the sun would never
set?
Dost fear to lose thy way? Take cour-
age yet!
Learn thou to walk by faith and not by
sight,
Thy steps will guarded be, and guided
right.

Hard? Well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn and naught
but play?
Go, get thee to thy task! Conquer or
die!
It must be learned. Learn it, then, pa-
tiently.

No help? Nay, 'tis not so!
Tho' human help be far, thy God is
nigh;
Who feeds the raven, hears His children
cry.
He's near thee wheresoe'er thy footsteps
roam,
And He will guide thee, light thee, help
thee home.

—Anonymous.

THE UNIVERSAL RELIGION.

Why is Christianity the universal and
final religion?

1. It is the only religion that recog-
nizes the universal brotherhood of man.

2. It denies the existence of, and
therefore overturns all racial, national,
and sex barriers.

3. Its leader and inspirer, its Lord
and Master, is not the son of any nation
or of any people, but is "the Son of
man."

4. In its purpose, in its promise and
in its command, it is the universal reli-
gion.

5. It is the only religion that needs
no temple, no cathedral or special place
for worship.

6. Its sacred Book is the only one
that can be translated, for spiritual profit,
into all the languages of humanity.

7. As a universal religion, it has
begun to hold the dominant place in the
world of international law, culture, and
morals.

8. It presents the highest and most
comprehensive idea of God.

9. It offers the highest ideal of char-
acter and gives the highest ideal of re-
demption.

10. It offers the highest and most
conclusive proof for its finality and ab-
solute truthfulness—individual experi-
ence.

SAMUEL M. ZWEMER.

It must be something of a shock to
Masons to learn that Christianity and
not Masonry is to be "the universal reli-
gion."

When a church avowedly antagonizes
Masonry and enters a field out of its le-
gitimate sphere, then it becomes Masons
to voice their opposition to such a
church.—*The Masonic Chronicle*, De-
cember 11, 1915.

LATE HOURS OF LODGES.

To the Editor of *The News*:

Sir—As a mother I sincerely appreciate the effort being put forth by the women of Indianapolis to abolish the late hours that young men and women are in the habit of keeping. I believe, however, that this effort ought to be extended to the secret orders of this city, asking them to shorten their hours in the lodgeroom. From personal observation, I believe that more harm has come through this channel than any other.

Lodges have done a great deal of good in the land, but the late hours that they keep have offered many opportunities for a great deal of harm. It is not known at large that lodgerooms are becoming a den for "sports." People believe that they are now, as they were years ago, a place for the upright, honest man; no man with degraded habits could become a member. But alas! that time is past. So anxious are many new orders for a larger membership that very little discrimination is used. Like everything else, the man with the price gets there, whether he amounts to anything or not.

It is very common now for fast women to saunter past the lodge headquarters, watching and waiting for their prey. And it is known, without a doubt, that men, not in small numbers, but large numbers, go to the lodge, not for the good they may do their fellow men, but to be able to meet these women without being brought into question by wives and friends.

Wives not in small numbers, but large numbers, are asking: "What have you of such importance in that lodge that you cannot get home under 12, 1 and 2 o'clock in the morning, and that you cannot possibly miss a night?" Such questions would never be asked if reasonable hours for closing would be chosen. I, for one, will not condemn the young men and women for keeping late hours, as long as their fathers spend three-fourths of the night at "lodge."

I trust the officers of the different orders of this city will heed my pleadings and establish respectable hours for dismissing. It would surprise people to know how many broken-hearted wives are in the city of Indianapolis, all be-

cause their companions have chosen the lodgeroom in preference to home. I believe lodges are a curse to many homes because of the late hours.

A LODGE MAN'S WIFE.

—*The News*, Indianapolis, Ind.

K. OF C. RAISE SALARIES.

Davenport, Ia., Aug. 2.—The salaries of the supreme knight and supreme secretary were increased from \$6,000 to \$8,000 a year at today's convention of the Knights of Columbus. The salary of the supreme treasurer was also increased from \$3,600 to \$4,500, and the per diem of delegates was raised from \$5.00 to \$10.00 per day and 10 cents mileage.

Old Point Comfort, Virginia, was chosen as the place for the 1917 convention. Buffalo was the strongest rival of the city chosen.

By unanimous vote the convention today agreed to immediately provide the money necessary for the establishment of recreation camps on the Mexican border for its soldier members.

Colonel P. H. Callahan of Louisville, chairman of the religious prejudice committee, reported to the convention that there was a decrease non-Catholic agitation.

PROBABLY A HIBERNIAN.

In Denver there is a fine new building of white marble and Greek architecture. On the cornerstone is engraved the date of the building's start. It was begun in 1909, but following the usual custom, the date is in roman capitals, thus, MCMIX.

The other day Deputy Grand Sire, Brother Goudy, approached one of his clients and asked him if he had seen anything of their mutual friend, Grand Representative Brother Norman. "I sure did," replied the client. "A few minutes ago I seen him standing in front of McMIX's new building over there on the corner."

K. OF P. ASSESSMENT RAISES HELD LEGAL.

Washington, June 12.—Increases in the assessments imposed by the Supreme Lodge, Knights of Pythias, on members who held fourth-class insurance benefit certificates were held by the Supreme Court today to be legal.—*Chicago Examiner*, June 13, 1916.

A THREEFOLD INDICTMENT OF THE SECRET ORDERS.

BY REV. ADAM MURRMAN, ALLENTOWN, PA.

[Address Delivered at the State Convention of the National Christian Association, held at Hanover, Pa., March 6, 1916.]

My subject would probably be better stated if it read "A Threefold Indictment of the Secret Orders as Found in a Single Verse of Scripture," for the text that I have chosen limits my treatment of the theme to only three points of the many that might be urged against the lodges. The questions of their "secrecy," their un-Christian "oaths," and their much vaunted "benevolences," all lie outside of my purpose to-night, as I intend to keep strictly within the limits of my text which is found in the Epistle of Jude, the eleventh verse, and reads as follows: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah."

The book of Jude deals with future things, and, as in the book of Revelation, and after the manner of all prophecy, it treats them as if they were already accomplished: for in the thought of God the things that shall be are as certain as if they had already been. It sounds a double note—that of an appeal, and of a warning; the appeal is to "contend for the faith which was once delivered to the saints," and the warning is against a coming apostasy, the course of which is therein described.

The Sin of Cain, Balaam and Korah.

That course is set forth in our text under three Old Testament names, Cain, Balaam and Korah, all of them religious characters who sinned in the long ago after a manner that is to mark Christendom in the last days of this age. If we will first determine from the inspired record what was the peculiar sin of each, I am sure it will not require a straining of the imagination to enable us to see that this one text contains a three-fold indictment of Masonry and the whole brood of semi-religious orders that have come from that prolific source.

First of all it is important to note well the fact that Cain, Balaam and Korah were all of them pre-eminent religious men, and that they sinned in a religious way; that they were not charged with

immoralities or vulgar deeds in so far as their names are used in Scripture warnings. It is true, indeed, that Cain became a murderer, but his crime was the result of his sin, as crime always is; and it is his sin that we are warned against and that looms up largest in the thought of God. The Devil has had wonderful success in persuading men that there is a saving virtue in merely "being religious"; the old hymn doubtless meant well enough, but it surely stated a dangerous half truth when it said: "'Tis religion that can give sweetest pleasure while we live; 'tis religion can supply solid comfort when we die."

We answer that it all depends: the Spiritualist, the Theosophist, the Christian Scientist, the Mormon, the Buddhist, and the Hindu, are all of them intensely religious, and perhaps the most religious of them all is the "Unspeakable Turk," who is the more cruel, barbarous and devilish just because he is so intensely religious. We have no divine warrant for saying or thinking that "religion" ever saved anybody, or ever can; it is only Christ who saves.

Man by Nature a Religious Animal.

It has been said, and rightly so, that man is by nature "a religious animal"; that he is thus distinguished from the rest of the animal creation, and yet that fact is in perfect accord with the poet's well-known lines, "Every prospect pleases, and only man is vile."

The fact that man is so incurably religious in no way militates against the prophet's statement concerning Israel—"The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people do not consider"; nor does it in any way weaken the force of Sam Jones' pithy remark: "The more I see of men, the better I like dogs."

Sir Robert Anderson, who has said so many good things explanatory of the inspired Word, has declared that "it is in the sphere of religion that the influence of the tempter is to be sought—not in the records of our criminal courts," and I firmly believe that as "this present evil age" draws nearer to its end we need especially to be on guard against the "wiles" of the Devil; we need more than ever to beware of being "deceived" by

him, as he appears and appeals—not in the ugliness of his traditional form, but in the role of an “angel of light,” for the “Man of Sin,” the coming Antichrist, will be satisfied with nothing less than the worship of men, and in order to secure it, as he will, he will seek to mislead them spiritually rather than to debauch them morally. The homage that belongs to Christ and was denied him will be freely given to his great adversary, and I maintain that among the forces that are most potent in bringing this about are the secret orders of our day.

The most dangerous forms of sin are not the grossly vulgar ones which repel men by their very vileness; the Devil does his finest work in persuading men to be sober, moral, respectable and religious, but *Christless*; he would rather have them so than to have them drunk and disreputable, vile and immoral.

I wish that some of our popular evangelists could see this more clearly than they do, so that, in their strong and heroic denunciations of the saloon evil, the social evil, the gambling vice—of the theater, the dance, the décolleté dress, and the preference some women give a puppy over a baby, they might occasionally, at least, utter a much needed warning also against the institutions that play at religion, that pretend to gather men of all faiths around one common altar to worship God apart from Jesus Christ; the institutions that in their rituals even dare to go so far as to tear the very name of Christ out of Scripture passages where it belongs, and then call this mutilation a “*slight*” and “*necessary*” change.

When the Devil Laughs.

Methinks the Devil laughs at the heroic way in which some of these good men tackle the saloon and kindred evils while they wink at such blasphemy. They do, indeed, give much attention to Mormonism, and Russelism, and Theosophy, and certain other “isms” that are represented in their large audiences of many thousands by a few hundred men and women at the most, while the men who are sinning after the manner of Cain, and Balaam, and Korah, are there by the thousands—are there as singers, as ush-

ers, as committeemen, and as co-operating pastors—are there night after night for many weeks, and yet are never warned against the false religion of the lodge, the sin of swearing away their liberty, and the sin of being thus unequally yoked together with unbelievers in religious brotherhoods apart from Jesus Christ. Are never warned, did I say? Aye, it is worse than that; these men not only go unwarned, but are in various ways encouraged to continue in these forbidden associations by men who ought to know that the lodges are more Unitarian than are the Unitarian churches themselves; more corrupt than Mormonism and Russelism at their worst; and more Christless than Christian Science or Theosophy ever thought of being. It was Dr. Herrick Johnson who said: “My chief objection to Masonry is that it is *Christlessly religious*.” One does not need to know the secrets of the lodge at all to make this discovery for himself; he needs only to read carefully the various manuals, rituals, monitors and other publications of the lodges themselves—books that have the endorsement of the lodges, are published by them, are acknowledged by them as authorities, and are for sale to any who may care to buy.

Every Christian has access to his Bible, and should first of all inform himself as to its teachings, so that he may become an intelligent Christian; and secondly, every Christian who is also a “Mason,” an “Odd-Fellow,” an “Elk,” “Moose,” “Owl,” “Eagle” or “Yellow Dog” should study the manual or ritual of his lodge sufficiently to enable him to become an intelligent “Mason,” “Moose” or “Monkey.” This latter they seldom do; if they were to do so it would be impossible for any honest man to try for long to be both a lodge man and a Christian; for, as Dr. Torrey has appositely stated it: “I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time.”

Let us now proceed to an analysis of our text.

Indictment Number One.

“They have gone in the way of Cain,” that is, *the bloodless way*.

Both Cain and Abel appear before God as worshippers, and Cain is not less re-

ligious than Abel, although in a different way; for we read that "in the process of time Cain brought of the fruit of the ground an offering unto the Lord; and Abel he also brought of the firstlings of his flock; and the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell."

Cain and Abel lived in the dispensation of Conscience; the age of Innocence ended with the sin of Adam. By the fall, man acquired a natural conscience, knowing good and evil; and his responsibility thereafter was to do what he knew to be good. Having come to a knowledge of right and wrong by an experience in wrongdoing, it was now incumbent upon him to do what he knew to be right; doing this, he would be accepted; failing in this it was sin and displeasing to God. But even in such a case, with the consciousness of sin upon him, Genesis 4:7 (literally translated), holds out to him a way of escape in these words: "If thou doest well shalt thou not be accepted? and if thou doest not well, a sin-offering croucheth at the door, and unto thee shall be his desire and thou shalt rule over him." Abel's offering was a type of Christ, the Lamb of God that taketh away the sin of the world; Abel's offering was a recognition of the fact that "without the shedding of blood there is no remission of sin."

Offering Contrasted: Cain's Error.

That Abel brought such an offering implies previous instruction, for it was "by faith" that Abel offered a more acceptable sacrifice than Cain, and faith is taking God at his word; so that Cain's bloodless offering was a refusal of the divine way, and a willful substitution of his own. Cain is a type of the natural man; with a natural religion instead of a revealed one; with a superficial sense of sin, and with no appreciation of the need of a Saviour. His natural religious sense requires him to believe in God, but not in a Redeemer; he believes in a Supreme Being, as creator of all things, but sees no need of a Mediator, or of an atoning sacrifice; he believes that if a man does the best he can and brings to God as an offering such things as he himself can

conveniently produce, God must be satisfied. But the idea of a blood sacrifice is repugnant to him; he wants no substitute; does not admit the need of one. Cain is a deist, and as Mr. Moody said, "He is the first Unitarian of whom we have any record in the Word of God." He brought the fruits of the sin-cursed earth, the products of the toil of his own hands, which could never atone for the sin of his soul, and the God who had said "without the shedding of blood there is no remission," had no respect to his offering, and in the very nature of things could have none.

Why the Way of Cain is the Popular One.

Cain's offering appeals to the "natural man," firstly, because it is more aesthetic than is Abel's bloody sacrifice; it looks better in the eyes of men. Sin has made "snobs" of men, and they contemptuously term God's way of salvation the "theology of the shambles" and turn to "culture" and to other human devices to satisfy their soul's deep need.

It appeals to him, secondly, because it seems more reasonable that a man should be required to bring only such as he has, rather than to acquire a lamb for this sole purpose; the idea that God should do the saving himself, and should lay down the sole condition of faith in the substitute which he has provided, has always been an offense to human reason.

Cain's offering appeals to the natural man, thirdly, because God has made the other way imperative, and the carnal heart being enmity against God, resents the divine requirements and rejects the divine way; it prefers "the way of Cain"; for sin is essentially rebellion against God, and in nothing is this more clearly seen than in man's natural antagonism to the truth expressed in the hymn:

"When God the way of life would teach,
And gather all his own,
He puts them safe beyond the reach
Of death, by blood alone.

"The wrath of God that was our due,
Upon the Lamb was laid;
And by the shedding of his blood,
The debt for us was paid.

"It is his word, God's precious word,
It stands forever true—

When I the Lord shall see the blood,
I will pass over you."

By God's plan, salvation is to be wholly from him, and leaves no room for human effort, merit, or boasting; by Cain's method sin is to be wholly ignored, and men are to meet God as if nothing had happened.

Masonry and Odd-Fellowship Religious Institutions.

Now, all who have studied the religion of Masonry and of Odd-Fellowship are well aware that in thus describing the religion of Cain, I have at the same time described the religion of the lodge, for they are identical. The highest competent authorities freely admit that Masonry is a religious institution, and that its religion is "pure Theism." It is indeed religious, even as Cain was, and with the same kind of religion. I do not wonder at all that ex-President Taft and many other Unitarians are Masons, nor am I at all surprised to find a Universalist minister like Grosh compiling an Odd-Fellows' Manual, and being recognized as one of their leading authorities. Such men are, at least, consistent, because their churches and their lodges stand for the same things. What puzzles me is that men in the orthodox churches, who profess to believe that no man cometh to the Father but by Christ, and that he that denieth the Son denieth also the Father can countenance such blasphemy.

To be a Unitarian or a Universalist and to be also a Mason or an Odd-Fellow is quite natural and consistent from the religious point of view, for the religion of the lodge is based upon the false assumption that "all men are children of God" by nature, which is also the fundamental error of the churches mentioned; but that orthodox believers should covertly be committed to this Unitarian propaganda, should help thus to spread this rank and dangerous falsehood, and become the sworn sponsors of this antichristian system—this seems to us most strange and inconsistent. Can there be any reasonable doubt that the religion of the lodge is such as is here charged?

Mackey's Ritualist.

Consider these facts: "Mackey's Ritualist" is a Masonic authority, and ought

to be accepted as such by Masons at least, and it is so accepted by honest Masons. It contains more than thirty prayers, and yet the name of Jesus Christ is not in one of them; it contains many benedictions, and the name of Jesus Christ is not in one of them; it contains numerous odes and songs of a religious nature, and the name of Christ is not in one of them; and, to show that this is not by accident but by design, in two of the degrees, passages of Scripture are used in which the name of Jesus Christ belongs and that name is deliberately expunged, the passages being used without it; and then, as if that were not enough, a footnote is added on one of these pages stating that "these passages of Scripture are especially appropriate to this degree, and that with a few 'slight' but 'necessary' changes, the passages are taken from II Peter," etc.

The "slight" change to which reference is made is the omission of the name of Jesus Christ, and surely, no true Christian will stand for that! And when he is told that it is a "necessary" change he is told a thing which ought to make it forever impossible for him to be seen again at its altars. The Lamb is not wanted; the blood is trodden under foot; the atonement is spurned and at the same time their Lexicons assure us "A Mason by living in strict accordance with his obligations, is free from sin," and their Cyclopedias tell us "When the Master Mason exclaims 'my name is Cassia,' it is equivalent to saying, 'I have been in the grave; I have triumphed over it by rising from the dead, and being regenerated by the process, I have a claim to everlasting life.'" But I forbear to quote further, because in a convention like this it is not necessary; the many similar claims of other lodge authorities will readily occur to you, all of which clearly show that "they have gone in the way of Cain," that is, the bloodless way.

What is said here concerning the Christlessness of Masonry is equally true of Odd-Fellowship. Grosh's "Manual of Odd-Fellowship" not only contains the Christless prayers, benedictions, and songs of that lodge, but it devotes considerable space to a defense of the omission, justifying the lodge in thus excluding that blessed Name.

Being world-wide fraternities, taking in Hindu, Mohammedan, Unitarian, Jew and Christian, with the avowed purpose of uniting them all in worshipping the One God around one common altar, it becomes necessary to exclude the name of Jesus Christ in the interests of the Unitarian, the Hindu, and the Jew, while the Christian is distinctly told that to include the Name would savor too much of a sectarianism that the lodge must of necessity avoid. The Christian is asked to surrender Jesus Christ in the worship of the lodge and to give his endorsement to a religious system that denies the most fundamental things for which his Church stands; and this he does, whether he means to or not, and the fact that he professes to honor the Son by saying "Good Lord" in his church on Sunday will hardly take off the curse from his saying "Good Devil" in his lodge during the week.

Such men as former President Finney of Oberlin College, a long-time Mason, the venerable Stephen Merritt, a thirty-third degree Mason; Col. Geo. R. Clark, a thirty-second degree Mason, and many others like them who have seen the lodge from the inside and who know it from A to Z, have again and again called attention to the fact that the modern lodge is not merely un-Christian, but that it is decidedly anti-Christian, having no room for Christ as man's only Savior, while at the same time making much of religious performances, thus deceiving many with a false hope. Its way is the way of Cain.

Rev. James B. Walker, D. D., author of that well-known work, "The Philosophy of the Plan of Salvation," states the fact very tersely thus: "There is probably not one in a thousand who enter the lodge who know when, blindfolded, they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists; but this is put beyond the possibility of a doubt by the highest Masonic authorities." In other words, we have the charge verified by both seceding and adhering Masons who know whereof they speak.

"Woe unto them; for they have gone in the way of Cain."

(To be continued.)

MASONIC INTRIGUE IN BUENOS AYRES.

In the lodge Lautaro, Buenos Ayres, the first Masonic lodge in South America, 1800, the plan to throw off the Spanish yoke was formulated, and Masonry has been the friend of popular government in that part of the world ever since.—*Texas Freemason*, July, 1916.

And in this part of the world, Masonry became the enemy of the established popular government, when "rebellion and secession were organized in the South, and they were not organized outside of Masonic lodge rooms but inside."

And every once in a while some Masonic editor gravely states that Masonry and patriotism are synonymous.

According to the *Missouri Freemason*, the Past Master's Club of St. Louis, has under consideration what is termed "graduated fees." It is intended to prevent lodges from becoming too large by increasing the fees for the degrees as follows: For lodges of 300 members or less, \$50; from 300 to 500 members, \$60; from 500 to 700 members, \$75; from 700 to 850 members, \$85; above 850 members, \$100.

TRIBE OF BEN HUR.

A. B., Michigan City, Ind.—The Tribe of Ben Hur has had a declining membership and an increasing death rate for some years. Under such conditions a readjustment of assessments was inevitable. The trouble is with the system, not with the management of the order.—"Investors' Guide," in *The Chicago Tribune*, Aug. 12, 1916.

MOODY BIBLE INSTITUTE.

The Swedish Evangelical Free Church has adopted the Moody Bible Institute as its Theological Seminary for the training of its young men for the Christian ministry. By mutual arrangement it has installed one of its own ministers as an instructor in the institute, who trains its candidates in the Swedish and English languages, and in the history and polity of their church. Other denominations are considering a similar arrangement.

Soldiers of the Lord are doing real fighting when they are on their knees.

THE CORNER STONE AND ITS MESSAGE.

BY REV. FRANK P. MILLER, VIRDEN, ILL.

A corner stone recently laid at Virden, Illinois, bears the following inscription: "Laid by the Masonic Fraternity, A. D. June 7, 1916, A. L. 5916."

It was laid with special and solemn ceremonies. Speakers were invited from distant cities, who came to glorify the order and add dignity to the occasion. The whole thing was full of significance to the man inside, but looked like mockery to one outside. In the first place, the order is called a "fraternity," but its status as a fraternity certainly needs to be explained! Masonry is composed of degrees, a great many of them, and men in one degree are separated from the degrees above them even as a brick wall separates one house from another. This very gradation is unfraternal. It is also unfraternal in another aspect, for often it is a matter of money that keeps the Mason of lower degree from attaining the higher. How much brotherliness can there be in a system which makes the possession of money the test of advancement?

Masonry is also a failure as a "Brotherhood" because there is no human institution which is more lorded over than is this so-called fraternity. It is absolutely ruled by its overlord, the Grand Master; by traditions which are not historically true, and by oaths and penalties with all their terrors. And this is called a fraternity! To what shameful misuse human speech lends itself. A *fraternity* when every service rendered is according to contract! A *fraternity* that marks metes and bounds for its members over which they dare not pass! A *fraternity* where pride rules and false statements support their claims! No wonder they omit the name of Jesus Christ, for the whole institution is the antipodes of his life and teaching!

But notice that corner stone. Men ask, What does A. L. 5916 stand for? They are told it stands for the date of the origin of their order, "*Anno Lucis*, 5916," the year of light. Assume that their claim is true: how does it affect the other claim that Masonry is founded upon the Bible? Let us see. If Moses wrote about 1450 B. C. and we add to

this date, 1916, we get 3366, which is the number of years from this year to the date when Moses lived and wrote the Law. Now if we subtract 3366 from 5916 we will find that Masonry must have been 2550 years old in Moses' day! If that cornerstone tells the truth, then the claim that the Masonic fraternity is founded on the Bible is not true, and *vice versa*, for how can Masonry be founded on the Bible if it was 2550 years old when the earliest portion was written. Perhaps it is no problem for Masons to make these claims coincide, but it seems to the writer that this cornerstone is a fair sample of the tissue of falsehoods which make up this "mighty agency of Satan." When the Masons cut the date A. L. 5916 on that corner stone they were certainly straining after effects and did not care for facts!

Masonry is a mighty system of lordship. It is not a fraternity. It is a system of paid for services, and is not a benevolent order. It is immoral since it cares little for facts or historical truth. It is the Devil's "blind alley" into which he snares souls and from which there is no escape except by retreat; and retreat is cut off by a cunning system of oaths. It is not light, but darkness. It is not good, but evil. It is not safe, but dangerous, *Caveat lector*—Let the doer beware—should be cut into the marble of that corner stone.

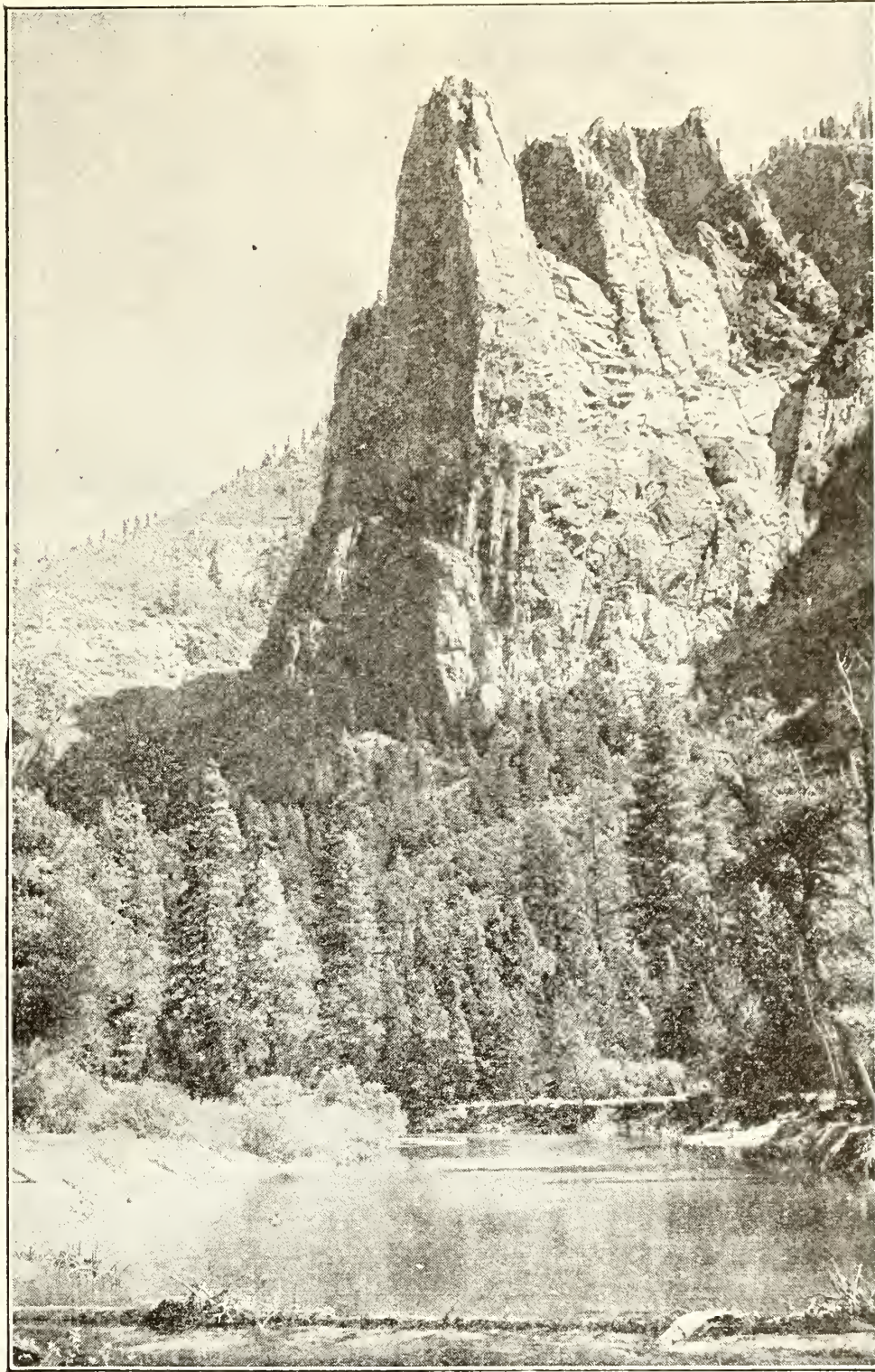
SHERMAN CALLS GOMPERS PUBLIC NUISANCE.

Washington, Aug. 14.—Senator L. Y. Sherman of Illinois, on the floor of the Senate to-day, denounced Samuel Gompers, president of the American Federation of Labor, as "a public nuisance."

Senator Sherman read a press clipping to lead up to his attack on Mr. Gompers, purporting to give an interview with J. J. Keegin, United States commissioner of labor, in which Mr. Keegin was quoted as saying that, if the threatened railroad strike was not settled, the government would take over the railroad lines and would never give them back to private ownership.

Called Economic Crank.

"Mr. Keegin, like Mr. Gompers," Senator Sherman said, "seeks to issue edicts



—Courtesy Atchison, Topeka & Santa Fe Railroad.

CATHEDRAL SPIRES, YOSEMITE VALLEY.

and have them obeyed by everybody everywhere. No more tyrannical and insufferable control or tyranny ever cursed a country than that of these men who exploit labor and live off of the sweat of somebody else's brow.

"Mr. Gompers is a public nuisance. Mr. Keegin is a Socialist, or what might be denominated as an economic crank.

Gompers Acquits Leaders.

"I will say now what I said publicly about Mr. Gompers in 1914. Before Mr. Gompers could criticise anyone in public life, I asked him to remember that in the conspiracy leading to the indictment of the dynamiters at Indianapolis,

before they were tried, before the case had ever come to a tribunal for a public hearing, Mr. Gompers set up a tribunal of his own and tried them and had them acquitted.

"He prostituted the cause of labor to the point of using the funds of the laboring men of the country to defend these criminals, who had, without cause, wantonly, in cold blood, sent to their death nineteen men and women in the city of Los Angeles.

"After he had tried them and found them innocent, almost before the ink was dry upon his statement of innocence, the McNamaras pleaded guilty.

"Mr. Gompers has never apologized to anybody for this. I do not ask him to apologize, but here and now I say the most fortunate thing that ever happened to Mr. Gompers is that he escaped indictment himself on a similar charge in the same conspiracy.

"I have owed this to Mr. Gompers for some time and I am handing it to him right now. I am responsible politically or personally only for myself, and I invite him to come into the jurisdiction where I live and answer me."—*Chicago Herald*, Aug. 15, 1916.

Gompers Replies.

Washington, Aug. 17. — President Samuel Gompers of the American Federation of Labor to-day wrote a letter to Senator Lawrence Y. Sherman of Illinois, in which he paid his respects to Senator Sherman for the latter's attack on him in the Senate this week.

Mr. Gompers said to Senator Sherman: "I shall not undertake here to make answer to your misrepresentation of me, your willful, malicious, false and unwarrantable accusations and insinuations; they may well be left for discussion at some other time. But there is not a word I have uttered or an action I have taken but which has been directed and approved by the American Federation of Labor and its great rank and file.

"I am thankful that I was not included either with the Indianapolis dynamiters or with any others," he wrote. "I imagine that you ought to be thankful that you were not indicted with bank defaulters, trust speculators and other buccaneers in the industrial and commercial field; simply because you believed in their innocence is no grounds for your indictment, no more than for mine when the 'Indianapolis dynamiters' declared their innocence and I believed them to be innocent."—*Chicago Herald*, Aug. 18, 1916.

Anyone who has followed the labor outrages of the last several years cannot fail to be impressed with the universal belief in the innocence of labor criminals. Even after their conviction, belief in their innocence is often emphasized by persecutions or dynamite bombs directed against the persons or property of states witnesses.

Orange, N. J., Aug. 21.—Samuel Gompers, president of the American Federation of Labor, speaking to-day before the convention of the New Jersey Federation of Labor, answered the attack made on him in the United States Senate recently by Senator Sherman of Illinois. It was Mr. Gompers' first public reply, and he concluded by promising that the senator would have further reason to consider him a "public nuisance."—*Chicago Tribune*, Aug. 22, 1916.

THE UNION'S REVENGE.

Labor Witness Dynamited.

A carefully laid program to "get" witnesses who testified against defendants in the recent labor trial before Judge Kickham Scanlan is believed by A. M. Liebling to be responsible for the exploding of two bombs early yesterday in front of the building where he publishes the *Jewish Daily Press*.

The door of the structure at 1215 South Racine avenue was blown from its hinges across the body of a watchman, who escaped injury. Liebling, his wife and three daughters were flung violently from their beds in their apartment above the office.

Detectives spent the day looking for two men, one tall and one short, who were said to have been seen near the Liebling building with a suitcase.

"They tried to kill us all," said Liebling afterward. "It wasn't just to frighten us. I have received threats by letter and by telephone a number of times. Assistant State's Attorney Raber promised to give me protection.

Because of Testimony.

"This is because of my testimony in the labor trial, I have no doubt, and I believe they have only started.

"I didn't want to testify, but I was forced to. I told of paying Fred Mader \$135 before I could have some glass replaced in my building, and Mader was sentenced to three years in prison."

The Liebling attack is the second bomb explosion directed at witnesses for the state in the labor case. The restaurant of Thomas H. Petrakos, another witness, at 1809 West Van Buren street, was the scene of a similar attack while the trial was in progress.—*Chicago Tribune*, Aug 2, 1916.

THE BIBLE AND THE LODGE.

BY PRESIDENT C. A. BLANCHARD, WHEATON
COLLEGE, ILLINOIS.

(Concluded.)

"I Spake Openly to the World."

Men at times say, "What is the harm of secret societies?" Joseph Cook himself made a serious mistake here, as it seems to me, when he said that some societies were gilt edged and some guilty edged, intimating that some secret societies were helpful while others were injurious. It is my earnest conviction that secret societies are evil because they are secret; that the worst thing about them is the fact that they are secret. The secrecy leads to all the other things which are evil in them.

There is a wonderful safety in frankness and openness. One of my student lectures is about living in the open. I speak of the center statue which is intended to be placed in the middle of the room, to be observed from all sides, as contrasted with the wall statue which, placed against a wall, may be inspected only from, at most, three sides. The purpose of the lecture is to satisfy young people that there is a greater safety in living so that all the world may look on and they need not to be ashamed or afraid. I have not the slightest doubt that this teaching is sound, philosophically and religiously; that secrecy is evil in itself, and that it leads to a thousand other evils. Certainly secret associations do not, in this particular, resemble the character of our Lord Jesus Christ.

In John 18:20 we have an incident in His trial. He was at the end of his life. His work had all been done, except the great sacrifice which he was about to make. In that trial the high priest asked him of his disciples and his doctrine, that is, he said, Who have you taught and what have you taught? and our Lord replied, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."

If secrecy is a means of doing good, if it is a good arrangement for moral teaching that it should be done privately and under oath or seal, why in the world did not our Lord Jesus Christ, who came into this world on the heaviest errand

that ever man undertook, why did he not adopt this method? Or if it was not wise to make it an exclusive method, why did he not use it at times? Why did he not now and then say to the disciples, "I am going to tell you this but I do not wish you to tell anybody?" In place of that he charged them to make known to the world his most private teaching. "What ye hear in the ear, that preach ye upon the house tops." (Matt. 10:27.) This seems to be absolutely decisive. Either our Lord did not know the best way of promoting the cause of righteousness among men or he did not wish to adopt it if secrecy is a method to this end. I judge no one will wish to be guilty of the blasphemy of declaring that He did not know what was the best or that He would not adopt that method. Let us therefore drive another stake here.

The Bible condemns secrecy, not guilty secrecy, but secrecy. It charges people to be open and candid in their dealings with their fellow men and sets them an example, and any organization which does not do this, thereby violates the teaching, command, and example of our Lord Jesus Christ.

The Temple of the Holy Spirit.

For many years I have meditated on the names Odd-Fellows' Temple, Masonic Temple, etc. Of course the word "temple" is plain enough; it means a house constructed for the worship of God or gods, but when one prefixes the word "temple" by the word "Masonic" or "Odd-Fellows" it seems as if the God who is to be worshiped in this temple is not the God whom Christians worship, but some other being, and this is undoubtedly the fact.

My honored father used often to say that the Devil was the Grand Master of every lodge on earth. I think there is no doubt but that this is literally true, but in order to put Christian life on the proper foundation, the Holy Spirit insists repeatedly that the bodies of men are temples of the Holy Spirit. In 1 Cor. 3:16 and 2 Cor. 6:16 the Holy Spirit puts the affirmation into the form of a question, "Know ye not that your bodies are the temples of the Holy Ghost?" as if every one ought to know that; as if it were a surprise that any

one should be ignorant of it. "Know ye not?"

When I began to study lodgism I did not believe the revelations respecting the initiatory ceremonies. I thought possibly at some previous time they had been as described, but I did not believe that the men whom I knew to be lodge men would submit to such silly and ridiculous, outrageous treatment as the lodges were said to impose upon them. I, therefore, for months, in public testimony on this subject said nothing whatever about the initiations. I spoke of the religion and the philosophy of the orders, as revealed by their leading teachers. Here was to me ample ground for testimony, an abundant reason why thoughtful men, not to say Christian men, should have no fellowship with them, but when I was compelled to study the initiatory ceremonies, I found that they were still practiced as of old; that the attempt to make men ridiculous in the eyes of other men by subjecting them to foolish ceremonies was kept up, and, after I had learned this, the question arose, What is the reason for it?

Why should a lodge wish to strip of almost all his clothing a candidate who is supposedly a neighbor and a friend? Why should they wish to bandage his eyes? Why should they wish to lead him where he would step or slide into a tub of water or in any way be subject to such abuse? At last it dawned on my mind that Satan, who hates God, would of course hate God's temple; that as men sometimes defile the house of those whom they dislike, so Satan would like to defile the temple in which God dwells. This seemed to clear up the whole situation. If Satan is the God of the lodge and if the bodies of men are temples of the Most High, why should Satan not delight to defile, deface, and destroy the temple? I think any of my readers who have never thoroughly comprehended the initiations of lodges will find here an explanation that will lead them far along the road.

I received the other day a circular from a house which sells goods to lodges of a certain sort. The key sentence for this circular is found at the top of the first page: "Fewer words and more action." The publishers go on to

say that, "At the last Head Camp Meeting there was a demand for a change in the ritual. 'Fewer words and more action' was the sentiment expressed by a big majority of the delegates. Accordingly the ritual was revised, certain appliances were adopted and their use by Camps is now permitted. Men like fun. They need it; they are going to get it somewhere," etc. Then this circular goes on to give illustrations and price lists of these new appliances which have been adopted to furnish fun, to produce more action, that the lodge may get along with "fewer words."

On the first page there are pictures of three lodge goats, "The Rollicking Mustang Goat," the "Bucking Goat," and "The Practical Goat." These goats cost from fourteen to twenty-one dollars. They are little wheeled machines with the body of a goat for a seat on which the candidate is required to ride. The wheels are so arranged that he is thrown from side to side, forward and backward, up and down, as they choose. There are certain attachments which may be used; for example, there is a fountain attachment to produce a spray of water from the back of the goat, where the candidate sits. This costs \$1.50 extra and so a citizen, a farmer, a church member, perhaps a minister, is to be placed on this goat and rolled up and down the lodge room for the sake of producing fun for a lot of men who stand around or sit and look on.

Then there is a camera so constructed that when the candidate sits before it, to have his picture taken, a spray of water is shot into his face and the chair on which he sits is made to collapse, so that he falls on to the floor.

Another machine is for what is called the wedge test. There are two wedges, exactly alike in appearance. One is a solid cast iron, the other of very light material. There is a grab hook to hold an iron pulley and there is a rope to draw the wedge up to the ceiling and then let it fall. The candidate is to prove his courage by looking at and handling the heavy iron wedge and then when the light wedge is drawn up to the ceiling, he has a rope given him by which he should pull it so that it will fall upon

his head. The description says that of all ordeals the candidate experiences, this is one he will never forget. Of course if the candidate will not pull the rope himself to let the wedge fall on his head, other people will do it for him.

These are the experiences which make men insane, which sometimes kill men by shock. In such cases the report goes out that the candidate died of heart disease or apoplexy.

Another machine is a "judgment seat" on which the candidate is required to stand for judgment when all at once the top gives away and the candidate descends into a box of water.

The "spanker" or the invisible paddle machine is a box with two rings in one end. The candidate is required to take hold of the rings and pull. When he does so the top of the box flies up and spansks him and at the same moment a blank cartridge is exploded and water is discharged into his face from a special device concealed in the dial of the machine.

There are many others. I mention only one, the pledge altar. The candidate is down on his knees before the altar. The officer of the lodge is reading part of the service out of a book. All at once the top of the altar gives away and a skeleton head and shoulders fly up through the top of the altar and the skeleton spits a jet of water into the candidate's face. At the same time a blank cartridge is exploded and the candidate is scared by the skeleton, made ridiculous by the flood of water which is discharged into his face and the men who stand around of course "have fun."

Now, all these things and scores of others like them are intended to amuse the onlookers. Think of lodge men, members of the church and godless and wicked men, all combining to put a poor ignorant soul, who has paid them money for lodge membership, through ceremonies of this kind. One can see how certain coarse grained, ignorant sort of men might really be interested in such a transaction, but how a gentleman, above all, how a Christian could for a moment tolerate such proceedings, is hard to imagine.

Let me urge all those who read these words to study the Bible with reference

to lodgism. If men will believe what God says he will do for them, will they be even inclined to join an order made up of good and bad men for the sake of procuring protection or benefits which God will give them if they are worthy men? If men will believe the Bible, will they unite in close fraternal association with wicked men? Is it possible? "How can two walk together except they be agreed?" If men believe the Bible, how can they unite in organizations which ignore Jesus Christ, which omit him from their creeds, their ritual, even from their Scripture readings? If men wish to follow the example of Jesus Christ, who says he always spake openly to the world, how can they unite in organizations which at the very beginning require them to conceal all the proceedings from all people and if men recognize their bodies as temples of the Holy Ghost, if men feel that they ought to give their bodies to God, as the Holy Spirit tells them to, will they then be willing to submit to these horseplay initiations which always degrade, which sometimes render insane and which not infrequently kill? for it must be remembered that the mental tortures which are inflicted in these ridiculous ceremonies sometimes do destroy the mind and sometimes destroy life, and it must also be remembered that in these initiations it is not infrequently the case that because of the drunkenness of the men who are doing the work, or for some other reason, there are mistakes made which result fatally.

I need only refer to the Elk who was so badly burned in Des Moines that he died three days after in one of the hotels of that city. I believe twice already the spanker has thrown a bit of the metallic cartridge into the body of the candidate who was being spanked; blood poisoning has resulted and the man who only went in "for fun" got through with his coffin. But the danger of a physical death is comparatively remote. Spiritual demoralization is certain and inevitable. Christian men ought not only to have no fellowship with organizations of this kind, but should bear their testimony against them, as Jesus Christ has directed them to do.

WOODMEN OF THE WORLD SPLIT.

BY B. M. HOLT, CLIFTON, TEXAS.

The Woodmen of the World lodge was organized by J. C. Root (who also organized the Modern Woodmen of America), at the Paxton Hotel, in Omaha, Nebraska, on the 3d day of June, 1890. But the usual spirit of lodge rivalry soon commenced to brew and, on July 26, 1916, at Denver, Colorado, after twenty-five years of "fraternal" fight, the Pacific Jurisdiction, embracing California, Oregon, Washington, Montana, Idaho, Nevada, Wyoming, Utah, and Colorado, withdrew from the Sovereign order.

The cancellation of all financial relations was unanimously adopted, and all ties have been severed, even the *fraternal*.

A new ritual is also to be compiled by the Pacific Jurisdiction. The name of the order, however, is to remain: Woodmen of the World.

Its Head Consul is I. I. Boak, and its Head Clerk is C. V. Beson, both of Denver. Its official organ will be *The Pacific Woodmen*, with Mr. M. T. Moses as editor, 995 Market street, San Francisco, California.

The headquarters of its female auxiliary, the Women of Woodcraft, is located at Portland, Oregon, with Mrs. C. C. Van Orsdall as Grand Guardian and Mr. J. L. Wright as Grand Clerk, both of Portland. The official organ of the Women of Woodcraft will be *The Pacific Echo*.

Of the minor lodges there is, perhaps, none that is as strong as the Woodmen of the World, which now has approximately 800,000 members, Texas having over one-fourth of the entire membership. Its insurance is far from being a safe investment. It has more of a religious ritual than other minor lodges, since Masons had a hand in writing it, and the ritual itself bears strong evidence of Masonic influence. Should anyone be interested in their ritual, please write me.

In the supply catalogues of paraphernalia dealers are listed the implements that Woodmen use in their so-called side degrees. Some of the ceremonies in which these implements are used are dirty beyond description. When one has perused one of these supply catalogues

he will realize more fully than before why it is that young men are sometimes killed in Woodmen initiations.

July 29, 1916.

THE 'PHONE BELL.

She ran to cook his pancakes,
And the 'phone bell rang.
She rushed to start the coffee,
And the 'phone bell rang.
Breakfast, he went without it;
"Good-bye," they had to shout it;
She would have wept about it,
But the 'phone bell rang.

She tried to dress the children
And the 'phone bell rang.
She went to wash the dishes,
And the 'phone bell rang.
The parlor needed dusting,
The chafing dish was rusting,
And the silverware disgusting,
But the 'phone bell rang.

The grocer stopped for orders,
And the 'phone bell rang.
A neighbor came for gossip,
And the 'phone bell rang.
She thought by being hasty
She could make some biscuits tasty,
Her hands with dough were pasty,
And the 'phone bell rang.

All day the housework waited,
While the 'phone bell rang.
No time for rest or labor,
When the 'phone bell rang.
At last he came to fold her
In his arms. "Poor girl!" he told her,
For a second he consoled her,
And the 'phone bell rang.

—*Newark News*.

"Why didn't you come for the wash yesterday, Liza?"

"I ain't workin' no moh, Miss Elsie, since I jined de lodge. I'se a Lily now."

"What do you mean?"

"I'se jined de Lily ob de Field Lodge ob de Daughters ob Solomon, and de lilies ob de fiel' toil not, neither do dey spin."—Ex.

There's as much greatness in owning a good turn as in doing it.



—Courtesy Atchison, Topeka & Santa Fe Railroad.

SUMMER.

"Some write their wrongs in marble; He
more just.
Stoop'd down serene and wrote them in
the dust.
Trode under foot, the sport of every
wind,

Swept from the earth and blotted from
his mind.
There, secret in the grave, he bade them
lie.
And grieved they could not 'scape the
Almighty eye."

—DR. SAMUEL MADDEN.

John Quincy Adams — Sixth President United States

[We will publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series both from a literary and historical standpoint.]

Quincy, Sept. 22, 1831.

To Edward Ingersoll, Esq.

[Concluded from the August Cynosure.]

That the oaths and penalties of Masonry were not understood by the multitudes of Masons accessory to the commission of the nine crimes enumerated in my list as mere imprecations is self-evident. By them they were understood according to their plain, unambiguous import, as an absolute, unequivocal forfeiture of life, and an explicit consent of the person taking the oath that he should be put to death in the horrid manner described in the terms of the penalty if he should divulge the secrets of the order. But whether the penalty be, as it purports, a real penalty, or a mere imprecation, will Mr. Miner say that it is a form of words and obligations fit to be administered with a solemn invocation of the name of God to a Christian and a freeman? Cruel and unusual punishments are equally abhorrent to the mild spirit of Christianity, and to the spirit of equal liberty. The infliction of them is expressly prohibited in the Bill of Rights of this Commonwealth, and yet thousands of her citizens have attested the name of God to subject themselves to death by tortures which cannibal savages would instinctively shrink from inflicting.

It has therefore been, in my opinion, ever since the disclosure of the Morgan murder crimes, and of the Masonic oaths and penalties by which they were instigated, the indispensable duty of the Masonic order in the United States, either to dissolve itself, or to discard forever from its constitution and laws all oaths, all penalties, all secrets; and, as ridiculous appendages to them, all mysteries and pageants. Believing this to be the duty equally indispensable of every individual Mason to use in calmness and moderation all his influence with the fraternity to come to one or the other of

these results. And I have, since the New York elections of the last autumn, deemed this to be a duty especially and above all incumbent upon Mr. Clay. I mean that he should have set a similar example to that of Washington, in endeavoring to prevail upon the Order of the Cincinnati to dissolve themselves, or at least to discard the most exceptionable parts of their constitution, in which latter purpose he succeeded. I have not said this to Mr. Clay because in the estimate of his duties he must be his own counsellor, and I know he has had advice from another quarter, which he has doubtless deliberately weighed. But it brings to me a point upon which I shall ask a few minutes further of your patience for your friend hereafter.

JOHN QUINCY ADAMS.

Reform work requires the sacrifice of opinion. We do not say the sacrifice of principle, but of opinion. Many men are both good and opinionated. Indeed, since to be good implies a certain force of character and positiveness of conviction, the opinions of a man might almost be said to be proportionate to his virtue. It is proper for a man to have opinions, so long as these are open to change. Opinions are not necessarily right because held by a good man. Many a noble cause to-day is suffering because of a needless clash of opinions as to how to do it, held aggressively and tenaciously by men who are all at heart convinced that it ought to be done. An opinion is not a rapier to be plunged into the breast of a fellow soldier, but a weapon to be laid aside in favor of another sword whenever it becomes established as a fact that the latter is the better arm. And such agreement as to the best mode of moral armament in the campaign against vice, for example, can only be had after earnest, candid and perhaps extended conference between the leaders of public opinion.—Selected.

Elkhart, Ind., Mar. 1, 1916.

I enjoy reading the good messages the CYNOSURE contains and some of them I read publicly to my congregation.

(REV.) SAMUEL R. FOLTZ.

Editorial.

THE RAILROAD CRISIS.

The critical condition of the threatened railroad strike is such that it is difficult to write upon it with any assurance that, by the time the CYNOSURE is off the press, new developments will not have completely changed the situation.

But whether the railroad managers remain firm or are forced to concede the basic eight-hour day without arbitration, the principle of arbitration will remain a vital issue. Makeshifts and compromises will not settle it. They will only succeed in postponing the day of settlement.

Many articles have been written to explain the demands of the employees and the stand of the railroads. We do not hold a brief for either side. It is probable that the employees are entitled to better living conditions. The struggle for reasonable hours of service, for better pay, and for the alleviation of distressing conditions always strikes a sympathetic chord in our heart.

The employees have rights which ought to be granted; the railroads also have rights which ought to be conserved. The whole railroad situation is so complicated that there is no known method, other than arbitration, by which the strife can be settled with any degree of fairness. The rights of the 1,800,000 other railroad employees who are not members of the unions involved; the rates imposed on the roads by the Interstate Commerce Commission; legislation and legislative control of one kind and another; the rights of stockholders, of shippers and of the public, all complicate the question and, in the settlement, all these various interests can be given their proper consideration only by a board of arbitration.

In standing firm for arbitration we must agree with the railroad managers. It is a principle for which they contend, the loss of which would lead to far more serious consequences than any mistakes or hardships which might be imposed on either party through its maladministration.

President Wilson, we believe, is making a grave mistake in trying to force the concession of a basic eight-hour day on

the ground that it is too late now to arbitrate this phase of the question. Had the President used the same energy and great powers of his office to induce the employees to recognize the rights of the other 1,800,000 of their fellow employees and the right of the country at large to have all of the dispute arbitrated, even as he has used it to induce the railroad managers to abandon the principle on which they stand, it is our belief that public opinion the country over would have compelled the men to accede to arbitration, which they have never offered any worthy reason for refusing.

It is a matter of record that the heads of the four unions of trainmen appeared before the Congressional committee in 1913 and approved and urged the passage of the Newlands law, which was framed to meet just such an emergency as has arisen. Now, however, the union men flatly refuse to submit their demands to this federal board of mediation, because, as Mr. Stone, head of the Brotherhood of Locomotive Engineers, says: "When a dispute goes to arbitration the men never get as much as they start out after." This is not an objection to, but rather an endorsement of arbitration in the mind of anyone who realizes that there are two sides to every controversy. Says the *Chicago Tribune*, editorially: "Union leaders are of a necessity politicians, and they say many things for effect, like other politicians, but fair-minded men, including wage-earners themselves, do not believe that union claims are always right and wholly right. They are made up from one point of view, and that is fair, and they are made up for trading, and that is fair; and therefore if boards of arbitration always or usually granted them in full that would prove, not that arbitration was right, but that arbitration was wrong."

It is reported that President Wilson proposes to go to Congress and force the passage of an eight-hour law for railroad employees. Would it not be better public policy for Mr. Wilson to use his power as President to force through Congress a law compelling the arbitration of industrial disputes? This would not seem to be a more insurmountable task than the course he proposes to follow, and he

could be sure that public opinion would back him in it.

The great question is not wages, costs, hours, etc., but: Shall arbitration be abandoned in the settlement of industrial disputes? If it is abandoned, we will not have industrial peace, but industrial chaos.

We quote in full an editorial from the *Chicago Tribune* which forcefully sets forth that for which we contend:

Arbitration at Stake.

Behind the curtains of official privacy a struggle is now going on at Washington which concerns every man, woman and child in the country.

The citizen who does not watch the course of events and study the outcome carefully will do himself a wrong.

The railroad crisis involves matter of direct importance to everyone in the country and its outcome will have results of consequence perhaps for generations.

The outstanding and paramount issue is not whether transportation shall cost one hundred million dollars more, although that is important to every individual and every class. The outstanding and paramount issue is whether the claims of labor and of capital are to be determined by force or by arbitration.

The issue does not confine itself to this controversy or to the transportation industry. It reaches into the future and applies to all industry.

The four chief union leaders in this controversy have repudiated arbitration. They say in effect that fair men to sit in industrial disputes are not to be found in this country; that arbitration is a failure.

The railroad representatives ask for arbitration. They have offered to submit their interests to arbitration under the Newlands law, or to the Interstate Commerce Commission, which is the best equipped body to determine the questions competently and fairly for all concerned, or to a special commission of arbitration.

Here seems to be an *impasse*. How is it to be escaped?

If the basic eight-hour day is conceded at this stage it will have been won by force and not justice, and the principle of arbitration will be given a blow from which it will be a long time recovering. It is not a question of whether the men should be granted a basic eight-hour day,

which is, by the way, a measure of pay and not a limitation of hours of labor; it is a question whether that measure shall be determined by force or by fair adjudication.

The union leaders have repudiated arbitration. The railroad representatives demand it. If the public has any concern for industrial peace and present or future prosperity it will stand behind the principle of arbitration and let its will be known unmistakably at once.

If political strategy is to play a part in the decision of this great issue, and there are ominous signs of this at the present stage of the controversy, the people had better take a hand before a small minority, highly organized and apparently ruthless, proves that for them, at least, force has been more profitable than adjudication.—*Chicago Tribune*, Aug. 18, 1916.

It is important to have disputes menacing to peace and prosperity adjusted peaceably. It is even more important, perhaps, to have them settled by methods of general application—by methods which give a full and fair hearing to each side for its cause, which do not rest on an extorted consent and are not imposed by duress.

Gratifying as it would be to all sensible men to have the perils of the railway situation averted, the *Herald* expresses the hope that any settlement that may be reached will not deal a death-blow to the right-hand maiden of peace—arbitration.—*Chicago Herald*, Aug. 18, 1916.

"RELIGION HUMANIZED."

The *Odd-Fellow Review* remarks that "It has been said, 'Fraternalism is religion humanized. It is the religion of the Master in motion; it is both the theology and the politics of the Man of Galilee.'" This definition identifies with Christianity an organization like the well-known one that was formed for the purpose of evading a liquor law. It puts under the patronage of "The Man of Galilee" men sworn to keep murder secret and protect the murderer. It identifies with Christian theology the dogma that it is improperly sectarian to offer fraternal prayers in Jesus' name. "It has been said." By whom?

SHOCKING IRREVERENCE.

Only in order to expose the spirit of a great secret order which esteems itself a religious model, do we overcome the repugnance we feel in repeating the first paragraph of an editorial found in its monthly magazine. "Music" is the subject of the article. Who can doubt that some of the subscribers to their society organ were sorry to read what we copy with reluctance? There is room for Christians outside the limits within which anything like this can be published boldly and read with enjoyment.

"We have always felt that at the creation, when the Almighty was settling the universe in order and starting it on its way, it was a really regrettable oversight that an additional command or two were not given—one of which might well have been,

"Let there be music!"

"ACME OF PERFECTION" IMPROVABLE.

The various performances of Odd-Fellow initiation end in what is modestly named the "Royal Purple Degree." Requested by the editor of the *O.-F. Review*, an experienced member contributes a column, for part of which we lack room. "I have been," he says, "an Odd-Fellow for 39 years, and in all those years I have never seen an encampment prosper for any length of time." It may be necessary to inform some of the unenlightened that the encampment includes the advanced degrees following the regular degrees of more ordinary initiation. He testifies that during a series of years when he "was scribe of the encampment, many, many times there was not a quorum present; and our charter was retained only by the kind consideration of the grand officers of the encampment." He thinks that if the Royal Purple degree of the encampment, which, "in particular, is a gem in itself," . . . "could be made part of the third degree of the subordinate lodge, it would round out the degrees of Odd-Fellowship, and be of the greatest benefit to the order. There is no question," he proceeds, "that the subordinate lodge is the acme of perfection, . . . but with the lessons of the Royal Purple degree to round out the other beautiful degrees our order would have—and will make—

a deeper impression on frail humanity." By quoting a few lines more just as they stand, without retouching, we can secure to our readers the benefit of the quotation itself, together with a glimpse of the literary quality of an encampment scribe and red covered magazine contributor.

"I'm not wishing to belittle the Encampment branch, but just look over your own Encampment and see if we are any better Odd-Fellows for being a member. Of course, it gives certain members a chance to serve as representatives to the Sovereign Grand Lodge, but it requires an extra night, and extra expense. I claim that it would be less of a burden to the members if the Subordinate lodge only was the principal motive, and that we give, as we have in the past, our whole attention to that branch of the Order. And any third degree member, who wishes to take the uniform degree, he can do so, after having obtained that degree."

LIMITED BENEFIT PERIOD.

As the utterance of a Grand Secretary of Odd-Fellows, the following is worthy of attention. It may be commended to the notice of any who are thinking about joining a lodge in order to become eligible to benefits.

"It is patent that fraternal beneficial societies are due for radical changes, in so far as their beneficial features are concerned; and with Odd-Fellowship, in particular, it seems to the writer that the time is at hand for the material modification of our minimum benefit law. . . . Let us permit lodges to limit the period for which benefits shall be paid, as a matter of right, to members; and then the average lodge will be able to extend a larger consideration to the brother who 'needs' financial aid, and to whom one dollar per week is a mighty small sum."

LAWS OF THE ORDER.

The *Odd-Fellow Review* announces that "The new code of general laws of Odd-Fellowship adopted at the last session of the Sovereign Grand Lodge, with an appendix containing the constitution and rules of order of the Sovereign Grand Lodge, the Rebekah degree code, the Patriarchs Militant code, and the old

constitution and former by-laws, are now ready for distribution.

Of course the fundamental characteristics of an order are not materially altered by such revisions, or by variations in the rituals of different jurisdictions. Nothing of the kind does away with the actual history of the order and of its existing membership, or with continued custom in jurisdictions where revision does not take effect. Slight variation of phraseology need not alter essential meaning.

CAN THIS BE TRUE?

Heading the article "For shame — my country," and signing it with his own initials, the editor of *Our Dumb Animals* makes the following statement in the August issue:

"No outrage reported from European battlefields equals in horror the crime committed recently at Waco, Texas, by the crowd that mutilated, tortured, burned Jesse Washington, a seventeen-year-old colored boy. . . . The wretched victim had been convicted, the sentence of death was to be executed that very day. The wild cry was not for punishment, not even for justice, but for torture. The mayor of Waco stood looking down from his window upon the burning, 'unconcerned,' the agent reports, save for the injury to the tree from which the boy hung. The chief of police witnessed the lynching. The photographer was engaged beforehand for the occasion. And we call ourselves a Christian nation!"

A GUARDED QUERY.

A recent Boston ministers' conference listened to an address by a speaker from Philadelphia on "The laymen's place in the kingdom." He held that the efforts of laymen have been disproportionably expended in sustaining preaching and listening to it. One kind of talent has been developed by this means; namely, the talent of attending church and listening to preaching. Yet men are to do God's will while doing daily work; they are to seek the kingdom of God in all institutions of which they form part. Industrial as well as evangelistic workers have a place in the kingdom. Nevertheless, plans have too much ignored what ought to be a large part of Christian ef-

fort. In many churches, nine-tenths of the talent lies unemployed. The vision of the kingdom has been veiled.

There can be no question that the address dealt with a subject of first importance, well worth fresh study in the light of Scripture. Along with an account of many "Acts of the Apostles," the New Testament gives a glimpse of various acts of believers who are not named apostles. These early Christians rank in our estimation with laymen of the present time. One thing, therefore, that a laymen could wisely do, after considering the subject of the recent address, would be to go through the New Testament, seeking indications of the part taken by laymen in early Christian work. Discovery of their participation would include discernment of the nature of such work as was then recognized as Christian. It will not be found to have been wholly of one kind.

After thus looking the Testament through, an intelligent layman might find himself even better equipped for considering some questions the answer to which may have been somewhat obscured by clouded perception of the requirements of practical Christian living. One of these questions can be noted here. It is this: has the church gone to an almost opposite extreme in discontinuing the practice of possessing temporal things in common? Has it thus given the adversary occasion to speak reproachfully? Has it opened the way for secular societies to make disparaging comparisons on the basis of fictitious or even real temporal benefits? The truth or error of hostile allegations of a comparative sort is not the whole question. The real point raised here is whether laymen have negligently left the door open to disparaging comparisons, either well or ill warranted; whether, indeed, they have even let their good be evil spoken of because it is left to appear neither complete nor uniform.

WHAT DOES HE MEAN?

We dare not call anything like the first article in a recent issue of a fraternal magazine by those names which, nevertheless, come to mind. Some printer setting up that kind of copy might happen to call it "flub dub;" some casual

reader might name it "highfalutin," or "spread eagle;" or, again, some person preferring a more dignified term might speak of "grandiloquence." We will not assume ability to judge whether either characterization would be just or not. Perhaps it would be more modest to confess that our own mind is unable to perceive with ready clearness the clarity of a few expressions, although these may seem to adorn for the fraternal taste this first article of an Odd-Fellow magazine.

What, really, does this statement mean? "We are permitted to gather here this evening and worship the laws of our land, and the laws of God, according to the dictates of our own conscience." Do Odd-Fellows, then, worship laws? To make the matter more perplexing, this permission to "gather" and worship laws, is declared to be "through" Woodrow Wilson. Out of the midst of a long paragraph coruscating with "progress," "inventive achievement," and other phrases as brilliant as they are original, we lift this sparkling gem of thought: * * * "so let us consolidate ourselves into the great institution that practices the purest principles of the universe; the highest billow in humanity's evolution and the crowning effort of ages in the aggrandizement of man." We are lost amid efforts of ages heaving in billowy evolution. Going back in history to that point "where Fraternalism relative to Odd-Fellowship first raised its white robe of purity to the heavenly lights," we find that, "Not until 1819 was its flag raised towards the skies, and liberty caught in humanity's embrace and embodied in a great and loving fraternity." Never mind the rest of the sentence and the article, if only these selections can be explained to our already bewildered mind.

A GREAT CAREER ENDED

Our readers will remember the name of Sister Moore as one mentioned with honor by Sister Lizzie Woods Roberson in her series of letters regularly published in this magazine. In "Editorial Notes and Comments," *The Watchman-Examiner* of May 4th speaks thus of her in a paragraph under the sub-head, "A noted missionary passes away."

"Joanna P. Moore, who died at Selma, Ala., on April 15th, was a historic character in women's work for home missions. It was largely to sustain her efforts among the colored people that the Woman's Home Mission Society was organized by Mrs. J. N. Crouse and others in 1877. She therefore stands in point of time at the very beginning of this great missionary organization. Miss Moore was born in Pennsylvania in 1852 and was converted in early life. She was educated at Rockford College, Illinois, from which she was graduated in 1863. In the same year she became interested in the condition of the then recently emancipated negroes and began her efforts in their behalf. For fifty-three years she continued active in that cause. In 1884 she established at Nashville the headquarters of the fireside schools. It was her purpose that the negroes should be taught to read the Bible and good religious literature in the home, and be uplifted along many other lines. She was instrumental in establishing homes for orphans and old people among the negroes. Quiet and Quaker-like in manner, she yet possessed a dominant personality and accomplished great things. Her noble work has made her name an enduring one."

NEW TRACTS.

Two new numbers have been added to our list of envelope size tracts:

The Open Confession, by Dr. James M. Gray, D. D., Dean of the Moody Bible Institute of Chicago. From an address delivered at the Annual Meeting of the National Christian Association, in Chicago, April 8th, 1910. 16 pages. **Price, 2 cents each; a package of 25 for 25 cents.**

My Reasons For Not Joining the Masonic Fraternity, by Rev. R. A. Torrey, D. D., Dean of the Bible Institute of Los Angeles. From a letter written to Secretary Wm. I. Phillips, from Binghamton, New York, December 29th, 1910, with permission to publish. 4 pages. **Price, 2 cents each; a package of 75 for 25 cents.**

Greenville, Ohio, June 29, 1916.

Since I saw you I had the pleasure of showing another Redman that the religion and worship of that fraternity are plainly antisciptural. He is through with secretism.

EDGAR P. EBERT.

News of Our Work.

The thanks of the Association are due to those who responded to the appeal for contributions towards the expense of the new edition of tracts—nearly 100,000 and containing about 1,000,000 pages—which are off from the press and are now in stock.

Many others doubtless thought as they read the CYNOSURE: "I must send a gift for this cause," and then forgot to do so because they did not attend to the matter at once. We are giving you this new reminder and hope that you will address an envelope and put in a contribution for the Association, and do it now.

You know that there is a need also to raise about \$6,000.00 during the year for state and convention work and for the wages of agents and employees.

During August we received a little less than \$100.00, which was doing very well for a vacation month, but September is here; and let us plan to give as much as possible now, and more later. Let me hear from you by return mail, and very greatly oblige the National Christian Association.

WM. I. PHILLIPS, Treasurer.

IOWA CONVENTION.

The friends in Iowa will remember that the state convention is to be held at Sheldon on October 17th and 18th. We have not received notice at the CYNOSURE office of the program or arrangements, but a letter of inquiry addressed to A. M. Malcom of Albia or Dr. E. A. Taylor of Griswold will receive a prompt reply. Contributions for the Iowa work should be sent to Rev. A. H. Brat of Otley. More complete announcement will be made in the October CYNOSURE.

We were advised by Secretary Stoddard that the Wesleyan Conference at Shodley Valley, Ohio, was very spiritual and very helpful to those who were permitted to be present. Quite a number of subscriptions for the CYNOSURE were received and much interest was shown in the work of the Association.

OHIO STATE CONVENTION.

Secretary's Minutes.

The Ohio Conference of the National Christian Association met at 7:30 o'clock p. m. on August 10th, in the Wesleyan Methodist church of Canton, Ohio. The devotional exercise was conducted by Rev. I. A. Grise.

In the absence of President A. W. Harrold, Eastern Secretary W. B. Stoddard was elected acting chairman. Rev. J. H. McLeister was elected secretary pro tem.

The address of welcome was given by Rev. E. C. Gravina, which was responded to by Rev. W. B. Stoddard.

A ladies' quartette pleasingly rendered "In that Far Away Land," after which the chairman announced the appointment of the following committees: Nominations—Revs. C. K. Brenneman, Wm. Kirby and Mr. A. M. Overholt; Finance—Revs. J. H. McLeister, C. Z. Yoder, and W. B. Stoddard; Resolutions—Revs. H. A. Brubaker, M. M. Taylor, and D. H. Roher; State Work—Revs. A. W. Sommer, A. H. Miller, and P. R. Lantz.

Rev. Wm. Kirby, of the Friends church, Alliance, Ohio, gave an instructive address on "Christian and Anti-christian Brotherhoods."

After a song by the congregation, Rev. E. C. Gravina closed the session with prayer.

The Friday morning session was called to order by President A. W. Harrold and the devotional exercises were conducted by Rev. A. W. Summer, who read 1 John 2.

Convention letters from many Ohio friends were read and extracts from the same will be found elsewhere.

New Officers.

The committee on Nominations reported the following recommendations for officers: President, Rev. Martin L. Wagner, Dayton; Vice President, Eld. I. J. Rosenburger, Covington; Secretary, Rev. C. H. Weber, Zanesville; Treasurer, Rev. C. Z. Yoder, Wooster. The report was accepted and upon ballot the officers were duly elected.

The committee on State Work reported on the need of a representative who would spend his time working in Ohio. It also reported that the Eastern Secretary had given about three months

of his time during the year to labor in Ohio, and that the list of CYNOSURE readers was growing. The report was adopted.

A helpful address was given by Rev. C. A. Yoder, on "The Christian and the Lodge."

Brother E. V. Cale of Louisa, Kentucky, spoke on the evils of organized secret societies in the mountain regions of West Virginia.

Prof. H. H. Hester, of Houghton, N. Y., spoke of the educational needs concerning the secret society evil and of the position Houghton Seminary takes in opposition to the lodge.

After prayer, the session adjourned.

The Friday afternoon meeting was called to order by the State President. The devotional exercise was conducted by Rev. Mr. Miller, who read Ephesians 5:1-15.

A very interesting and instructive short talk was given by Eastern Secretary W. B. Stoddard illustrating the inside of the Masonic lodge.

After a song by the congregation, the committee on Finance reported. The report was accepted.

Resolutions.

The committee on Resolutions gave the following report, which was discussed item by item and was unanimously adopted:

Whereas, connection with secret lodges, as they exist in our land to-day, is clearly contrary to the teaching of God's Word, and opposed to all that is highest and best for mankind, and is destructive to man's spiritual being; therefore, be it resolved:

First. That the Ohio branch of the National Christian Association, assembled in Canton, Ohio, does earnestly declare it to be their conviction that no agency of unrighteousness is doing more to destroy Christian faith in Christ Jesus, and the general happiness of the people of this nation, than the Secret Lodge System. Second. That in view of these facts it is clearly the duty of every Christian as well as of every patriot to exert their influence toward the complete destruction of the pernicious lodge system. Third. That our work should be largely educational and carefully centered in Him who is "The Light

of the World." Fourth. That the danger to our nation from organized plotting in the lodge should be constantly studied and loudly proclaimed everywhere. Fifth. That we should constantly call attention to the "unequal yoke" and the antichristian fellowship of lodges, that all Christians may see the evil and separate themselves from such institutions. Sixth. That we should especially warn against all ministers, who refusing light themselves, lead others into darkness. They are not only unwise, but very dangerous to the community and the church. Seventh. That we would have all men know that good causes should be promoted in God's way. We believe many who refuse to unite with lodges known to be vicious are deceived into thinking they may consistently join other lodges claiming to promote some good object. Eighth. We have reason to believe that God is preserving our beloved nation from war, and have abundant reason to thank him for thus controlling its destiny. We have reason to thank God for the National Christian Association which with other enlightening agencies is helping to guide us into right paths, but we feel that the conditions of our time require strenuous effort to prevent our destruction by the powers of darkness. Ninth. That a vote of thanks is due and is hereby given to the pastor of the church in which we have met and to the friends who have so royally entertained us and aided in the success of our Conference.

Brother A. M. Overholtz gave a historical account of the National Christian Association as he has known of it during the past thirty years.

After a few remarks by Rev. W. B. Stoddard and the doxology, the afternoon session adjourned.

The last session of the Conference opened by a song, "On Christ the Solid Rock I Stand," sung by the congregation.

The minutes of the previous sessions were read and approved.

After a song rendered by the ladies' quartette, Rev. W. B. Stoddard gave an edifying address on "Religion: Masonic vs. Christian."

During the Conference, collections amounting to \$32.65 were taken, which

was a little more than enough to pay all expenses. The balance in the hands of the state treasurer is now \$11.06.

The Convention was closed by prayer offered by Rev. I. A. Grise.

L. H. McLEISTER.

Secretary pro tem.

OHIO CONVENTION LETTERS.

Cleveland, Ohio, Aug. 9, 1916.

I take this occasion to relate an experience that I had in my former charge at Cincinnati. As you know, the Christian Reformed Church will not accept members of secret societies as members of the church. One of our young men at Cincinnati was a member of two lodges when I took up the work there. For a number of years he had paid little attention to the church, but through God's grace he began to take an interest in the services soon after I took up the ministry there. He informed me that he was a member of two lodges and asked if he might talk the matter over with me. I invited him to our home and to the best of my ability I pointed out the evils of the lodge. I allowed him to take with him a copy of Dr. Blanchard's "Modern Secret Societies." He returned the following day with the book and said, "If I had only read that some years ago it might have saved me from doing some foolish things." Soon after, at the sacrifice of the money invested in the lodges, he abandoned them both and stood his ground in spite of the repeated attempts of the lodges to have him reconsider his resignations and the confession he had made before our consistory and congregation. We may be assured that the angels in heaven rejoiced with us.

(REV.) ABRAM DEKKER.

Bellefontaine, Ohio.

One evening not long ago I heard an excellent address on Mormonism by one who had been born and reared in that religion. He explained the manner of initiation into the Priesthood. The penalties reminded me of what I understand is found in the oaths of initiation into the Masonic fraternity—the cutting of the throat from ear to ear, the removal of the bowels, etc. Did the one take from the other, or did they both learn from the Devil? (REV.) J. M. FARIS.

Asbury Park, N. J., July 31, 1916.

The god of this world is busy in the darkness of his realm, but God is still King and some time this dark secret kingdom of Satan will be thrust into an eternal hell where it belongs.

Let there be light!

(REV.) S. P. LONG.

Dayton, Ohio, Aug. 2, 1916.

May God's blessing rest upon the Conference, and may his spirit enable men everywhere to perceive the spiritual wickedness prevailing in the secret orders. It stands written: "And God shall send them strong delusions that they should believe a lie." The greatest organized lie, in my judgment, is the secret lodge.

(REV.) MARTIN L. WAGNER.

When I hear a young man is going to join I send him by mail Rev. 13:11 and Rev. 14:9-10, Rev. 15:2, Rev. 16:2, Rev. 19:19, Rev. 20:4 and Rev. 20:10.

I can do but little now except to pray and have faith to believe the good Lord hears and answers the prayers of his people. I am now 84 years old and yet the Lord has blessed me with health. I believe as long as the Lord gives us the ability, he gives us something to do.

(MRS.) L. B. SMITH.

North Lima, Ohio, Aug. 8, 1916.

I keenly feel the disappointment of not being able to attend the Ohio Conference this year. I am more convinced than ever that the principles and spirit of the Secret Lodge are in opposition to the principles of Christianity. I am more surprised than ever that so many Christian people are having fellowship with the unfruitful works of darkness, and that Christian ministers worship at rival altars. No wonder churches are empty, men conspicuously absent, and spirituality at low ebb. Secrecy is a false religion and spiritual fornication, and in public and private I witness against it.

May God's blessing be upon the Conference and the work of the N. C. A.

(REV.) W. S. GOTTSHALL.

Akron, Ohio, Aug. 9, 1916.

I trust that you may have a good Convention for the special cause you represent is a good one and worthy the con-

sideration and commendation of all men, but especially of Christians.

My heart's desire is that the blessing of the Lord may rest upon each service.

(REV.) E. D. CRANE.

Among other letters to the Ohio Conference were those from Eld. J. Swank, Clayton; Miss Eliza F. Potter, Leonardsburg; Rev. H. W. Thompson, Greer; J. D. Allen, Lima; J. J. Kohler, Canton; A. M. Overholt, Wadsworth; Mrs. Mary P. Morris, Roxbury; Wm. Rott, Gallia; G. H. Helmuth, Millersburg; Rev. A. R. Lembke, Salem; Eld. I. J. Rosenberger, Covington; and Mrs. Mary W. Templeton, Huntsville, Ohio.

FROM CALIFORNIA.

While I was in San Jose I stopped with my old-time friend, Mr. D., who keeps a lodging house. He is a very good fellow, and is also a very devout Odd-Fellow. While with him this time he lectured me very strongly upon my opposition to Odd-Fellowship, and with tears in his eyes told me of the many good traits of the order of the three links. He pointed with pride to their institutions and homes for orphan children and the aged, but he did not care to discuss the wrongs done by the order. His estimate of the leaflets which you print was, "They are correct as —." I did not admire his profanity, but as he prides himself on being an authority on Odd-Fellowship, I was pleased to hear him testify that the exposé was absolutely correct.

Oakland, Cal. CHAS. G. BRITTON.

REPORT OF FIELD AGENT.

MEAD A. KELSEY.

Returning from Chicago to Holland, Michigan, I took up the work by addressing a class of young men in the Central Avenue Christian Reformed church on Sabbath morning, July 23. At the close of my talk the teacher, Mr. De-Groot, told the class that on a previous visit of mine he had subscribed for the CYNOSURE, and by loaning his very first number he had rescued a young man from the lodge. He said that nothing that he had ever done in all his life had given him greater satisfaction. If all our readers were as thoughtful and dili-

gent as this brother, not only in the use of the CYNOSURE, but of other antisecrecy literature, what a vast amount of good would result in the course of a year.

The evening of the same day found me in Jamestown, Michigan, where I spoke to an interesting audience in the church of which Rev. P. W. De Yonge is pastor. Here we enjoyed the co-operation of Rev. George Hankamp, pastor of the Reformed church. Owing to the influence of these two congregations we have at this point a lodgeless community—a blessed condition, and one that might generally prevail if the churches and ministry stood firm on the subject. Quite a number of the good people here joined our CYNOSURE family, which is always cheering.

My next point was Allendale, where I had a good audience on Monday night. The pastor, Rev. J. C. Schaap, in introducing me, alluded to the fact that I was a Quaker and said that when he was a boy he used to play church out in the barn with the hens for an audience, while the ducks that sat sedately at one side he called his consistory. Explaining the arrangement to his father, who chanced upon him in the midst of a service, the latter laughingly said, "You have a Quaker consistory." Well, the Quaker and these Holland friends had a good time together, and the consistory as well as the pastor approved the service.

Wednesday night found me at New Era, where we had another good meeting and enjoyed the kindness of the pastor, Rev. W. P. Heeres, who kindly took me to Hart in his auto. At the latter place I spent the day with friends of a pastorate of twenty-five years ago. It was here at Hart that I bore my first public testimony against the lodge, and I have always been glad for that beginning. But my old church (not Friends) is now served by a high degree Mason.

Friday night I was at Spring Lake, the guest of Rev. Zwaagman, in whose church I had a meeting. It was exceedingly hot, but quite a number were good enough to come, and they listened attentively. The next morning the pastor went out with me and generously helped in securing several new CYNOSURE sub-

scribers, which was a kindness to all concerned.

The next Sabbath I was again in Holland, where I occupied the Methodist pulpit in the morning. Then I was taken in an automobile to East Saugatuck for the evening, where I was greeted by a splendid audience of young people in the Christian Reformed church, of which Rev. L. J. Lamberts is pastor. It was one of my best meetings, and the liberal offering at the close was much appreciated, as are all gifts to the work. The National Association can no more live and carry on its mission without the gifts of a people than a church can survive without the support of its members. If any who read this feel prompted to make an offering, or a pledge, please send while the thought is fresh to our treasurer, W. I. Phillips, and it will cheer us on the way.

The limitations of space forbid my speaking, as I would like, of all the month's experiences. I have spoken at four Friends churches in Indiana, namely, Fountain City, New Garden, Dublin, and Milton. In all of these I was well received. I also addressed the Southern Michigan Conference of the Wesleyan Methodist church at their camp grounds near Hastings. These servants of Jesus are certainly holding fast that which has been committed to them. They encouraged me much. May God bless them every one.

Richmond, Ind.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

The sixteenth of August finds me in Holmes County gathering CYNOSURE subscriptions at Sugar Walnut and Martin creeks. This is a beautiful section of country; the large number of hills rising in their majesty in every direction. An Irishman is said to have remarked that he liked the hill farm because he could work it on both sides. I am finding helpful friends here and the response in securing CYNOSURE subscriptions is as I expected. These healthy, happy people living among the hills have little time or inclination to go to lodges. Owing to my appointment to address the Ohio Wesleyan Methodist conference in Knox County to-morrow evening, my

visit here is much shorter than I would wish.

My work for the past month has been largely centered on our state Convention at Canton. A large number of meetings contributed to the interest there. Of the contributing meetings the largest in attendance was in the Salem Mennonite church near Sonnenberg, Ohio. Brother A. W. Sommer, the pastor, gave very valuable help both in the church and Convention sessions. The pastor and people of the Wesleyan Methodist church in which we met showed much interest and aided greatly in our success. A quartette of the young ladies sang beautifully. Brother William Kirby's address was masterly! He spoke as one having authority, and not as the lodge preachers. I trust his address will appear in the CYNOSURE. The discussions were all as animated as the weather justified. The attendance was composed largely of anti-lodge people, but some who were thought to be lodge members were present at each session.

Lectures in the Free Methodist and Church of the Brethren, churches of Akron, called out a good attendance on busy week evenings. That of the latter church was the larger.

My lecture in the Mennonite church, Leetonia, Ohio, was surprisingly well attended. The night was excessively warm but the congregation was provided with fans and endured the trying heat that they might know more of the lodge evil. Some are said to have come many miles in autos to hear the address. State President Harrold of Columbiana was among those present.

On the Sabbath prior to the state Convention I filled appointments at the Beech Grove Church of the Brethren, near Wooster, Ohio, and at the old folks' Mennonite Home at Marshallville, Ohio. The congregation was large at Beech Grove church. There are some thirty people in the old folks' home and several of the neighbors were called in to my meeting there. I said in opening my remarks that I did not wish to be as impractical as the man who gave a tract on the sin of dancing to a man with a wooden leg; that I did not suppose there were any lodge people present nor were any of them likely to unite, but I was justified in

presenting the matter to them as all have an influence to use for the right. I soon found that I was mistaken in my conjecture, for an old gentleman whom I was later told had belonged to eleven lodges became very excited and expressed himself violently: "I came," he said, "to hear a Christian speak of Christ, and not such stuff. I would not believe a man under oath who would reveal the secrets of the lodge." Brother D. C. Amstutz replied that he would not believe such a man as readily under oath as without an oath. I showed, of course, that the lodge oaths were bad and should not be kept. The unwisdom of the old gentleman added much interest to the discussion. He withdrew before the meeting was over.

A Methodist minister, 82 years of age, bore his testimony to what I said. He said: "You people do not know but what this man has said is a lie, but I know it is the truth. I was a Mason of many degrees, and Chaplain in my lodge, but I left it when they would not allow me to pray in the name of Christ." I requested this brother to send his experience to the CYNOSURE. I might write much more of these testimonies, but time forbids. Brother G. A. Helmuth is my good helper in my canvass to-day. Those who cheer me on my way are too numerous to mention. May God bless them all.

"LIZZIE WOODS' LETTER."

Lexington, Miss., Aug. 2, 1916.

Dear CYNOSURE:

I left Hot Springs on the 6th of July and stopped at Malvern, Arkansas, where I taught a Bible lesson every night for ten days. We had good meetings and fifteen sinners were converted. I gave out tracts on the secret works of darkness, and many eyes are being opened to the lodge evil. Some who belonged to the lodges are ashamed to let any one know that they are members. Everything was quiet; the men talked and looked at each other, but they did not say any threatening things where I could hear them.

From Malvern we went to Paris, Texas, where there was a Holiness camp meeting. The whole town was burned to ashes since I was there last year. It

is still a pile of debris and only a few new buildings are going up. Every tree was burned so there was no shade and the heat was terrific. The meeting, however, was a great one and many sinners were saved. I gave out tracts and lectured on secret societies and ever after that men came in crowds as they always do whenever anyone tells their secrets. They come to see about it. I said, We separate from the sinners in the church and go into the lodges and fellowship with them there and call them "brother" and say that the lodges came from the Bible. All who are Christians are brothers in Christ, let him be black or white, Methodist or Baptist. In every nation "he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35.) When we go to the people with the gospel of Jesus Christ they don't want it; especially is that true of the leaders of the people. They are like Amaziah in Amos 7:10, 15. They want us to leave their golden calf alone. Many that got angry last year were friendly this time.

I left Paris on the 18th of July for Shreveport, Louisiana. While teaching a lesson one evening on Separation a woman in the congregation began to wring her hands and to cry. I asked a sister that sat near her what was the matter and she said, "She doesn't want to come out of the lodge. The pastor of this church has been telling her that the lodges are wrong, but she will not come out. She sees in 2 Corinthians 6:17 that God is calling his children to separate themselves from idolatry if they want him to receive them as his sons and daughters." The poor woman then cried out, "I am a widow and how can I give up my lodge? I have paid too much money into it to afford to come out of it." I said to her, Dear Sister, we who teach the Word of God can not make you come out. We only tell you what God the Father says about it and then leave the results with him. My duty is to warn the children of God and let them see their danger. It is for you now to decide whether you will be a daughter of God or not. She stayed away from the meetings for a few days, but at last she came back and grasping my hand, asked me to pray for her. Several were con-

verted at this meeting. The lodge men gathered together and stood about on the outside of the place. Some kept up so much noise that I had to tell them I would call the officers if they did not stop. They quieted down and we had no more trouble.

We left Shreveport on the 26th of July and will be at Lexington for eight days, the Lord willing.

LIZZIE ROBERSON.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

I am encouraged by these blessed words of our Savior, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." When the cross seems heavy to bear, I am reminded of Paul's admonition to Timothy, "Thou, therefore, endure hardness, as a good soldier of Jesus Christ," and then again I am cheered by his blessed assurance, "Lo, I am with you alway, even unto the end of the world." No matter how dark, stormy, and gloomy the night may be, these blessed promises which can never fail bring me strength.

I have had heavy trials to bear during the past six months, and the lodge has taken advantage of what seemed to them an opportune time to force me either to join their Christless army or be silent, but, thanks be to God, the heavier their cruel hands of persecution, the more glorious seems my cross and the more determined I am to lift up my voice against the lodge, the saloon, and every other corrupting institution that is in the world.

Some time ago a number of men said to be New Orleans' best citizens organized a club and called it "The Hobgoblin Social Club." They have now reorganized themselves into a secret lodge known as the "Mysterious Order of Hobgoblins." Their costume resembles that of a ghost, and they propose to parade the streets on Halloween night of each year.

There is another club here known as "The Bulls," composed of ministers, deacons, laymen, and business and professional men of various kinds. One morning a few Sundays ago, the Bulls had their "annual sermon" preached to them and paraded the streets at night until one o'clock. The streets through which they

paraded were thronged with a mass of humanity. There was not a negro church in the city but what was affected by the Bulls' parade, and some churches could hold no services at all. It is estimated that the parade alone cost many thousands of dollars for uniforms, regalia, vehicles, music and refreshments. Just think of ministers and high church members desecrating God's holy Sabbath; deserting their churches and squandering thousands of dollars in one day in useless and sinful revelry, when there are thousands of the poor, the aged, of old and decrepit men and women and helpless orphans suffering for the necessities of life. Can such extravagant and thoughtless people ever hope to receive the blessing of God while they so flagrantly violate his command?

Since my last report I have attended one Baptist state convention, one M. E. district conference, one women's association conference, three ministerial alliances, and have solicited CYNOSURE readers. I have distributed antiseoret tracts, delivered seven sermons, fourteen lectures, and made 685 visits in which I read the Bible, prayed and discussed the evils of secret societies. I have succeeded in saving several from joining the lodge and convinced at least three lodge members that they had made a grave mistake by joining a lodge to promote religion and virtue. I have also been able, by hard work to secure 59 CYNOSURE subscriptions for three months each, which, I believe, will greatly open the eyes of the blind and create a wholesome desire for a pure Christian life. I am reliably informed that a certain lodge element in this city has resolved to prevent me from securing any ministerial work here but I am trusting Him who saith, "The cattle upon a thousand hills is mine." "No good thing will he withhold from them that walk uprightly." Praise His name.

EVANGELIST DAVIS' REPORT.

I have just arrived home from a preaching trip among the hills of "Old Kentucky," and found your letter awaiting me, stating that I was elected to membership in the "N. C. A." Thank you, brethren. I wish to say that for years I have done all I could against the lodges and am still on the "firing line,"

showing the world that the only place to glorify God is in the Church (Eph. 3:21), and not in the lodges.

This makes my tenth meeting this year among the poor. At some of the places they gave me nothing but a "bad name" (Matt. 5:11-12). My last meeting was held in a schoolhouse at Cave, Kentucky, down in a deep valley. It is situated something like Jericho and, I am sorry to say, most of the people there had left Jerusalem and were on the road to Jericho. But it is not so now. When I first began to expose their foolishness they said, "Why, Davis doesn't know anything about us" (Isa. 29:15) but others said: "Come and see." Finally a few came and heard me. They stood out in the dark and listened until they got so mad they decided to stop me. So they got a big gang that was bound under a curse to come and put me out of business and stop my meeting. When they came and I was ready for them. I had my sword well whetted on "Golgotha's Rock." The great audience listened for about two hours to the subject "The Marks of the Beast," and when I closed, many were convinced that I did know what I was talking about. One man said, "That is all true, for I have belonged to six lodges." I said, "The secret things belong to the Lord our God: but those things which are revealed belong unto us and to our children for ever" (Deut. 29:29), and Jesus says there is nothing covered that shall not be revealed (Luke 12:2-3). So now the secrets that you have sworn to keep have been revealed and the thing for you to do is to "come out from among them" (2 Cor. 6:14-18) and do all in the name of the Lord (Col. 3:17). Not in the name of the lodge. The lodge promises you protection here, but the Lord promises you a great *reward* in the other world.

I am glad to say that men began to see the truth and I am hoping for great results. To God be all the praise and may the N. C. A. continue to sound the alarm to the utmost parts of the earth, until the Church of Christ is known all over the world and the lodges are dead, is my earnest prayer.

July 25, 1916.

Quail, Ky.

FROM HANNAH CHANDLER.

Dallas, Texas, July 21, 1916.

It has been some time since you have heard from me, but, thank God, I am saved and under the blood of Jesus and am still fighting the lodge. I have been canvassing in Fort Worth, Denison, and Paris, Texas, for the last three months, but am now in the field work again. My first stop will be at Dallas on the second day of August. You may send me some more tracts to take with me.

I received your letter a few days ago stating that you had made me a member of the National Christian Association. I thank God that I am found worthy to be made a member, for, whatever I can do to advance the cause of Christ, I want to do it, and will do it. God is making me stronger and bolder for him.

Yours in Jesus' name,

HANNAH CHANDLER.

A correspondent in Washington, D. C., writes: I am subscribing to the CYNOSURE although I am trying to digest more magazines than I can well handle, but if I do not have time to always read the CYNOSURE I know it will be all right to pass on, like the tracts, to others. Be assured that I shall always be interested in and try to help the people that need the Association's help, for the Lord's sake. There are a good many with whom I would like to have a personal word about secret societies, but at present, for certain various reasons, it is very difficult. Hope to see my way clear to say and do just what the Lord wishes me to.

Corona, N. Y., June 22, 1916.

I find the CYNOSURE very helpful and instructive. I do not believe it would be possible for me to go into secret orders since I have received your magazine.

S. H. SELF.

McCune, Kansas, Aug. 1, 1916.

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(REV.) ROBT. A. PADEN.

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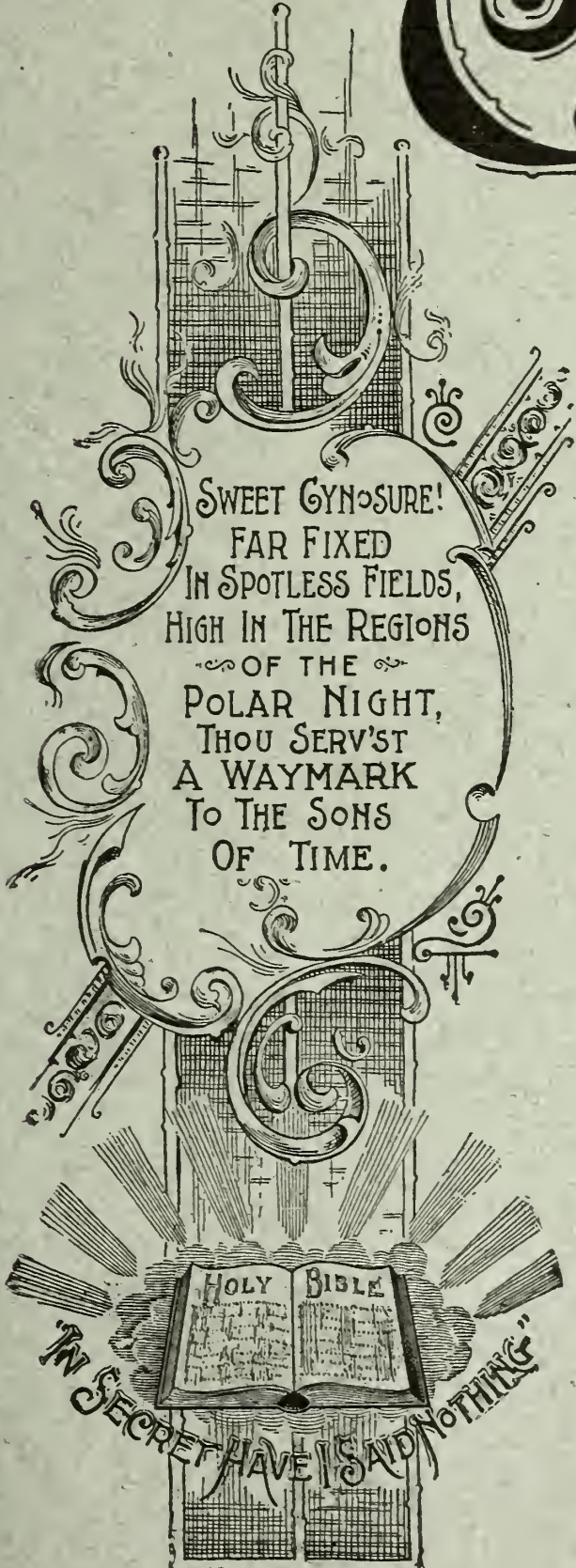
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Christian Gynosome.

CHICAGO, OCTOBER, 1916



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FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"

The Bible

"The Bible! What is it? To this stupendous question there is but one equally stupendous answer. It is the written word of God. It is God speaking to men individually and collectively, through the instrumentality of other men, specially inspired for the purpose. It is the authoritative revelation from God of supernatural things and things of God and of eternity. It is the one fountain of truth. It is far above the word of any man or men. It is free to all and addressed to all. It is the greatest treasure the world possesses. It is folly to neglect it, and a crime to despise it! Eternal life is the reward for accepting it, and eternal death the penalty for rejecting it." — Announcement in the "London Times" under the auspices of the Bible Crusade.

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Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XLIX

CHICAGO, OCTOBER, 1916.

Number 6.

THE ANVIL—GOD'S WORD.

Last eve I paused beside a blacksmith's
door,
And heard the anvil ring the vesper
chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years
of time.

"How many anvils have you had," said I,
"To wear and batter all these ham-
mers so?"
"Just one," said he, and then, with twin-
kling eye,
"The anvil wears the hammers out,
you know."

And so, thought I, the anvil of God's
Word,
For ages skeptic blows have beat
upon;
Yet, though the noise of falling blows
was heard,
The anvil is unharmed—the hammers
gone. —Anon.

THE BIBLE.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts
dwell;
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in the volume of heavenly lore,
With faith that's unfailing,
And love all prevailing,
Trust in its promise of life evermore.

With frequent devotion,
And thankful emotion,
Hear the blest welcome, respond to its
call;
Life's purest oblation,
The heart's adoration,
Give to the Savior who died for us all.
—Anon.

AFTER THE SLUGGERS.

In a recent issue of the *National Industrial Gazette* is the following pertinent item: "A Brooklyn judge has the right idea. During a strike of painters and paperhangers, last spring, Charles Dietz was attacked and so badly pummeled that he is still a physical wreck. Daniel Bronstein and Harry Swinoff were arrested and pleaded guilty to the assault. The court sentenced the men to pay Dietz \$100 within twenty-four hours and to pay him \$15 weekly until his physician pronounces him able to go to work. Finally, they were ordered to guarantee Dietz work at not less than \$15 a week when he recovers. Unless they meet these conditions, they are to go to prison. If other courts would pronounce the same judgment, the work of the union 'slugging' gangs would not be so remunerative."

PUBLICITY FOR LODGES PLANNED.

National Fraternal Congress Will Maintain
a Bureau.

Cleveland, Aug. 24.—Nation-wide publicity is essential to the continued growth and development of the National Fraternal Congress of America the annual convention of that body decided. An Appropriation of \$1,000 a month was made for the maintenance of a publicity bureau.

EAGLE CUSTODIAN ARRESTED.

A dispute over the payment for a round of drinks served in the Eagles lodge rooms in North Main Street, Tuesday night, resulted in the arrest of Denby Rigby, custodian, on a charge of selling liquor without a license.

The charge was made by Mrs. Elizabeth Hampton, owner and manager of the Hampton Carnival Company. Rigby was arraigned in the city court Wednesday morning and pleaded guilty to a charge of assault and battery, and also to one of selling liquor without a license. He was fined \$1 and costs on the first charge and \$50 and costs on the second, making a total of \$71, which he paid.

In the party assembled Tuesday evening were no less than ten or twelve employes of the carnival company, equally divided among men and the fairer sex. Admission to the club room was gained, it was claimed, through the fact that one of the party was an Eagle.

Once inside, the party was given tables, and beer and whisky were served by Rigby, who accepted pay for drinks, it was charged in the affidavit. Not more than \$5 or \$6 worth of liquor had been consumed, said one of the party last evening, when they started to leave. Some dispute arose over the payment of drinks, which resulted, it was alleged, in Rigby striking Mrs. Hampton, and this was the basis of the charge of assault and battery.

Mrs. Hampton, righteously wroth, sought a police officer and explained her desire to have Rigby arrested for assault and battery. Deputy Prosecuting Attorney Thomas Davis heard the story and had the witnesses sign affidavits.

Officers and members of the lodge are, quite naturally, deeply chagrined at the occurrence, but freely state that Rigby was acting entirely upon his own initiative and thereby exceeded his authority as custodian of the lodge room.—*Goshen (Ind.) News-Times*, September 6, 1916.

Of course, the Eagles were "deeply chagrined." If Custodian Rigby had kept his temper, this Eagle joint would have gotten away with its illegal booze selling without such annoying publicity. If Mr. Rigby acts "upon his own responsibility" again and floors a customer

with his fists, this nest of Eagles will likely select a more discreet man to run their business for them.

SOMETHING IN A NAME.

The *London Truth*, which has been telling its readers that the prefixes "sir," "lord," "earl," "baron" and the like can be adopted as Christian names by parents who may desire to distinguish their sons with high-sounding titles, has been asked what would happen when these men married. "Mrs. Lord Jones" and "Mrs. Earl Brown" would show the falsity of the husband's rank. *Truth* advises men bearing such baptismal titles to remain single, but adds that while they may not be able to confer titles on their wives they can at any rate elevate their daughters to the front rank in society by christening them "lady," "countess," "duchess," etc. There appears to be something in a name, over there, at least.—*Exchange*.

A good idea! And in this country we may expect to hear of some infant named "William General Grand High Priest Thomas" or "Peter Sovereign Grand Commander Jones" or possibly "Henry Grand Patriarch Smith," or even "Mary Noble Grand Johnson."

THE STAR OF EVIL.

The editor of *The American Freemason*, speaking of the Order of the Eastern Star, says: "To them we tender a puerile and even nonsensical ritual, a botched-up bunch of words. Even the emblem they are allowed to wear is a sample of Masonic stupidity and ignorance, being the 'star of evil'—in other words, the universally accepted symbol for the devil himself."

REDHEAD LEAGUE OF AMERICA.

Four hundred "redheads" from Indiana, Ohio, Kentucky, Michigan and Illinois held their first reunion in Indianapolis on August 28th, and organized the Redhead League of America.

The next reunion will be held there in August, 1917, the league decided. Leon Louis, of Anderson, Ind., was elected president. The only requirement for membership is that one must have red hair.

LODGES AND CIVIL LAW.

BY PRESIDENT C. A. BLANCHARD, WHEATON COLLEGE, ILLINOIS.

In these articles I have, for a good while, confined myself to the religious phase of the lodge question. I have done this because the supreme test of character is always the relation which it sustains to the Lord Jesus Christ, our Saviour King. While this is true, it is also a fact that all social questions have various bearings and it is right that the attitude of all organizations, especially those of wealth and large social, political and industrial power, should be tested on every side.

Labor Unions in 1916.

We have just passed through a most remarkably humiliating period in our national history. A national election is pending and politicians who are always anxious, are especially so. Four railway organizations have availed themselves of this opportunity to make a demand for shorter hours without diminution of pay. The railroads interested, after proposing arbitration and trying in various ways to harmonize differences and avoid the strike, refused the demand of the unions.

President Wilson, the strike being imminent, requested a conference with the railroad men and the union men. The presidents of a number of our great lines responded and the representatives of the unions were also in Washington. The President, unfortunately, as it seems to many, assumed the position of advocate rather than judge and asked the railroads to do substantially what the unions desired. The presidents of the lines declined and still insisted that the demands were unreasonable and that an impartial consideration would show them to be so. The railroad men left the capitol, the union men lingered. President Wilson asked Congress to enact a law settling the controversy in the interest of the unions.

The union men said that if this law was passed in eight and forty hours and duly signed by the President of the United States, they would recall the order for a strike. The law surrendering these great industries to the dictation of the unions was hastily drawn and crowded through the Senate and the

House. A few men declined to vote on any legislation under such pressure from irresponsible bodies, but a large majority in both the Senate and House voted "Aye" when the bill was called up for passage. The President signed it and it is now a law so far as an act of Congress and the signature of the President can make it so. Of course, it will be tested in the courts and it is the opinion of many able students of the law that it will be declared unconstitutional.

Whatever may be the result of the trial in court, no self-respecting citizen can ever look on this transaction with anything but shame. It is a marvel that President Wilson should have lent himself to such a transaction. Of course, there is an excuse. A railway strike, such as was proposed, would have been a frightful experience, but it is not avoided by this action, it is simply postponed. The issue will have to be fought out at some time; probably it could have been done now better than at a later date.

Taught of God.

Mr. J. M. Hitchcock, one of our most faithful friends in the National Christian Association work, was distinctly a man of God. He was, while I knew him, guided by the Spirit and had a prophetic instinct for the coming time. It is now nearly thirty-five years since he said to me in the old Farwell Hall, The great question of the coming years in our country will be between capital and labor, and the labor unions will be the heart of the whole discussion. I do not profess to remember his words, but to give his thought.

When I myself began to lecture on this subject, forty and more years ago. I frequently said to audiences that lodges of all sorts constituted an *imperium in imperio*, a government within a government. This is a situation which can never possibly be permanent in the nature of the case. The government within a government is necessarily a treason, a rebellion. The only end of such a situation will be the triumph of the traitorous organization or its suppression by legitimate government.

In this miserable condition we have been from that day to the present, but the evils have continually intensified. At the present time he would be a very rash

man who should try to tell us where the government of the United States is really lodged. It would seem to be far from the truth to say that Congress and the President constitute that ultimate authority.

A question may arise as to the status of the Supreme Court. If that court should declare the legislation unconstitutional and Congress should enforce the declaration, it would seem that there may be a little light on this dark subject. As it is, we shall have to wait, but as to the purpose and intent of the unions, there is not the slightest room for question.

Generous Treatment Necessary.

These particular unions are probably the highest paid labor in the world at the present time. Legislation for years has been more and more pronounced in their favor. Now without discussion or ascertaining of facts, they demand an increase of pay; that is, the shortening of hours without diminution of compensation, and the supposed government of the country says that they shall have it.

I do not at this time raise the question as to the justice of the claim. No man who has thought a little about the railroad business will deny or doubt that the men who perform that great service for the public should be safeguarded in every possible way. One of the most obvious things that should be done for them is to prohibit all Sabbath railroading. This would be a blessing not only to the men but to the organization. So long as railroads are compelling men to break the fourth commandment, they need not be surprised if the men proceed to break the eighth or the sixth on their own account.

The pay of men engaged in the nerve-racking work of running trains ought to be generous beyond the possibility of doubt. No engineer or fireman puts his foot in his cab except at the risk of his life. The fact that so few are killed or maimed, as there are, does not disprove this proposition. It shows that the laborers in this business are men of very high type. I do not know what the wage scale for these union men is. If it is not entirely adequate, it ought to be made so. The public are able and they are willing to pay enough for freight and

passenger service to enable the railroads to properly compensate this splendid group of toilers, but neither the railway unions nor any other unions have a right to demand increase of pay without reference to justice, and this a justice which may be ascertained.

The unions knew that every politician who would pass on their demand was anxious to please as many voters as possible and not to offend a single one. This is the reason for the launching of this effort at this time. It has been for the moment an apparent success. The public has been spared the suffering, confusion and turmoil which would have attended a railroad strike but we have paid for this exemption, a fearful price.

The Mother of Secret Societies.

I do not know whether this phrase is original with myself or was derived from others. I have used it so long that I have really forgotten its origin. Very likely I read it from another or heard it from another but so far as I have knowledge, I have more than any other one pressed it upon the public mind. I desire to continue to do it because it is so vastly important.

If it is true that Freemasonry is the mother of all modern secret societies, then a study of Freemasonry will give us information about the whole list and we shall find in Freemasonry an exhibit of the nature and tendency of all lesser organizations.

That there are apparent justifications for the existence of labor unions I do not think anyone who knows the history of English labor will deny, but that the pendulum is now swinging to the far extreme and employers are more frequently victims than the employed, I fully believe to be true.

Consider for a moment the oaths of Freemasonry. As all well informed persons know, every step in Freemasonry is taken by the administration and reception of an oath. The Entered Apprentice swears, the Fellow Craft swears, the Master Mason swears fifteen or twenty times in taking his degree: in the Royal Arch Chapter—every degree has its oath—so it is in the Lodge of Perfection and the Consistory. Our Lord said, "Swear not at all." Many Christians believe that

this is a prohibition of even civil and ecclesiastical oaths but whether they are right or mistaken in this view, certainly no Christian man can listen to, administer, or receive such oaths as Freemasonry administers without a shudder, if he be a spiritually minded man.

Oaths for Slaves; Not for Free Men.

There are two facts respecting these oaths well known to all my readers but so important that they should be continually before the public mind. The first fact is that these oaths bind all who receive them to blind and unquestioning obedience to their lodge superiors. Some one said, I do not now remember his name, that Masonic oaths were oaths for slaves and not for free men. This is unquestionably true. No freeman promises to obey any other man or organization without the opportunity for question. He wishes to know what he is to do and why he is to do it before he acts. This is self-evident and requires no argument, but lodges bind men to secrecy and obedience. They must not tell, and they must obey, and they must obey promptly, without question or delay. This characteristic has continued through all the lesser societies, so far as I have knowledge. It is true of the unions.

Many a time hundreds of American citizens employed in factory or mill have thrown down their tools, abandoned their machines and gone out into the street because some man walked through the room snapping his fingers or making a sign. Many a man whose wages were entirely satisfactory, whose conditions of labor were unobjectionable, has left an employer whom he liked and imperiled the bread of wife and children because he was directed to do so.

Freemasonry trained a small company of young, active, aggressive men to this slave like obedience. They trained others and started other training schools to train yet larger numbers of men until at the present time millions of our citizens are under oath to do what other men tell them to do, irrespective of their interests or desires. In the particular instance before us there was less of this tyranny manifest than on many occasions for there was a cone taken in all the railroad brotherhoods as to whether the rank and file were willing to strike,

and the result of this cone was that a large majority of the men said that they wished to do so. Any one who is familiar, however, with the methods of the lodge agents and lodge men will not attach too great importance to this fact. That it has wrought all evil admits. Then it proves that a majority of the men really desired to strike or go upon no question.

'Having My Throat Cut Across.'

The other fact about Masonic oaths which should never be forgotten by those who are considering the question is the penalty calling for mutilation or death which began with Freemasonry and which like a fearful poison has diffused itself through almost the entire family of secret societies.

In cases where the penalty is not explicitly stated it is often understood and is sometimes inflicted. We have one person through with a long drive on road for slugging in Chicago. The result is that certain men have been convicted of this crime and have been sent to prison, but the number of men who have been mutilated or murdered by fellow union agents without any punishments being visited upon any one is so great as to stagger us.

President James M. Smith of Unionism, many years ago said that persons who belonged to secret societies were so corrupted in their moral and spiritual natures that they became unable to discriminate between right and wrong where their order was concerned. I think every thoughtful man knows that this statement is quite true. But the meaning I met a gentleman who with a badge of the typographical union. I said to him, "You were compelled to join this in order to get a living?" He said, "Yes, that was the only way over the lions at time have been compelled to give their votes to vote men who are or some other arrangement of the character."

A leading man in Chicago once said to me that all he could get in his composing room was to get no life. Another great employer of labor in Chicago said when I asked him if he had any trouble with the union, "No, I do whatever they tell me. This is the only way to peace without a long and weary struggle."

These frightful wrongs will continue until our Lord is here. When he comes he will put an end to all forms of personal and social injustice and will establish righteous authority on the earth.

"Even So Lord Jesus Come Quickly."

Three times in the last chapter of the Bible our Lord Jesus said that he would thus come, and John, with his loving heart and his tired brain sent up the prayer, "Even so come." I think this is the natural cry of all those who believe the Bible and seriously consider the problems of our age.

"Even so come Lord Jesus, come quickly" for the darkness deepens and will deepen until he is here. Any one who should have foretold, three years ago, the horrible things which have been enacted in the air, on the land and in the sea during the past two years would have been considered a hopeless pessimist and the reckless slanderer of human kind, but we have seen what we have seen and at present there is no prospect of a change for the better.

Governments which have never been able to pay a little money for Bibles or missionaries are spending not only millions and hundreds of millions, but billions of dollars for the implements of war and the maintenance of fighting men. The manufacture of artificial limbs is becoming as great an industry as the manufacture of shoes and clothing. Schools for blind men, blinded in battle, and for maimed men, maimed in battle, are springing up in every one of the warring nations.

The legitimization of illegitimate children is shamelessly proposed by enlightened governments in this Christian age. Boys and girls are encouraged to marry; not because they care for one another, not because they have any work in life which they can do together, but because the young man is going to battle and is likely to be killed and it is hoped that he may leave a son to grow up and fill a place in the army later. This is so nauseating as to be an offense even to mention, yet it is deliberately proposed by statesmen and legislative acts in accordance with the suggestion, are taking place.

This is not among savages, at least not among those who have heretofore

been known as savages; it is among the nations where they have the largest universities, the most magnificent art galleries, the most remarkable bands of music and singing organizations, where they have cathedral churches and all the outward appurtenances of civilization.

"If they do these things in the green bay, what shall be done in the dry?" If the highest attainments of civilization, apart from Christian faith and purity, end here, what shall we expect from the baser and less enlightened nations of the world?

MASONIC FRAUD.

Redwood City, Calif., July 6. — Funeral services were held yesterday for Lewis C. Barrett of San Francisco, said to be one of the oldest Masons in the United States, and a close friend of Abraham Lincoln. Barrett and Lincoln belonged to the same Masonic lodge, Springfield No. 4 F. and A. M.

Barrett died at a Belmont sanatorium Monday. Funeral services were held by Redwood Lodge No. 168, F. and A. M., and interment was at Cypress Lawn Cemetery.—San Francisco Bulletin, July 7, 1916.

The following, by the well-known correspondent, William E. Curtis, in the *Chicago Record* of March 17, 1899, is of interest:

"It is the popular impression throughout the country that President Lincoln was a Mason, but Secretary Hay says he was not. Several pictures of Lincoln in Masonic regalia have been published, with statements of men who claimed to have been members of the same lodge. Secretary Hay recalls that the question came up at one time during the war, upon the receipt of several letters of inquiry, and Mr. Lincoln told him that he had never been a Mason."

ELKS AND BOOZE.

The Elk-Antler organ of the B. P. O. Elks, would seem to be a fertile advertising field for the liquor interest. The May, 1916, issue contains ten beer, ten whisky, two wine, one bitters, and one wholesale liquor dealer's advertisements. The same issue devotes a whole page to an attack on prohibition. One-third of the advertising in this issue is of liquors.

DESIGN FOR A NEW HISTORICAL PAINTING



—Courtesy *Chicago Daily News*.

PUSILLANIMOUS CONGRESS.

Not for many a year has such another despicable spectacle been presented to the people of the United States by their lawmakers in Washington as the one presented last week. Congress then went to amazing lengths of cringing subservience to legislate under the upraised lash of the leaders of the railroad brotherhoods. The bill that passed the lower house on Friday and the senate on Saturday, no sort of study having been given it in either branch, was passed merely to induce the four dictators to call off their strike.

Proposed amendments to the bill were rejected without regard for their merit because, as those in charge of the measure announced, the brotherhood leaders would not accept them. That is to say, the bill was pushed through the legislative mill, not because congress considered it just, for congress did not so consider it, not because congress had weighed the consequences, for congress had not weighed them, but because the lawmakers feared the effect of the threatened strike at this time upon their own political fortunes. Pusillanimity could no further go.

The American public is aware that three bills were presented to congress the other day by President Wilson, all three ostensibly for prompt passage. Two of them were declared objectionable, at least in part, by the brotherhood

leaders, who ruled the authorities in Washington. One of the two deals with the investigation and arbitration of differences between railroads and their employes, and is intended to operate as a preventive of strikes. The other is meant to give the federal government the power to run railroad trains for military purposes in times of strikes or lockouts. Both were immediately buried by congress. If any real effort should be made to pass those two bills or more nearly adequate measures dealing with strikes on railroads, it might not be difficult for the railroad brotherhoods, now that they have learned the trick of ruling congress, to organize a strike to prevent their passage. If this should be done, would congress flop down on its marrowbones once more in abject surrender?

In permitting itself to be ruled by threats of force congress has set an intolerable precedent. It has indicated its belief that the American people are as cowardly as is congress itself and as little ready to cope with difficulties, preferring to compromise their souls and barter away their manhood for a brief, precarious peace. The chief price that the American people must pay for the pitiful servitude of their lawmakers is not in the increased cost of commodities that must follow higher freight rates, but in national humiliation, in national peril resulting from the exalting of force

above reason and right and in weakened reliance upon justice worked out through the orderly processes of government.

It remains for the people of this nation to assert their right to rule and to rebuke effectively their unfaithful representatives who have permitted them to be ruled through force. They must demand that compulsory arbitration be established to prevent strikes on railroads.—Editorial in *Chicago Daily News*, Sept. 4, 1916.

Those who gave close attention to events in Washington while the question of a strike or no strike was being submitted to the political acid test at the white house and the capitol must have been impressed by the fact that the railroads to all intents and purposes were offered a bribe by the authorities. Their representatives were given to understand that if they would accept the president's plan of settlement the heavy additional cost thus placed upon them would be shifted speedily to the broad shoulders of the public, as their service rates would be advanced sufficiently to protect them from loss.

In refusing the bribe the railroad managers may have acted less out of regard for the interests of the shippers and consumers of commodities, who stood to lose by any such corrupt bargain, than because of their knowledge that the precedent would leave the officers of the transportation lines with little to say thenceforth about the operation of the properties intrusted to their care. Under that precedent, now unhappily established in spite of the railroad managers through the indefensible action of congress, any group of dissatisfied railroad employes may hereafter declare a strike in the height of a national political campaign and then undertake to secure their demands with the help of the governing agencies in Washington.

The railroads, which rejected the offered bribe of higher rates, have still to discover how they are to meet the heavy expense resulting from the operation of the new law. If they fail to secure higher rates from the interstate commerce commission, why should not they, influenced by the fantastic

precedent which President Wilson and congress have established, declare a strike on the country's transportation lines, the government authorities being given three or four days in which to grant the desired increase in rates? It is true that the railroads are responsible, not irresponsible, agencies. It is true that they are under legal obligations to give uninterrupted service to the public. But by the new rule of unreason that the president and congress have chosen to adopt mere questions of right and responsibility are readily brushed aside.

If the railroads should follow the policy of the brotherhoods, so ably championed by President Wilson, would the president hasten to urge the interstate commerce commission to surrender to the demands? If he should pursue that course would those who are now defending the president's recent actions be equally ready to defend the fresh surrender? If not, why not? Consistency is, as the adage asserts, a jewel.—Editorial in *Chicago Daily News*, Sept. 5, 1916.

POLITICAL STRATEGY OF THE RAILROAD SETTLEMENT.

Gompers Lauds Wilson.

Lewiston, Me., Sept. 4.—In a Labor day address here Samuel Gompers, president of the American Federation of Labor, praised President Wilson's administration for its achievement in court in the Danbury hatters' and denounced the decisions of the Supreme Court in the Danbury hatters' and Arizona anti-alien law cases, which he pointed out were participated in by Charles E. Hughes, the Republican presidential nominee.

In a lengthy discussion of the recent railway crisis he defended the attitude of the brotherhoods, and while he praised President Wilson for his efforts to settle the controversy he unqualifiedly denounced any attempt at legislation to compel arbitration.—*Chicago Tribune*, Sept. 5, 1916.

Trainmen to Support Wilson.

Cleveland, O., Sept. 19.—W. G. Lee, president of the Brotherhood of Railroad Trainmen, issued this bulletin to the 133,162 members of the organization today:

"Surely it is the duty of not only our

own members, but of all persons who work for a living, to support our friends, and, if possible, defeat our enemies at the coming election. Therefore it is urgently requested that the position taken by President Wilson and both branches of congress be not forgotten and that all members use every honorable means to retain in office, regardless of partisan beliefs, those who have proved their loyalty to the cause of labor."

It was announced that similar bulletins will be issued by Warren S. Stone of the engineers' brotherhood, A. B. Garretson of the conductors and W. S. Carter of the firemen.

It was learned that in violation of tradition an editorial in the coming issue of the Railroad Trainman, the trainmen's brotherhood official organ, will attack Republican Candidate Hughes and will urge the support of Wilson and the Democratic national and congressional tickets.—*Chicago Tribune*, Sept. 19, 1916.

During the strike conferences at Washington great publicity was given to the words spoken by the president to the railroad managers. The public was not enlightened as to what he told the brotherhoods. Do the news items above seem to clean up the matter?

CANADIAN STRIKE LAW.

The Canadian industrial disputes investigation act was first enacted by the Dominion parliament in 1907 and amended in 1910, and is called by President Eliot of Harvard the best piece of legislation ever adopted to promote industrial peace.

The law applies to employes in any mining property, agency of transportation or communication, public service utility, whether operated by steam, electricity or other motive power: steamships, telegraph and telephone lines, etc., and is made applicable to questions in dispute involving wages, hours of work, conditions of employment, and, in fact, every possible question that might be a matter of controversy and lead to a strike.

W. L. Mackenzie King, former Canadian minister of labor, in an address delivered several years ago, said:

"The provisions of the act are very simple. The act provides that where a strike or lockout is threatened in any one of these industries, before such strike or lockout can legally take place, the parties must refer their differences to a board for settlement.

"The act provides the machinery by which they make this reference. Each party must serve a notice informing the government that unless a board is appointed a strike or lockout will take place: that they have exhausted all possible means of arriving at a settlement between themselves, and that they ask the government to appoint a board.

"The notice served on the government contains a statement of the differences and a copy of that statement is required to be sent to the other party to the dispute. Then the minister of labor calls upon each of the parties to the dispute to name a member for the board. The men who are applying—or the company that is applying—in the first instance are called upon to name a member and the two chosen in this way meet together and are given an opportunity to agree upon a chairman.

"If they are unable to agree upon a chairman, then the minister of labor appoints a chairman, or if either party fails to name a member of the board themselves, the minister of labor appoints some one to act in the place of the party not making the appointment.

"This board almost has the powers of a court. It may compel the production of documents: it may subpoena witnesses: it may take evidence under oath, but its duty is primarily that of a conciliation board in the first instance and a board of mediation and only secondary to that of a court."

NATIONAL REFORM CONVENTION.

To consider the relation of the European war and the world distress to the mediatorial throne of the Lord Jesus Christ, in Tremont Temple, Boston, Massachusetts, October 17, 1916. Sessions 9 a. m., 2 p. m. and 7:30 p. m. A strong program by many prominent speakers has been arranged. Programs may be secured from Rev. J. M. Foster, D. D., 44 S. Russell St., Boston, Massachusetts.

A THREEFOLD INDICTMENT OF THE SECRET ORDERS.

(Continued.)

BY REV. ADAM MURRMAN, ALLENTOWN, PA.

Indictment Number Two.

"They ran greedily after the error of Balaam for reward."

What was the error of Balaam? There are three words used in the warnings against Balaam, namely: the "error," the "way," and the "doctrine" of Balaam. The Scofield Bible gives the following definitions of these terms: "The 'error' of Balaam was that, reasoning from natural morality, and seeing the evil in Israel, he supposed a righteous God must curse them. He was blind to the higher morality of the Cross, through which God maintains and enforces the authority and awful sanctions of his law, so that he can be just and the justifier of the believing sinner." In this he was much like Cain, and is just like the average lodge leader of to-day; but, as we have already dwelt on this same error in Cain, we pass it here.

The "way" of Balaam is referred to in II Peter 2:15 and is as follows: "Which have forsaken the right way and are gone astray, following the way of Balaam, who loved the wages of unrighteousness, but was rebuked for his iniquity." This "way" of Balaam refers chiefly to his mercenary motives, for, as Dr. Scofield points out: "Balaam was the typical hireling prophet, who was anxious only to make a market of his gift." In this respect also, Balaam's way is the way of the lodges; it is the mercenary way, the cloak of religion being used merely to cover up the selfish design; the "way" by which selfishness is christened "benevolence," and "charity" is dispensed only to those who are in the sworn circle, and on the principle "I'll tickle you if you'll tickle me"; where "benefits" are pledged only to those who are least likely to need anything, and where men quite generally join for some business, social, or political advantage, after solemnly swearing that they had no such ulterior motive. But we pass that also and inquire into the meaning of the third word used, the "doctrine" of Balaam, for in this we find the evil fruitage of all that Balaam did to Israel; his "error" did not result

in cursing Israel, and his "way" resulted only in his own rebuke, but it was the "doctrine" that he taught them which corrupted the people whom he could not curse.

What Balaam Did.

Rev. 2:14 states it thus: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication."

What, then, was the "doctrine" of Balaam? "It was his teaching Balak to corrupt the people whom he could not curse, by tempting them to marry the women of Moab, defile their separation, and abandon their pilgrim character. . . . It is that union of the world and the church which is spiritual unchastity." (Scofield.)

According to Numbers 31:16 the children of Israel were thus caused to commit trespass against the Lord in the matter of Peor, and it was done "through the counsel of Balaam." Failing to curse them because God would not let him, Balaam corrupted them by leading them to make such alliances with Moab as God had forbidden. Is it difficult to make the application here? Even a blind man can see how well it fits the Christians in the lodges. If Indictment Number One charges the secret orders with following the bloodless way, in their approach to God, then Indictment Number Two charges them with following the compromised walk in their relations with the world.

Christians Stultify Themselves.

Every child of God who is an adhering member of the modern secret order is following the pernicious doctrine of Balaam by maintaining close, fraternal relations with God's enemies—by being unequally yoked together with unbelievers, a thing which is as positively forbidden the Christian of to-day as it was forbidden the Jew of that day to affiliate with Moab.

The Christian in the lodge is living in daily violation of 2 Corinthians 6:14, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with

darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever?"

The lodges are full of such, and "how can two walk together except they be agreed?" That this chapter does not refer to marriage in any special or exclusive sense, as is held by some who seek to neutralize its force in this connection, is seen from the fact that it bids men who are thus compromised to "come out from among them and be separate," and St. Paul surely did not here, or elsewhere ever urge the Christian wife to leave her unbelieving husband; nor did he ever advise the Christian husband to quit his unbelieving wife. "Separation in Scripture," says Dr. Scofield, "is twofold: from whatever is contrary to the mind of God; and unto God himself. The underlying principle is that in a moral universe it is impossible for God to fully bless and use his children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose." "Thou shalt not plough an ox and an ass together," was the Old Testament way of putting it; "Be not unequally yoked together with unbelievers" is the New Testament way.

Masonry Inimical to Christianity.

Said the Rev. J. P. Lytle, "Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue, by association with the intemperate, unclean, and profane, and is dragging them down the road which leads to the chambers of eternal death." Christian men sometimes say that they join the lodges in order to reach men for God, but such a service, begun with an act of disobedience, can end only in disaster; we are not to do evil that good may come. God forbids such compromises, and it is only adding insolence to disobedience to offer such excuse.

D. L. Moody, whose good sense and faithful testimony commended him to all the churches, had this to say: "I do not see how any Christian, most of all a Christian minister, can join these secret lodges with unbelievers; you can never reform anything by unequally yoking yourself with ungodly men;" and on an-

other occasion: "If men would rather leave their churches than their lodges the sooner they get out of the churches the better; I would rather have ten members who are separated from the world than a thousand such members."

In Omaha, Nebraska, I called to see a lady who had written me for information on the lodge question: she told me that her husband had recently joined the Masons, largely through the influence of her pastor; that she was greatly distressed about it, because she had personal knowledge of so many men having thus been weaned away from their families, and through the associations of the lodge to have lost all love for home and wife and children; that they had learned to drink and carouse and gamble, and had finally made the lodge their church, so that they had neither moral character nor Christian hope left. She added that whenever she expressed her fears, or said anything against the lodge, her husband thought it sufficient to say, "Dr. Y—— (their pastor) is a Mason, and he considers it all right." She concluded with these words: "As I do not want anything to come between me and my husband I say as little as possible about it, but it is just making my life miserable, and I am praying especially that my pastor may not have too much influence over my husband." Isn't it a sad thing, beloved, when one of the most active and most interested helpers that a minister has in his church must pray that her pastor may not have too much influence over her husband? The prayer being prompted by the fear that the late hours, the evil associations and the secret ways of the lodge may some day spoil her husband and rob her of his company and his care. And who will say that such fears are not well founded? This Presbyterian pastor was surely playing the part of Balaam, when in the guise of a prophet of God he led that man into such a fellowship.

Two Seceding Judges Speak.

Judge Daniel H. Whitney, Worshipful Master of Belvidere, Illinois, lodge, revealed no lodge secret when he delivered himself of the following facts:

"A Masonic lodge is the strangest medley of ministers and murderers, dea-

cons and libertines, church members and gamblers, decent men and loafers, drunkards and rowdies, that the All-Seeing-Eye looks down upon," and one does not need to be a "jiner" to know that there is more truth than poetry in the Judge's words.

Prebendary Webb-Peploe of the English church says, "There is nothing today that stands so much in the way of the progress of the cause of Christ as the compromised walk of the average church member," and, we may add, so long as our bishops, preachers, deacons, elders, and other church leaders continue like Balaam, to encourage the people to make such alliances with Moab and the rest of the unbelieving world, while they themselves lead the way—just so long will the church be open to the charge of spiritual adultery, and the professed "Bride of Christ" will continue to remain under the reproach of "playing the harlot."

God wants his people to go all the way with him, to be out and out for him, and such will never need to "go down into Egypt for help," or trust the supply of their future needs to the spurious benevolence, or the well-paid-for "benefits" of these self-centered societies.

Yes, yes, my brethren, dancing and card playing, and theater going are all of them as bad as you paint them in your pulpit utterances and on the platform when you urge men to "hit the sawdust trail," but they are not nearly so bad, or half as dangerous or wicked, as is the compromise suggested by the following clear and positive statement of Judge Merrick of Worcester, Mass., a man whose words have back of them the force of a good character, and a personal knowledge of the things whereof he speaks.

Judge Merrick says: "It is true that a Royal Arch Companion (to which degree I have been admitted, and the highest office of which I have sustained) does swear that he will espouse the cause of a Companion when engaged in any difficulty, so far as to extricate him as such, *murder and treason not excepted*. I know that these most odious clauses are part of the obligation of that degree, for I received that obligation, and know that I have so heard it, and as high

priest of a chapter have so myself administered it to others."

(The fact that in one of the lower degrees "murder and treason" *are* excepted is frequently used by Masons to make it appear that this testimony of Judge Merrick is false, and the statement is readily believed by those who have not advanced as far as the Companion degree).

Preachers and Deacons, Attention.

It will never do to affect the heroic in our denunciation of the saloon and kindred evils, so long as we encourage such heaven-insulting sins as these, committed by men who heartily applaud our strictures upon the coarser sins, while utterly unmindful of their own more serious fault; and the worst thing about this business is that the very preachers, deacons and elders in these lodges find it possible to do more for the unbelieving worldlings in their fraternities (because of their mutual oaths) than they will do for a brother in their church, and then will themselves point out the contrast, shaming their church in the interest of their lodge! Said a Congregational deacon in a Michigan town, as this subject was being discussed at an official meeting of the church, "The man who kicks my lodge kicks me," and then he proceeded to tell us of a recent sickness in which he was visited by a committee from his lodge which had called to inquire whether there was anything they could do for him, and he significantly added: "If I had waited for the church to do that, I'd be waiting still." Yet he was himself a deacon of the church and the superintendent of its Sunday school!

If that statement, coming from him, meant anything at all it meant this, "The man who kicks my lodge kicks me, but if he kicks my church I'll shout Amen! Hear, Hear! Go to it! I'll help you!" That deacon had had for a pastor a man noted for his faithfulness in visiting the sick and looking after the needy, and this pastor for six years was compelled to solicit and collect every dollar of his own salary; he was allowed to carry on his weekly prayer service without the help or presence of a single deacon or trustee, or other male officer of the church, all of whom were good lodge men, and loyal to their lodges. If that statement, coming from such a source,

meant anything at all it meant, "I will go to my lodge regularly; will perform my lodge duties faithfully; but, though a deacon and a leader in my church, I positively will not attend its prayer meetings; will make my pastor solicit and collect his own salary after earning it; will do all I can to keep the church as weak as possible, and then, after having done my utmost to neutralize my pastor's efforts, I will take pains to point out the contrast between the church and the lodge and will use my lodge as a club with which to lambast my church for its inefficiency! I will first do all I can to weaken the church, and then I'll sneer at its faults, and shame it for its weakness!" That is very much like the youth who killed both his parents, and when about to be sentenced begged the clemency of the court on the ground that he was an orphan; they first create a shameful condition in the church, and then point to that condition in the interests of their lodges; this means simply that they are better lodge men than church men, and this is always the effect and the result of trying to walk with God and the church on Sunday, and with the world and the lodge through the week.

Balaam stands for world-conformity. Under Balaam's teaching Israel "joined himself unto Baal-Peor, and the anger of the Lord was kindled against Israel." They did not thus win the men of Moab any more than do the Masonic bishops and preachers of to-day win the worldlings in their lodges to the Lord. The lodges score that way every time, while the churches grieve the Spirit of God, and lose power with men.

In Numbers 31:16 we read: "Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." The "bloodless way" has Cain for its sponsor; the "compromised walk" has Balaam for its guide.

(To be concluded.)

A man who lives right, and is right, has more power in his silence than another has by his words.—*Phillips Brooks*.

SECRET SOCIETY BAN AT BARNARD.

New York, May 25, 1916.—Secret societies have been definitely placed under the ban at Barnard College by an election held by the students, the result of which was made public.

The secret societies which formerly existed in the college were suspended by the faculty three years ago, the suspension to expire on October 1st of this year. The election was held to determine whether the old organization should be revived after that date. A revival was decided against by a vote of 244 to 30. At the same time it was voted that the college should have some form of social organization devoid of any national affiliation or of elements of secrecy.—*The Cleveland News*, May 25, 1916.

The Elks-Antler, May, 1916, in discussing who are acceptable for membership, says to the candidate:

"Does your income permit you to lay out the fee and dues without it affecting the needs of your family, or those dependent on your income?" And then remarks:

"Some brothers might say, What about the poor man who wishes to be an Elk? To those I will say, What about the poor man who wishes to live in a mansion and have a 75-cylinder automobile? The Order of Elks is a social order and not a 'look out for me' game after I paid my dues, perhaps for six months."

Poverty is a blessing to some men if they are forced thereby to keep out of such company.

MASONIC MUTUAL LIFE.

J. Z.—The Masonic Mutual Life Association now carries no special benefit funds. All its business has been transferred to the legal reserve plan and the full reserve at 3½ per cent is carried on every policy. In other words, it has become in effect an old line mutual company. It had \$11,052,500 of insurance in force on January 1st last. Its assets amounted to \$775,837 and there was a surplus of \$12,645 over all liabilities.—"Investors' Guide," *Chicago Tribune*, August 28, 1916.

THE FRIENDS AND SECRET SOCIETIES.

Recent Testimonies.

COMPILED BY MEAD A. KELSEY.

[Italicization is by the compiler.]

From Uniform Discipline Adopted by Thirteen American Yearly Meetings:

The rights of individuals to freedom of action, within proper bounds, must be maintained, but it is the duty of the Church to warn its members against whatever may, in any way, interfere with the best development of Christian character. The so-called "secret societies" may often have benevolent and useful provisions for their members, while at the same time there may be influences in their association that lower moral standards, or lead away from religious interests, or undermine the grounds of faith. *The mere pledge to secrecy is a surrender of manly independence that tends to moral decadence.* Members of the Church should be very circumspect in these important matters, and they will find safety in complete avoidance of such relations.

From Discipline of Philadelphia Yearly Meeting:

It is the judgment of this meeting that our members ought not to join Masonic lodges or other secret organizations.

While some of these societies are less objectionable than others, yet wherever the obligation of secrecy is attached to them they should be shunned by our members. If serious, reputable citizens join the less objectionable of these societies, their example tends to encourage others to become members of those whose influence is still more pernicious.

Secret societies are capable of producing much evil, and are incapable of producing any good which might not be effected by safe and open means.

Believing that membership in them will be detrimental to their religious welfare, we earnestly exhort all our members to keep clear of the whole system, and if any of them have become entangled in this snare, overseers and other concerned Friends should endeavor to convince them that their course is repugnant to our religious principles and testimonies.

From Discipline of New England Yearly Meeting, 1785:

[The following is of interest as being one of the earliest, if not the first, enactment

of any church upon the secret lodge question. Friends were among the first to sense the utter wickedness of war and of human slavery, and by the same spiritual instinct they discerned the antichristian nature of the modern lodge.—M. A. K.]

As to the consistency of the members of our Society joining themselves in the meetings or public entertainments of those called Freemasons, we have deliberated upon the subject, and according to our present judgment think it not consistent with our religious profession; and advise that quarterly and monthly meetings dissuade their members therefrom: and if any do join therewith, contrary to the advice herein contained, they shall be dealt with. [There is said to have been an earlier enactment by the same body bearing date of 1772.]

Views of Individual Friends.

David M. Edwards, President Penn College:—After trying out the Secret Order proposition to a degree, I have come to the conclusion that there is nothing in it except a waste of time, and a chance for degeneration of ideals. I have uniformly, when questioned upon the subject, advised against uniting with any Secret Order. I have never known anyone to be faithful to the Church and to Christ, and to the lodge at the same time. I do not say that there are none who have been faithful to both—not that it is impossible to be—but the tendency is against such. The whole spirit of secrecy is contrary to Christianity:

Hannah J. Bailey, World's and National W. C. T. U. Superintendent of Peace:—Secret societies are pernicious in their tendencies, as there is abundance of proof. All suppressed questions and secret organizations are of course those that cannot bear the light. Doubtless if the principle of secrecy in organization were for the advancement of truth and righteousness in the earth Christ would have incorporated it in his church, but he declared, "In secret have I said nothing."

Levi T. Pennington, President Pacific College:—Why have I never joined a lodge? For several reasons, but the supreme one is this: I am commanded, whatever I do, to do all to the glory of God (I Cor. 10:31). I have never felt that I could associate myself intimately with men many of whom do not recog-

nize the claims of Christ, agreeing in advance to keep secrets, the nature of which I do not understand, and assume obligations of the nature of which I am ignorant, "to the glory of God." I have never failed to find ample scope for all my powers of service and helpfulness in the church. Secret societies, religious but not Christian, from whose very ritual the name of Christ must be excluded, are not, in my judgment, proper organizations for a Christian.

A. Edward Kelsey, Pastor and Missionary:—After nearly twenty years' experience in church work I can testify that I have never had a member of a church who was a lodge member who was actively interested in the work of the church. I do not say that it is impossible, but this has been my experience. If our allegiance to Christ is what it should be, will not the demands of his kingdom and the fellowship of his people be sufficient for all our time, strength and needs?

Albert L. Copeland, Pastor, Cincinnati:—Among my acquaintances and friends there are a good many who belong to secret orders, but I cannot call to mind a single one of these friends who has been made better by the secret lodge, judging by their lives and testimonies. In my experience as a minister and pastor, and man among men, I have known those whose lives were adversely affected by secret orders. Further, I have never known a member of a secret order whom I would consider a deeply spiritual Christian. My main reason for not endorsing secret orders may be summed up thus: Secret societies hinder the spiritual growth of members and thus the lodge becomes a hindrance to the work of the church.

Joshua L. Baily, Philadelphia:—Notwithstanding the beneficent objects avowed by secret societies, so far as I have had an opportunity for judging, I believe that their influence in many important respects pernicious and at variance with Christian teaching.

Sylvester Newlin, Pastor, High Point, N. C.:—Though often solicited to join some secret society, I have never had any idea of doing so, and am sure I never shall. In these days we all need so zealously to guard the home that we

will have no part in anything that divides the household, or takes people away from the home more than is necessary. Our work is to get people to "seek first the Kingdom of God"—putting first things first.

William L. Pearson, Friends' University:—Both the basic principle and the chief purpose of Christianity and of secret societies are radically different. . . . Secret societies hinder the truth, when they should promote it; they conceal the truth, when they should reveal it. Secret societies select comfortable people for their members; Christianity seeks the poor, and needy. Secret societies help their own; Christianity saves the world. Secret societies teach mere truisms and preach platitudes to their own-restricted circle and coterie; Christianity proclaims Christ in all believers, the hope of glory, "admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ."

I. Gurney Lee, Pastor, Vermilion Grove, Ill.:—Before my conversion I joined the Masons and went as far as the Royal Arch degree. I knew the Blue Lodge thoroughly and initiated many into the mysteries of the order. When Christ came into my life I instinctively felt that the whole system was wrong and that I ought to get out, which I did. I am no longer a Mason.

Among my chief objections are these: The ironclad oaths that are administered, and the horrible penalties that are attached for their violation. Then the whole lodge system is religious, claiming to be founded on the Bible, and to teach men to live better lives, and yet as a system it is utterly Christless. It teaches salvation by works and not by faith in Jesus Christ.

In fifteen years of pastoral work, with one or more secret order men in every pastorate, I have never found an active, loyal lodge man who was at the same time an active, loyal Christian. One must, and always does, give way to the other.

S. Edgar Nicholson, Editor American Friend:—I have never had any inclination to join any secret order. In my young manhood days, before I had any special conviction on the question, I was kept from yielding to solicitations to join

this or that order, first because I knew Friends protested against it, and second because it seemed to me to be a useless waste of valuable time. Later I had a conviction that the church not only covered or should cover all obligations in rendering beneficent and humanitarian assistance, but that it constituted a fellowship for which no secret organization could furnish an apparent substitute without danger to the spiritual life of the individual. I could never take the oath of the lodge, thus binding myself unnecessarily to keep inviolate the secrets of others, believing as I do in the free personality of every man as a priest unto God, and recognizing my obligations to him alone.

A TESTIFYING CHURCH.

The Discipline of the Yearly Meeting of the Religious Society of Friends held at Cape May, N. J., July 6th to 13th, contains the following:

"Under a tender concern for the preservation of our members in that purity and simplicity which become our Christian profession, we earnestly caution them against connecting themselves with societies requiring of their members a pledge of secrecy. These frequently draw their members away from their families and their business into places and practices inimical to their best interest, and may also lessen their interest in their religious meetings. The convivial meetings of some of these societies, their ostentatious processions, and high sounding titles are inconsistent with our religious profession. Our Divine Master encouraged his disciples to stand as a city set upon a hill, which could not be hid. They were to let their light shine before men, that others seeing their good works, might glorify our Father who is in Heaven. Overseers and other concerned Friends are advised to extend timely caution and admonition to all cases where any of our members have joined such societies, and may be in danger of thus being led astray by them."

On the day of Pentecost Peter was not preaching in front of the people and wondering whether they would like it. He was preaching to them.—Morgan.

COLUMBUS.

JOAQUIN MILLER.

Behind him lay the gray Azores
Behind the gates of Hercules
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now must we pray,
For, lo! the very stars are gone.
Brave admiral, speak, what shall I say?"
"Why say, Sail on! sail on! and on!"

"My men grow mutinous day by day;
My men grow ghastly, wan and weak."
The stout mate thought of home; a spray
Of salt-wave washed his swarthy cheek.
"What shall I say, brave admiral, say
If we sight naught but seas at dawn?"
"Why you shall say at break of dawn,
Sail on! sail on! sail on! and on!"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
"Why now not even God would know
Should I and all my men fail dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, brave admiral, speak and say—"
He said, "Sail on! sail on! and on!"

They sailed. They sailed. Then spake the mate:
"This mad sea shows its teeth tonight.
He curls his lips, he lies in wait
With lifted teeth as if to bite!
Brave admiral, say but one good word:
What shall we do when hope is gone?"
The word leaped like a leaping sword:
"Sail on! sail on! sail on! sail on!"

Then pale and worn he kept his deck,
And peered through darkness. Ah, that night!
Of all dark nights! And then a speck—
A light! A light! A light! A light!
It grew, a starlit flag unfurled!
It grew to be time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On, sail on!"

MILITARY ORDER OF SERPENTS.

"Sacred Virus! Foul Barrio!! Snaix Crawl!!!" This is not Jap lingo, but the fraternal call of a great order.

Members of the Military Order of Serpents, associated with the Vallejo horde heard the message from the great jungle last night and crawled to the lair at Veterans' Hall to elect officers for the ensuing year.

The Snaix is a side order of the Spanish War Veterans, who cavort, in barbaric fashion on special occasions. The order is based on a mystic rite of a savage tribe in the Philippines, and the ritual, Americanized, is said to be the last word in weirdness.

The following officers were elected by the Snaix last night to the sweetly accented officers: Gu Gu Grandissima—Adam Gill; Thrice Infamous Inferior Gu Gu, C. A. Wilkinson; Lord High Keeper of the Sacred Amphora, W. L. Coombs; Most Highest Datto, T. E. Morrison; Most Higher Datto, T. P. Leonard; Most High Datto, H. E. Gilmour; Chief Ladrone, Fred Arnold; Ungodly Villain, George Smith; Thrice Dulcet Yawler of the Jungle, John Schiefley; Insidious Thumper of the Sanctified Sheepskin, John Wright; Lord High Compeller of the Sacred Bull Cart, Leroy Alvord; Exalted Dog Robber, to the Unhallowed Loat, L. A. Pennell; Depraved Pangula, H. A. Warren.

These new dignitaries will be installed at a special meeting next Wednesday night, and at this gathering, 25 benighted infidels will be taught to crawl.—*Vallejo (Cal.) Times*, August 25, 1916.

AN INCONSISTENCY.

REV. J. W. BURTON.

Perhaps the readers of the *Conservator* would appreciate this bit of news taken from the *Ohio State Journal* of Aug. 30, 1916:

"Letters have been sent out by Dr. Walter G. Clippinger, president of Otterbein College at Westerville, notifying students of the action of the board of trustees on the fraternity question.

"Instead of requiring that a formal pledge be signed," reads the letter, "they (the trustees) have requested that we make it clear in the act of matriculation itself that the students pledge themselves not to join or to retain membership in any such society."

"Dr. Clippinger has sought to break up the growing tendency of the students to clique and organize into secret societies. 'College fraternities and college societies have been discountenanced at all times,' reads the letter, 'because they interfere with the fullest development of the democratic ideal of the university.'

"It is said that many students of Otterbein have become members of Greek letter fraternities which hold sub rosa meetings.

"No definite punishment has been set forth for those students who refuse to

comply with the demands of the trustees, or who violate the implied pledge, but it is said that they will be dismissed."

It seems absurd for the trustees of Otterbein University to put a ban on fraternities when the Liberal branch of the church put their O. K. on all secret societies. If the "orders" are good for men of mature years who keep the college going, why are not fraternities good for their young men who go to college?

The inconsistent predicament in which they find themselves would make a white blackbird envious. "Oh, consistency, thou art a jewel." While we pity them in their unfortunate position we rejoice in their awakening to their mistake.

Chambersburg, Pa.

—*Christian Conservator*.

THREE KINDS OF GIVERS.

Some witty person once said: "There are three kinds of givers—the flint, the sponge and the honeycomb."

To get anything out of a flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver."—*London Christian*.

Salem, Ohio, August 11, 1916.

It is for us ministers to make the N. C. A. work a success. If we ministers don't do it, who will? It almost makes me feel guilty of a flagrant offense when I think of how little I have done. I am with you in thought and in prayer. God grant that the efforts put forth in the Ohio convention may bring many out of lodge darkness into his wonderful light. God bless your work. May the seed grow and bring bountiful fruit.

REV. A. R. LEMPKE

John Quincy Adams — Sixth President United States

[We will publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series both from a literary and historical standpoint.]

Quincy. 23 September, 1831.

To Edward Ingersoll, Esq.

Dear Sir: From the nature of the Masonic oaths, penalties and secrets, and the construction given to them—not a forced and unnatural one, but conformable to the plain import of their terms—by multitudes of Masons in the western part of New York, the crimes immediately connected with the murder of Wm. Morgan were committed. I charge them therefore upon the institution; and if Masonry had been until then a perfectly innocent and even useful institution, from the time of the commission of those crimes it would have ceased to be so. From that time the community acquired the right of calling upon the fraternity to discontinue and renounce at least the administration of oaths, the imposition of all forms of penalties, and all secrets whatever.

A large and increasing portion of the community have made this demand, a demand just and reasonable in itself, and the more so as the oaths, penalties and secrets have been divulged, not only by Morgan's book, but by the concurring testimony of numerous seceding Masons. The oaths, the penalties and the secrets—whether all disclosed with perfect accuracy or not, whether understood as they were by the murders of Morgan or as explained by the defenders of Masonry—are unreasonable, odious, and, I believe, unlawful. The oaths of all Masons heretofore admitted, if they ever had any binding force, are dissolved by the fact of the public disclosure of the secrets which they had bound themselves to keep. Their country calls upon them to disclaim henceforth and forever all secrets, and as incidental to the injunction of them, all oaths and penalties. This reasonable and moderate call has not only been resisted by the great body of Freemasons throughout the United

States, but no man, high or low, eminent or obscure, has dared to avow this opinion and unite in this call without being assailed in his reputation, robbed of his good name, insulted, abused, and vilified openly and in secret, by individual Masons, and by organized lodges, a body of at least two hundred thousand men scattered over the whole Union—all active and voting men, linked together by secret ties for purposes of indefinite extent, bound together by oaths and penalties operating with terrific energy upon the imagination of the human heart and upon its fears; embracing within the penalty of its laws the president of the United States and his leading competitors; and winding itself round every great political party for support, like the poisonous ivy round a sturdy oak, and round every object of its aversion like the boa constrictor round its victim. Such in faint and diluted colors is at this time the image of the Masonic institution in these United States.

Commanding despotically a large portion of the public press, intimidating by its terrors multitudes of others, and amid all its internal dissensions uniting with the whole mass of its power against every common adversary, one of the most alarming and pernicious characters in which it now presents itself, is that of its political dominion. You tell me that you are antimasonic in your opinions and feelings, but are perplexed by the mixture of politics with antimasonry. But you place herein the effect before the cause. The mixture of politics is with Masonry. It is the misfortune of Mr. Clay to be entangled with Masonry, and I sincerely regret that he has not felt it his duty, as I think it was, to shake off his shackles. His motives, I have no doubt, were generous, but the effect is that he sustains and identifies himself with the Masonic cause. That cause is now sustained only by such artificial and unnatural pillars. Neither Mr. Clay nor you (forgive me for saying) estimate at its true value the cause of antimasonry. You look chiefly to the motive of its supporters and distrust them too much.

You ask if Masonry should be made answerable for the crimes of a few individual Masons. Should the royal government of Rome have been abolished for the violence committed upon a single woman? Should the decemvirate have been subverted for the murder of Virginia by her own father? Should the tribe of Benjamin have been exterminated for the brutal abuse of one Levite's concubine? Should the British nation have gone to war with Spain for the cutting off by a few spaniards of one smuggler's ears? In all those cases, and in numberless others which swarm in human history, the connection between the crime and the institution made answerable for it was infinitely more remote than the cluster of Morgan murder crimes is from the vitals of Masonry. I have spoken only of the crimes committed at the time. Look at the government of the State of New York, struggling in vain from that time to this—five long years—to bring the perpetrators of the murder to punishment. See judges, sheriffs, witnesses, jurors, entangled in the net of Masonry, and justice prostrated in her own temple by the touch of her invisible hand. Several of the "abductors" have indeed been convicted, and among them one sheriff of a county. Three or four upon their own confession of guilt. You say you "have been told by men who care much more for truth than for Masonry that there is no reason to believe that any Mason has refused to give testimony on account of Masonic obligations." My dear sir, go to the records of the courts. You will find witnesses refusing to testify upon the express ground of Masonic obligations, avowing that they consider those obligations paramount to the laws of the land. You will see them contumacious to the decisions of the court, fined and imprisoned for contempt, suffer the punishment rather than bear the testimony, and, instead of expulsion, be refunded, at least in part, for their fines by contributions from the lodges. I give you names: Isaac Allen, Eli Bruce, Ezekiel Jewett, John Whitney, Orsamus Turner, Erastus Day, Sylvanus Cone, Elisha M. Forbes, Benjamin Enos.

You will find much more. You will find Masonic grand and petit juries, summoned by Masonic sheriffs, eager to sit upon the trials, perverting truth and justice when admitted on the array, and often excluded upon challenge to the favor; and last of all, you will find one of the men most deeply implicated in the murder, screened from conviction by one Mason upon his jury.

"It is not and it can not come to good."

That this enormous train of abuses should be sustained by those who have it is abhorrence, and that every individual denouncing it should be hunted down as if he himself were a pest of society, because Masonry has fastened itself to the skirts of both General Jackson and Mr. Clay, to sink or swim with them, is itself one of the most objectionable properties of the institution. Clay Masonry has become not only the familiar denomination of a great political party, but of a party which, to put down a high, pure and virtuous manifestation of popular sensibility, takes to its bosom Jacksonism itself. So it was in all the New York elections of last November. So it has been in the elections of the last Massachusetts legislature. Clay Masons gave New York to the Regency to put down the Antimason Granger. Clay Masons made a Jackson man a senator for our county of Plymouth over a National Republican, with 300 more popular votes, because, forsooth, he was the antimasonic and his competitor the Masonic candidate. And yet I hear Masons complain of proscription and disfranchisement.

I may, perhaps, publish part of these letters, but without at all implicating you. Show them, if you please, to Mr. Walsh, as the moonstruck visions of your friend.

JOHN QUINCY ADAMS.

Hooks, Tex., Sept. 5, 1916.

Enclosed please find one dollar (\$1) for which please send me the CHRISTIAN CYNOSURE for one year, beginning, if possible, with the August issue. It certainly is gratifying to find a paper that treats the lodge question so openly as does your paper. REV. H. J. LUKER,

Evangel. Luth. Pastor.

Editorial.

BOLDLY OUTRAGEOUS.

Secret orders, like the Jesuit order and those composing the Federation of Catholic Societies, can probably be credited with large responsibility for the passage of a peculiarly outrageous bill by the National House of Representatives. The bill is said to have been drawn by professors in the Roman Catholic University, and its peculiarly anti-American character is emphasized by its being an attempt to apply mediaevalism to judicial action in the District of Columbia, which includes the seat of national government and is under the immediate government of Congress. Under its operation, so far as we can judge from present information, any child living in the District of Columbia, and for any cause whatever brought before a court, could be committed by the court to any institution, wherever located in the world, if some asylum or other institution would receive it. The institution might be in Canada, South America, Mexico, or Rome—no matter where. Notice of the little victim's commitment would not be sent to its parents nor to a guardian of the child. Knowledge of the place to which a child was sent, once it had been hailed into court on some trifling charge, would be strictly secret. Neither parent, relative, guardian, nor friends could learn where the child had disappeared. Such law making in the twentieth century and in America would have been accounted a blot on the history of darkest Europe if done in the tenth century.

HARDLY RELIABLE, YET EFFECTIVE.

A representative lodge writer ends an article with this anecdote: "We recall a large lodge that had been for two hours acrimoniously discussing a knotty problem of sick benefits, and an unhappy feeling of 'acidity' was about every brother's heart. At a pause, a dear old brother rose, lifted his hand, and began the old well known hymn:

Blest be the tie that binds
Our hearts in Christian love;
and all joined—or at least so many that

no one was missed from the musical pathway of good-will that opened."

At the same time, borne along on the tide of music and fitting the metre, the "sectarian" word, "Christian," slipped by. "*Inter arma silent leges*," and among musical strains the harsher periods of law are hushed.

ENFORCED PAGAN INITIATION.

A startling narrative, beginning in the *Wide World* magazine for September, purports to reveal a "secret chapter" of the life of a man who saved his life by submitting to an initiation which made him a member of a cruel pagan tong. At this point his case resembles that of the woman who saved her life by submitting to Masonic initiation—a singular exception, which appears to be well authenticated. The editor of the magazine declares that "There is only one adjective that properly describes this story and that is 'amazing.'" Readers will be apt to agree with him. We have studied the author's picture with care, striving to discern identity with the self-portraiture which seems drawn in distinct lines, of narrative rather than descriptive self-revelation. It may be hardly fair to draw from scenes so extremely peculiar proofs to sustain the inference that the gifted writer is weak at the point of promptness of discriminating practical judgment. He seems almost unconsciously venturesome, though sometimes coming to belated appreciation of his own mistakes or risks. For example, here is one short paragraph:

"In their van was the Chinese leader, who had earlier given the word to seize us. Directly I saw him, a means of protection for our entire crowd flashed through my brain. It should have occurred to me at the first sign of danger, but the fact remains that it did not."

The same mental characteristic may partly account for the story itself as now written, for, "even now, after the lapse of many years," the author "has been warned of the danger of incurring the enmity of his persecutors afresh by the publication of this narrative." Being published, it is a story of adventure interesting to the general reader, and peculiarly so to one who cares for a glimpse into the depths of a pagan secret order.

TO THE GLORY OF THE CRAFT.

The corner stone laying of the Franklin Park Methodist church, located on Madison avenue (Columbus, Ohio), near the park, on Sunday afternoon, August 6th, was very impressive. Over 400 brother Masons formed the procession, headed by the Blue lodge members, the worshipful master and officers of Magnolia, and followed by the Grand Lodge of Ohio.

The procession marched to the foundation of the new church, where the services were conducted in due Masonic form.

The impressive Masonic service of laying the corner stone was performed by the Grand Lodge. Campbell M. Vorhees, worshipful master of Magnolia, presented the acting most excellent grand master, Charles J. Pretzman, with the trowel, and requested him to proceed with the laying of the corner stone, which instructions were carried out in proper form with the assistance of members. Brother H. B. Courtney delivered the opening prayer, and Brother R. R. Rickley then deposited the box in the cavity of the corner stone, with record of the official families, and names of the officers of the church and Sunday school, also a copy of *The Central Ohio Mason*.

Every lodge in this jurisdiction was represented, showing the interest manifested in cementing the Masonic bodies and the church of Jesus Christ. Brother Nathaniel E. Butler, pastor of the church, pronounced the benediction, after which the Grand Lodge and Magnolia Lodge returned to the temple.—*The Central Ohio Mason*, August 11, 1916.

We do not find, from the above account, that the Church had any part in its own corner stone laying except to the extent of having a copy of its official roll and a list of its officers buried in the box in the stone. It is true that the pastor pronounced the benediction, but, as he is a Mason and in a measure at least is responsible for the complete surrender of this distinctly church affair to his lodge, this might be considered a Masonic event.

We also learn from the August 4th issue of *The Central Ohio Mason* that the church was "consecrated" with the corn, wine and oil ceremony. Let us

look at that ceremony and see what sort of a consecration this edifice received.

"Mackey's Masonic Ritualist," p. 208, gives the ceremony, from which we quote:

"The Deputy Grand Master then presents the Grand Master with the golden vessel of corn, saying:

"'Most Worshipful, I present you with the corn of nourishment.'

"The Grand Master then scatters the corn upon the stone, and the Senior Grand Warden presents him with the silver vessel of wine, saying:

"'Most Worshipful, I present you with the wine of refreshment.'

"The Grand Master pours the wine upon the stone, and the Junior Grand Warden presents him with the silver vessel of oil, saying:

"'Most Worshipful, I present you with the oil of joy.'

"The Grand Master pours the oil upon the stone, and standing in front of all, and extending his hands, he makes the following invocation:

"'May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessities, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; long preserve this structure from decay, and grant to us all a supply of the CORN of *nourishment*, the WINE of *refreshment*, and the OIL of *joy*. So mote it be. Amen.'"

Thus we see that the church edifice, erected by the members as a church for the worship of the Son of God, has been "consecrated" by an outside organization, not to Him, but for *eating* and *drinking* and *joy*.

The members of this church ought to be indignant that their pastor or any set of men inside or outside of their church should permit such an offensive ceremony to take place, and especially so when they consider the antichristian character of Freemasonry.

The whole ceremony of corner stone laying for public buildings is one big laudation of Masonry; the procession, the triumphal arch, the odes, "Hail, mysterious hail, glorious Masonry," and "Hail Masonry Divine," the prayers, addresses—everything is in laudation of

Masonry. The address of the Grand Master to the assembly opens thus:

"Men and brethren here assembled, be it known unto you that we be lawful Masons, true and faithful to the laws of our country, and engaged by solemn obligations, to erect magnificent buildings to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man."

Thus it would seem that, in the minds of the Masons, the church building is erected to be "serviceable to the brethren." Who can blame them when churches so easily surrender to them?

In closing we call attention to the brazen falsehood which is perpetrated when the Grand Master tells the people that Masonry's secrets "have never been found out." This is an excellent sample of Masonic verity.

Behold the church dedicated to worldly pleasures and with a lie at that!

THE NEW YORK STRIKE.

In contrast to President Wilson's handling of the railroad controversy is that of Mayor Mitchel's ultimatum to the New York labor leaders. The New York controversy seems to be greatly aggravated by forced capitulation to the four brotherhoods at Washington. The sympathetic strike is being worked to the limit. According to the daily press, the Michigan Federation of Labor voted on September 21st a referendum to decide whether there should be a state-wide strike in sympathy for their New York fellow unionists.

Mayor Mitchel does not believe in labor peace at any price and sent a final warning to Hugh Frayne, chairman of the conference committee of labor leaders.

The mayor made it plain that for the union officials "to call these strikes will be to assume full responsibility for all that may follow."

"The mayor, representing the civil forces of government in this city, feels it incumbent upon him to say to you, now, before any further rash step is

taken, that these duties (to enforce law and maintain order) the city government will discharge to the full, employing, if need be, its entire resources to that end.

"Disorder, assaults and crimes of violence, including injury to innocent citizens, such as those of Tuesday and Wednesday, will be suppressed with a strong hand and punished with all the vigor at the command of the government."

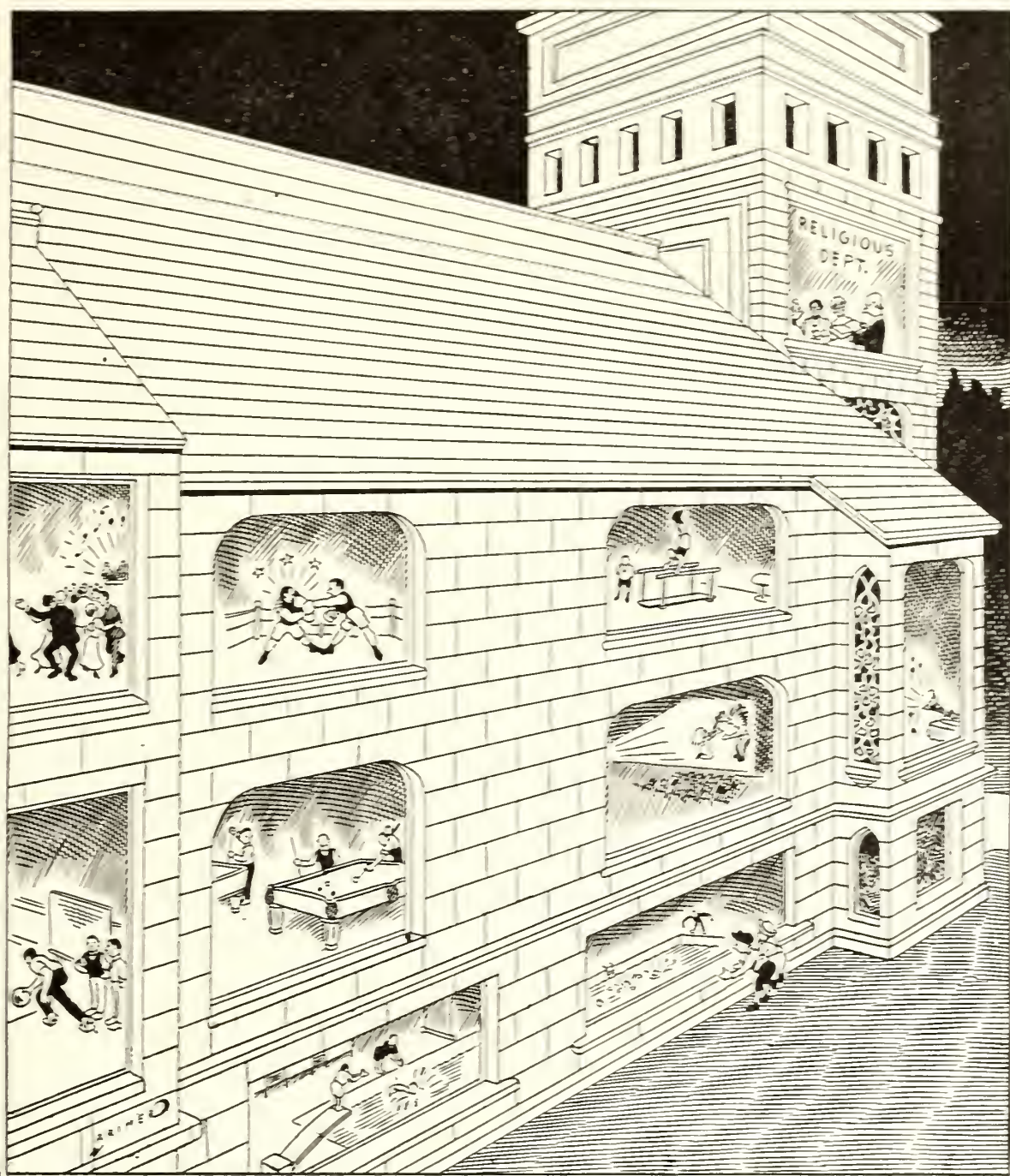
Word is received of the severe illness of Dr. William Dillon, editor of the *Christian Conservator*. At last reports Mr. Dillon was somewhat improved and an early recovery is expected. Dr. Dillon has always been a help to the cause, not only in his own paper, but as a speaker at N. C. A. conventions.

SECRET SOCIETIES AND PUBLIC ARMORIES.

The Hibernians, who are supposed to have one of the best drilled organizations in the state of Connecticut, are still regularly drilling in Hibernian halls. Although denied in past years the use of State armories, they have lately petitioned the governor, who could not accede under existing law. Now it is expected that this secret society will turn to the next legislature seeking a change of law. Once the State armories begin to be opened to secret societies, it will be easy to add militant degrees if they are lacking. Probably the societies in the Catholic Federation will be prompt to engage in the new occupation of State buildings if the Hibernians succeed in opening a door. We recall in this connection the boast of a Knight of Pythias that the head of his society could command more swords than the President of the United States.

A pastor in Columbia, Pa., writes: "Dollars are scarce and expenses have been steadily increasing. I have been forced to retrench all along the line, but the CYNOSURE is doing a work of such vast importance and is doing it so well that I cannot stop this subscription. I wish you, the CYNOSURE, and the N. C. A., God's blessing."

WHAT THE WORLD WOULD MAKE OF THE CHURCH



—Courtesy *Zion's Watchman*, Butler, Ind.

A COLLAPSIBLE PULPIT.

The Unitarians of Maine, according to an exchange, "are conducting an evangelistic campaign this summer with a Gospel tent equipped with folding chairs, portable organ, portable lighting arrangements, and a collapsible pulpit."

We are not surprised that the Unitarians should have a "collapsible" pulpit. In fact, that is the opinion we have long entertained of all of their pulpits. Whenever a pulpit ignores or denies the divinity of Christ it is bound to collapse, and ought to collapse.

But this denial is not confined to Unitarian pulpits, nor is this the only thing that will cause a pulpit to collapse. A pulpit collapses—

When its message fails to honor the truth, the whole truth and nothing but the truth.

When it fails to recognize the Holy Spirit.

When it substitutes essays or lectures for the simple Gospel message.

When its occupant fails to practice what he preaches.

When the counsel and comfort of Christians and the hope of sinners are no longer its dominant notes.

When, in short, a pulpit no longer carries God's message to men in its fullness and its purity, it has collapsed.—*Christian Advocate*.

News of Our Work.

CONVENTION, IOWA CHRISTIAN ASSOCIATION.

The Iowa Christian Association will hold its annual convention at Sheldon, Iowa.

The meeting will open on Tuesday evening, October 17th, with an address of welcome by Rev. J. M. Voortman, of Sheldon. Addresses will follow by Rev. A. H. Brat, the treasurer, who has worked hard to make this convention a success; Rev. W. R. Emerson, of Charles City, and Field Agent Mead A. Kelsey. Rev. Mr. Kelsey is spending some time in Iowa preparing the way for the convention. On Wednesday forenoon, October 18th, Mr. Kelsey will lead in a discussion of Methods of Work. The forenoon will be devoted to the business of the association and the consideration of further plans of operation.

Wednesday afternoon promises to be an interesting and instructive session. We expect to have "The One Religion" discussed by Dr. Edgar A. Taylor, of Griswold. Rev. F. D. Bunge, of Hull, will speak of the relation of the lodge to the Christian home.

We are glad to announce that President Charles A. Blanchard, of Wheaton College, has promised to be with us. He is known far and wide as an authority along this line of thought, and he always has something good to say, and people are always glad to listen to him. He will give an address in the afternoon on "The Lodge and the State," and in the evening on "The Lodge and the Church." The closing address will be by Rev. Mead A. Kelsey on "The Conclusion of the Whole Matter."

Sheldon is in the northern part of Iowa, and is easily reached by the Illinois Central, the Chicago & Northwestern, and the Chicago, Milwaukee & St. Paul railroads. We desire a good attendance. The public, whether members of secret societies or not, is invited. Discussion is welcomed and questions invited. Friends of the cause are urged to show their good will by their presence if possible. When it is not practicable to attend, please send greetings by let-

ter, and remember that financial help will be appreciated. Do not forget to use the privilege of access to the divine throne, and pray for the success of this cause of truth, and the kingdom of light.

A. M. MALCOLM,
President Iowa Christian Assn.

INDIANA STATE CONVENTION.

The annual State convention of the Indiana Christian Association will be held at North Manchester, November 14th and 15th. The location insures a good attendance. The program will include four sessions. The speakers will be announced later.

J. M. COLEMAN,
President Indiana Christian Assn.
123 E. 8th St., Bloomington, Ind.

FROM A TRACT DISTRIBUTOR.

I recently again visited the town of San Rafael, and while there I noticed that the telephone poles, as in many other small towns of this bay district, are used by the politicians, the baseball clubs and the secret orders to post their advertisements upon, so I purchased a bottle of paste and went up and down the business sections of the town and pasted up the I. O. O. F. leaflets, and also the Royal Arch oaths. The next day at noon two of the I. O. O. F. leaflets were torn down. Two days later I again passed through the city street and it seemed that the sleepers had awakened and had been hunting for those telltale leaflets, as most of them had been torn down, scratched or made unintelligible.

The last package of tracts was a fine collection and one of the very best that I have ever received. It was a package of spiritual information and inspiration. I have, since their arrival, been carefully distributing them where I thought they would bring the best results. To the spiritually-inclined man, and the want-to-be-good man, and the fairly good man who is groping for more light in the dark recesses of befuddled lodge room teachings—to these people these tracts are a revelation, while to the infidel and the Christ haters they are thorns of truth.

CHAS. G. BRITTON.
Oakland, Cal.

WORK IN NEBRASKA.

Rev. Clarence Weston, secretary, Nebraska State Association, has a supply of our books and pamphlets which he is keeping in circulation as he finds need in his State.

Our readers will recall the account of the debate between Rev. F. E. Allen and Rev. J. L. Beebe. Mr. Beebe had the following notice inserted in the paper published in Alma on August 3d:

"I have been asked if I would come to Alma, Neb., in the near future and give a lecture on the Lodge Question, and I wish to notify all parties interested that I shall be glad to speak on the lodge question. There are no institutions of a social or fraternal nature more worthy of support than the lodges of Alma, and any man that fights them is a public enemy. I shall be glad to defend the lodges and answer its defamers. Fraternally, J. L. Beebe."

Evidently Mr. Beebe thinks he can better his position by another trial with the "public enemies" who oppose the lodges.

REPORT OF FIELD AGENT.

MEAD A. KELSEY.

While waiting recently in the Union station at Columbus, Ohio, I got into conversation with a gentleman sitting next to me. I felt impressed to ask him if he were a Christian, and in answer he gave the rather mystifying reply: "Yes, that's why I'm here alone." He then went on to tell me that he was one of a crew of six men who had brought an excursion train from some point in Pennsylvania, and that the others had gone to the Elk and Moose club rooms for liquid refreshments, while he, the only Christian, was left alone. I asked him if he did not think that lodge affiliations led a good many men to form the drink habit who would not otherwise do so, and he replied that he did. Much might be related of the interesting half hour we spent together, but I especially rejoiced that I seemed led directly to one who just then was in need of fellowship and encouragement. Such ministry as this is possible to every one.

Immediately after my last report I went into northern Indiana in search of

a location for a State convention. The Church of the Brethren at North Manchester gave our State Association a very cordial invitation to meet with them November 14th and 15th, which was accepted. From North Manchester I went to Damascus, Ohio, to attend the Ohio yearly meeting of the Friends church in the interests of our antisecrecy work. These friends received me cordially and gave me a generous hearing. Not only did they receive me well, but they gave me their hearty endorsement to the cause. This was manifested in the appointment of a committee to forward the work in their local churches during the coming year. The chairman of this committee is Rev. Wm. Kirby, of Alliance, who was one of the speakers at the late Ohio State Convention. This committee arranged for me to give a series of thirteen addresses at different points, which program was successfully carried out. In fact, altogether I gave seventeen anti-lodge addresses.

In connection with this service I had a number of interesting experiences besides the one related at the beginning of this report. In one case a devout Odd-Fellow boasted of finding a way to pray and recognize Christ in the lodge and yet not to offend any one. His formula ran, "In the name of the Father, and of the Messiah, and of the Holy Ghost." He said that he had been congratulated by an intelligent Jew for his subterfuge. Surely the ways of the deceiver are artful. In one of the meetings after I had spoken, the pastor arose and, with tears in his eyes, told us of his two brothers who were once Christian young men but had been snared by the lodge and were, he feared, hopelessly lost to Christ and the church. He himself had barely escaped the snare.

In another place I spoke at an afternoon meeting in a tent; the evangelist and pastor generously making the way for me. To my surprise, when I had finished, the evangelist (a Methodist brother) took the platform and said that he could witness to the truthfulness of all that I had said as he had gone through it. He then gave a most telling exhortation, warning the audience to keep clear of the lodge snare. This man had been

a Mason and his singer an Odd-Fellow, but both had been graciously delivered.

In another meeting an elderly minister of the Friends surprised the people by confessing that in his earlier life he had belonged to the Masonic fraternity but that when he experienced the baptism with the Holy Spirit he was compelled to quit the lodge. He, too, confirmed all of my statements and said he knew them to be true. Such witnesses are invaluable.

Everywhere I went the Friends' pastors were actively sympathetic and their co-operation was much appreciated. When this reaches the CYNOSURE readers I will be in northwestern Iowa speaking, distributing literature and arousing an interest in the cause as well as directing attention to the convention at Sheldon on October 17th and 18th. Immediately following these dates I will take up the work in Indiana.

Covington, Ohio, July 22, 1916.

I always enjoy State conventions. First, we hear some facts that help in our struggles against the foe of the lodge. Second, I hold that the efforts of the National Christian Association with headquarters at 850 West Madison Street, Chicago, is a necessity, and the convention feature but a natural and necessary result of the association. The association with her literature and her conventions has given relief to many a burdened and distressed lodge member who was anxious to leave the lodge ranks, but needed help such as the N. C. A. gives.

The fact is that lodge members feel so bound by their illegal and unchristian oaths that it takes courage—at times a good deal of courage—to step out of the lodge ranks. Their oaths are of the same cast and kind that those forty murderous enemies of Paul took to make sure as they planned to assassinate the venerable servant of the Lord. They all belong to the same school. They are without worth or weight. I have always been at a loss to know how seemingly honorable men—statesmen and Christian ministers, leaders in Christian society—can be induced to assist and uphold such openly wicked associations.

(ELD.) I. J. ROSENBERGER.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

I am writing from Juniata County, Pennsylvania, where I am holding meetings in Lost Creek Valley. Lost Creek runs in the opposite direction from the other creeks and rivers in this section and was so named by the Indians. The way of the lodge man is contrary to the Christian way was a thought suggested to me by this contrary creek.

I am finding good opportunities to help many here. Friends were found who arranged for six lectures in different parts of the Valley. On Saturday evening and Sunday, September 16th and 17th, I addressed good audiences in the Delaware and Lost Creek Mennonite churches. September 18th I am to speak in the Goodville school house. September 19th and 20th I have appointments in the Bunkertown and Richfield Churches of the Brethren. The quarantine, not permitting the attendance of children because of infantile paralysis, has kept back some parents who have desired to attend these meetings, but the interest and general attendance has been very good.

My work in Ohio last month was well sustained. I reported 21 addresses to good audiences. The Wesleyan Methodist Conference in the Shadley Valley church gave me good support and an opportunity to address them. These people have the antisecrecy cause at heart and are realizing the need of constant aggressive work. My acquaintance at West Liberty, Ohio, did me good service. Reaching there Saturday evening, there was no difficulty in arranging to speak in the large country Mennonite churches known as Oak Grove and South Union. Friends there rejoiced with me in the goodness of God that permitted another message on the reform line. These people are awake to the world's need. The convention at Belle Center, Ohio, last year, had left its impression. Some of the older friends had died during the year, but our CYNOSURE list was well sustained there.

On Thursday evening, September 14th, I had a privilege, which I had long coveted, to address Rev. Dr. S. P. Long's church, at Mansfield, Ohio, on the lodge question. As this is said to be the larg-

est English speaking Lutheran church in America, mine was an unusual opportunity. Though Dr. Long's people are not all of the same mind regarding the lodge evil, there were many expressions of sympathy at the close of my address. Several Lutheran pastors were present and participated in the meeting. Brother Long's church is not only a great power in Mansfield, but its influence reaches far in its missionary activities.

Brother Peter Lantz, of the Old Folks' Home, Marshallville, Ohio, arranged for me to speak at Mennonite churches known as Bethel and Crown Hill. The Bethel Church is near Wadsworth, Ohio. The attendance was large and the contribution generous.

After resting for a few days at home, I came to Pennsylvania, stopping at points in the Cumberland Valley, in Maryland, and Pennsylvania. The 10th of September was spent at Chambersburg, where I took part in three church services—in the Church of the Brethren in the morning, in the Brethren in Christ church in the afternoon, and with the King Street United Brethren in the evening. It was a day of blessings. God gave me strength and freedom of utterance, and much good was done in his Name.

The writer joins the many who regret the departure from Chambersburg of Rev. J. W. Burton, the highly esteemed pastor of King Street church. He goes to Huntington, Ind., to be pastor of the Central College church. He is much loved by his people who reluctantly release him. Brother Burton has helped much in the antisecrecy work, as in all good causes known to him.

I "dropped in" to a prayer meeting in Mercersburg, Pa., and found a good sized room crowded with members and friends of the Church of Brethren. Time was given to your representative to speak of his mission and many were glad, some of whom had been connected with different lodges. Brother Lenherr, at whose home I was a welcome guest, has been a reader of the CYNOSURE for some 18 years. He rejoiced, of course, that several new subscribers were secured in his city.

Thus the work goes from day to day. God blesses the seed sown and the fruit

appears. Next month I go (D. V.) to the New York and New Jersey work. Meetings are planned for New Jersey and a convention in the Free Gospel Mission Church, Corona, Long Island. May God bless all the work and workers.

"LIZZIE WOODS' LETTER."

Pettus, Ark., Sept. 8, 1910.

Dear CYNOSURE:

In my last letter I wrote you about my experience with the lodge people in Shreveport, La., and Paris, Tex.

I left Shreveport for Lexington, Miss., where for fifteen days I aided in the revival at Elder C. H. Mason's church. Elder Mason has preached against the secret societies so much that church members who belong to lodges are ashamed to admit it. I gave out tracts and exposed their secret work, and they answered not a word.

I met a Methodist preacher there who was an official in nearly all the lodges, and we had a long talk together about the life of separation which Christians ought to live. He said, "Yes, these things I teach to my people every day." He did not think that lodges were idol worship. I said, God says not to be yoked with unbelievers (2 Cor. 6:14-18). He replied, "We cannot help being yoked up, with sinners, for all men sin. 1 John. 1:8, says, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'" I said, Notice what Jesus said in John 5:14 and John 1:29. "The Bible contradicts itself," he said. I replied, No, God don't contradict his Word. Titus 1:2 says, God cannot lie. "Well," he said, "what are we going to do with John 1:8." Let us find to whom John was sent to preach. I said, Galatians 2:10 tells us that he was to preach to the Jews and the Jews were the people who said they had no sin. (John 8:31-36.) They stopped the blind from talking to him because they thought he was born in sin. (John 9:34.) They did not want to accept Jesus, who came to save them from their sin. (Matt. 1:21.) If the preachers of to-day are teaching the people to live in sin we might just as well tear down all the churches and go to the lodges and moving picture shows, and gambling hells,

and everything else that is sinful, and go to hell, for all that live in sin have to go to hell, whether they call themselves holy or by whatever name they go. The next day I found out that he was the leader in nearly all the lodges in Lexington. No wonder he was preaching that men must sin.

I left Lexington and stopped in Columbus, Miss. For two nights I distributed tracts and exposed the secret work of the Devil. The brothers nudged each other but said nothing that I could hear. A Baptist minister got up and endorsed what I taught. His people got angry and poured out of the church, but he talked right on and said I ought to stay there and teach for ten nights at least. I could not stay any longer but promised to go back at some future time.

I went on to Atlanta, Ga., and lectured there against the secret lodges. I was on the very spot of ground where they had the big riot between the blacks and whites. I told them all that rioting and killing was of the Devil, and that this big strike that was hanging over the United States was a part of the secret work of the Devil. He has blinded the eyes of the working men and has got them into a trap. Some of the people said, "Yes," and a white man said to me, "If this strike is called there will be a revolutionary war." I said to my people, You had better serve God and do your work right and let God fight your battles. Get out of lodges and stay out, and you who have never been in them, keep out. It is all the work of the Devil to get men into sin.

I may miss my trip to Norfolk, Va., on account of the strike, but perhaps I will go yet in a few days, if the Lord wills that I live. I cannot do anything but pray for the N. C. A.; distribute tracts, and tell the lodge secrets, and I expect to do so until Jesus says, Enough, come up higher.

LIZZIE ROBERSON.

An earnest friend of the N. C. A. has a job printing outfit in good condition for sale at a low price. If any of our readers, in need of such an outfit, will write to the CYNOSURE office we will furnish the name and address of the owner of this plant.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Since my last letter I have put in a very busy month notwithstanding the serious illness of Mrs. Davidson. Since last March she has been confined to bed and under the care of a physician most of the time. I rejoice in the Lord for the strength he gives me to endure hardness and afflictions.

I have had several secret order people tell me, "If you had not been led off thirty years ago by these antimasons and speculators and had stayed in your own lodge, to-day you would have friends to help you and money to provide for your sick wife." My answer is, Before I knew of a National Christian Association, God's Holy Spirit led me out of all oath bound secret societies and fully convinced me of their wickedness. He also called me to preach a pure gospel and warn men and women to repent of all sin and believe the gospel and separate themselves from all sinful influences. Glory to God for victory. I am willing to suffer for the Gospel's sake, and, though He slay me and the hand of affliction press hard upon me, yet will I love and trust his promises.

I have attended one convention and two conferences. I did not have an opportunity to address either but I held personal conversations with delegates, distributed tracts and secured a few CYNOSURE readers. I preached and lectured at the following churches and received small donations from some of them: First Zion Baptist, Rev. D. B. Fisher, pastor; St. Paul A. M. E., Rev. P. W. Rogers, pastor; Liberty Baptist, Rev. G. A. Thomas, pastor; Sixth Baptist, Dr. John Marks, pastor; Israel Baptist, Rev. A. J. Thomas, pastor; St. John Divine, Rev. A. Smith, pastor; Oriental Baptist, Rev. J. M. Young, D. D., pastor; Bethel Mission, A. M. E., Rev. W. K. Hopes, pastor; Amozion Baptist, Rev. S. E. Piercy, D. D., pastor; and St. James A. M. E., Dr. S. L. Green, pastor.

There has just closed in this city a union revival campaign. From 1,500 to 5,000 persons, colored and white, attended daily. More than 1,000 accepted Christ. Several white ministers preached able sermons and gave timely advice to their negro brethren.

The lodges are flourishing in this city despite the hard times and scarcity of money. The Roman Catholics are erecting churches for negroes in the strongest black belts of the city and are establishing parochial schools where thousands of Protestant negro children are being proselyted into the Catholic faith. I think a few dollars invested here by the lovers of truth and righteousness to establish a station where Christ could be lifted up and antisecret society literature placed on sale, would make many friends for the cause and would open the eyes of many and save them from the lodge snare.

FROM A TEXAS WORKER.

Dear CYNOSURE:

After leaving the Paris, Tex., meeting, where I met Sister Lizzie Roberson, I went to Fort Worth, on July 29th. There I taught Bible lessons for four days and nights, and God gave me the victory. I then went to Austin, Tex., August 3d, to the Holiness camp meeting, where, during the ten days' meeting, they gave me four days exclusively with the women. Nearly thirty souls were saved and many people heard me show from the Word of God what a great iniquity the lodge is.

From Austin I went to Houston, Tex., where I spoke to the people and distributed tracts.

I next went to Beaumont, Tex., and attended a fifteen-day meeting there. I gave out tracts and taught a series of lessons every evening. The last night I was there I spoke on the lodge question from the third chapter of 2 Timothy. I told them how many lodges I had belonged to. One wealthy lady in the audience broke down and wept like a child. She came forward for prayer and said, "If the Lord can bring you out of these lodges, he can me." She told me she was not going to stop until she had gained the victory, and so I beg an interest in your prayers for her.

I also went to McKinney, Tex., and taught there three or four days. God made me to stand in his strength and teach his Word, and in doing so I made Satan angry. He does not want his signs given away, and so he inspired a

man to come up and knock me down. Just as soon as I could I went on talking and again he came at me with his knife. The pastor was afraid, but thank God I escaped further injury and continued to speak with the boldness of Christ. Pray for me that I may stay close to the Lord and that He will give me strength to go through.

HANNAH CHANDLER.

Rev. Adam Murrman, formerly field secretary for Nebraska, but who for the last several months has been residing at Allentown, Pa., met with a severe accident and has been confined to the sanitarium at Dansville, N. Y. Brother Murrman requests the prayers of his friends that he may be spared to continue his work. Our readers are no doubt familiar with the able address by Mr. Murrman which is now appearing in the CYNOSURE under the title, "A Threefold Indictment of Secret Orders."

Rev. S. P. Long, D. D., of Mansfield, Ohio, who will be remembered by many of our readers for his able addresses at a number of our antisecret conventions, has just refused an increase in his salary which was voted to him by his church, the First Lutheran, of Mansfield. Dr. Long did so on the ground that the salary he is now receiving is sufficient for his needs, and that the extra money which was voted to him could well be used in broadening the work of the church.

We are glad to report that Rev. P. J. Hoekenga, City Missionary of the Christian Reformed Churches of Chicago, is recovering from his severe illness. Mr. Hoekenga has been superintendent of the Helping Hand Mission, maintained on the ground floor of our headquarters building.

Rev. Fred Schwede, of Britton, Mich., writes: "I fully understand the purpose and aims of the CYNOSURE. It is doing a noble work and I not only read it myself to keep informed upon the new phases of secretism, but pass it on to our younger members and to others not of our church."

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CHRISTIAN CYNOSURE



Vol. XLIX

CHICAGO, NOVEMBER, 1916

Number 7

Our Thanksgiving

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O Gracious God and Father,
Praises this Thanksgiving Day.

For our harvests safe ingathered,
For our golden store of wheat,
For the cornlands and the vinelands,
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By the bounty full and flowing,
Take our praise this joyful day.

For our dear ones lifted higher
Through the darkness to the light,
Ours to love and ours to cherish
In dear memory, beyond sight,
For our kindred and acquaintance
In thy heaven who safely stay,
We uplift our psalms of triumph,
Lord, on this Thanksgiving Day.

For the hours when heaven is nearest,
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that he is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praises this Thanksgiving Day.

—Margaret E. Sangster.

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

A SONG OF TRUST.

I cannot always see the way that leads
To heights above;
I sometimes quite forget that he leads on
With hands of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall
know
And understand.

I cannot always trace the onward course
My ship must take,
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love; and
so
I onward go,
In perfect trust that he who holds the
helm
The course must know.

I cannot always see the plan on which
He builds my life;
For oft the sound of hammers, blow on
blow,
The noise of strife,
Confuse me till I quite forget he knows
And oversees,
And that in all details with his good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks he gives
In life's hard school;
But I am learning, with his help, to solve
Them one by one,
And when I cannot understand, to say,
"Thy will be done!"

—ANON.

ORIGIN OF THE SHRINE.

A Vigilance Committee.

The origin of the Nobles of the Mystic Shrine was established at Mecca, Arabia, in the year 5459 (in the year of our Lord 1608). The ritual was compiled, arranged and issued at Aleppo, Arabia, by Louis Maracci, the great Latin translator of Mohammed's Alkoran. The order was revived and instituted at Cairo, Egypt, in 5998 (equivalent to 1837).

This order was primarily instituted for the purpose of promoting the organization and perfection of an Arabian and Egyptian Inquisition, or vigilance committee, to dispense justice and execute punishments upon criminals whom the tardy law did not reach to the measure of their crime.

To Try, and if Convicted, Execute "Within the Hour."

Being designed to embrace the entire pale of the law, and composed of the sterling men of the day, who would fearlessly try, judge, and, if convicted, execute the criminals within the hour, leaving no trace of their action behind, the organization was perfected and carried into execution with startling results.

Possess Inquisitional Powers "If Required."

Temples were instituted throughout Europe some years ago. Although possessing all the powers and material of the inquisition, if required, they still continue to thrive as charitable and social organizations, as well as being inquisitors upon the flagrant outrages and desecrators of Masonic vows.

Absolute Authority in America.

In 1871 the ritual was brought to America by a representative, with instructions to place it only in the hands of high-grade Masons, owing, it is

stated, to the fact that Masons were regarded as the choice of the best men of the land, and having already passed the ordeal of obligation.

Obeing this instruction, the ritual was placed in the hands of Dr. Walter M. Fleming, thirty-third degree, and Eminent Commander of Columbian Commandery No. 1, K. T., of New York City, who in conjunction with William J. Florence, thirty-third degree, previously created a noble of the order of Aleppo, was given absolute authority in America.—*The Masonic Chronicler*, October 14, 1916.

UNIONS AND TRUSTS.

To the Editor of The Dispatch:

Sir: The actual effect of the formation of unions has been the limitation of the field of free competition as truly as through trusts. Men voluntarily limit their individual freedom of action by combining into organizations which bind them to act in groups. The workman who joins a union therefore divests himself to that extent of his individual freedom of action in order that he may, as he believes, obtain a higher good and a more substantial liberty through a collective or associated action. The union, or rather men chosen by this body, arrange wages, hours, and other conditions for all the members, forbidding one of them to form an individual contract with the employer. These unions, or the leaders, fix the wages and hours to the satisfaction of the group and not for the individual; the scale of wages usually being set upon the average ability of all the members, the men of talent getting no greater compensation than the men who are not so efficient. Whereby they destroy free competition.

The unions have aimed at more or less complete control of the labor market by bringing workers in a trade within the organization; by preventing non-union men from working and by boycotting any firm who employs non-union men or by refusing to purchase any article that does not have the union label on it. The policy of the "closed shop," the limitation of apprentices, and similar methods, is used to enforce their monopolistic control.

Society dislikes the unions because of the methods they use, such as strikes. What is a strike? It is merely a concerted movement on the part of a body of organized workingmen to force their employers to some demand; the workingmen having learned that they are not capable or lack the ability to better their own conditions in another field, decide to force their present employers to improve the conditions for them.

The egotistical disturber who incites a strike is the worst foe of labor, the bitterest antagonist to capital and the severest enemy of the public. Every strike gives the selfish labor leader his opening to lessen the opportunities for labor and increase the conveniences for himself.

Unions are now at the height of their power; they are supreme. They can either starve the public into submission or compel the government to bow to them. The unions gained their supremacy with the passage of the Clayton antitrust act, exempting labor unions from the provisions of this law. This act destroyed the Sherman law, which declared illegal all contracts to create monopolies in restraint of competition. Had this law been allowed to stand or had unions not been permitted to escape the penalty provided for in the Clayton act, the present railroad unions would have been willing to arbitrate, lest they be treated like the Danbury hatters. But now they have nothing to fear as they have been made immune from the consequences of their acts.

The mischief caused by unions can only be prevented by laws: One compelling labor and capital to arbitrate their differences, and another preventing the "closed shop" policy. Until such laws are passed the people will be helpless in the hands of one of the world's greatest monopolies. YO HUBIERA.—*Columbus Dispatch*, Sept. 20, 1916.

Any of our readers who may wish for additional reading matter along religious lines of a non-sectarian character, should write to *Zion's Watchman*, Butler, Ind., for a sample copy.

COLLAPSED UNDER TEST.**Hebrew Merchant Finds Lodge Brotherhood a Farce.****Realizes True Brotherhood in Christ.**

BY MR. H. NEWMARK, KOBE, JAPAN.

I am an English Jew and had been residing for two years in Japan when I began to feel the need of something loftier than the usual friendships formed "out East." This was toward the close of 1914, when half of the inhabitants of Europe were fighting each other. I longed for something that breathed the *brotherhood of man*, and I thought I saw this in Freemasonry. At this time I was reading "New Thought" books and was being gradually drawn away from the material side of life. I was also beginning to read the Bible.

By the time I had taken the Fellow Craft Degree, I was well on, for the first time, with my reading of the New Testament, and the contrast between the simple life of Christ and the pompousness of Freemasonry struck me very forcibly. Nothing to me seemed to justify the peculiar ceremonies, offices, and titles of the craft. The only excuse I could give was the vanity of the individual "brethren." I began to see that I was getting little, if any, good from attending the lodge, and thereafter I would go only when I had nothing else of importance on hand.

Germans Ousted from English Lodges in Japan.

By February, 1915, I was initiated into the Master Mason's degree. Soon after, I heard that some of my German friends had received notice from the lodge requesting them not to attend it until the end of the war. I asked my German friends what was the reason for this, and they said that they were told that it was done "under instructions from the Grand Lodge" because Germans had created disturbances in some of the lodge meetings in England.

I thereupon wrote to my "worshipful master" asking for an official explanation why some brethren of German and Austrian nationality were the same as expelled from the lodge. He called on me and told me the reason, which is the same as I have just stated. I argued pretty strongly with him and pointed out that Freemasonry thereby fell short of what I expected, and that I had been made a Freemason on a wrong understanding. I asked him where the *brotherhood* came in. He replied that this was an English lodge and we were free to tell those who were not English to absent themselves during the war. I thought a great principle was at stake in this proceeding, for the lodge, under the English constitution, had accepted members who were not English, and therefore all members were entitled to equality in treatment.

Here was where they fell short of the brotherly love they professed, and discriminated against their fellow men because they were not born under the same flag. My conception of the virtues of Freemasonry was shaken.

Promised to Obey; Must Not Criticise.

I asked my worshipful master: "What have these German men in Japan done to merit expulsion?" and he replied: "Nothing; but some Germans in England did so and so." Then I asked him: "How does that affect the Germans here? Do two wrongs make one right?" He answered, "We have to obey the Grand Lodge." "Is a man, because he is a Mason," I asked, "to lose his individuality and sacrifice vital principles for the sake of those in office above him?" The answer was, "You have promised to obey. You have no right to criticise. They know better than you do." Finally I asked him, "Is there anything against the German members here? Has any one of them done anything to lead you to expect misbehavior in the lodge?" He



"Far in the tangled woods the ground
Is strewn with fallen leaves that lie
Like crimson carpets all around,
Beneath a crimson canopy."

relied, "No; we like them, and we do not agree with the order from England, but we must do as we are told."

Utter Failure of Lodge Brotherhood.

I told him that if I were master, I would resign my office on principle if I were told to do things which were against my own conception of right and wrong. I told him, and several other Masons afterwards, that they should show real brotherly love and look at the matter from the standpoint of these Germans. No doubt in their hearts they dislike German militarism. They are gentlemen and are well liked everywhere, in fact, all of their friends are among the English and Americans. But now they are ostracized by their former British friends and they do not have friends among the German anti-English crowd. Where else, then, would these Germans

look for "fellowship" but in his Freemason's lodge where they teach the "brotherhood of man." Here, instead of welcoming them, the brethren hit them when they are down, so to speak.

As a protest, I absented myself from further lodge meetings, and after paying six monthly dues in advance, I sent in my resignation. I am now returning them my certificate, completely severing all connection with Freemasonry.

Finds Satisfaction in Christ.

When friends ask me why I do not come to the lodge, I boldly give them the reasons why I left, and say that I am now a Christian and I find all I want in *Christ*. If a man cannot get his highest ambition satisfied in Him, then he is a hopeless case. If a man is a *Christian*, he does not need Freemasonry.

Freemasonry, moreover, is a farce

through and through. Men are accepted when their vicious characters are well known to the lodge. Instead of the craft being, as I fondly thought, a select circle of gentlemen living for the good of their fellows, it comprises all types of men, good, bad and indifferent. The good men in the order, if Christians, soon become corrupted by the self-esteem so greatly fostered by Freemasonry, and lose the meek spirits they have formerly possessed.

MASONIC "FAIR PLAY."

Lodge Owned Editor Replies to Field Agent Kelsey—Squelches the Truth.

Stung by an address on secret orders by Field Agent Kelsey before the Ohio Yearly Meeting of Friends, in Damascus, Ohio, Mr. R. W. Hawley, editor of *The Salem News*, of Salem, Ohio, printed the following editorial on August 24th, 1916, under the heading:

Secret Orders.

"In these days, when lodges and secret organizations of all kinds are doing so much to fraternize the world, to bring about that brotherhood of man for which preachers and lecturers are pleading and for which every man is hoping, it is not surprising that this community should be startled, as any community would be, by the statement of a minister in the Ohio yearly meeting of Friends that all secret orders are devices of the Devil. No one will question the statement that occasionally a lodge becomes a device of the Devil. But such lodges are the exception rather than the rule.

* * *

"These orders were characterized as devices of the Devil because they recognize God but leave Jesus Christ out of their teachings. To begin with, this minister, not being a member of any lodge * * * knows very little about his subject. Those without the fold of a lodge like to boast of their knowledge of the workings of such organizations, and arrive at their convictions by reading some fraternal books that give only a glimpse of the real character of the work. * * *

"Fraternal organizations are not religious organizations and do not claim to be. This is a point which some ministers and others fail to recognize. Most lodges, and especially those that wield a great influence for good throughout the world, are founded on the Bible, or at least recognize God as the omnipotent power. The lessons of brotherly love, morality, charity, truth, fidelity, righteousness in all things, etc., etc., are propounded with a solemn and impressive force and though many a lodge member may soon forget those teachings, many, many others carry the inspirations for better and nobler lives with them to the grave.

"No, some well meaning but misguided people may tell you that their lodge is their church, but the secret order does not pose as a church and the majority of fraternal men do not so consider it. The lodge is doing more to urge men to higher ideals than any other power outside the church, and there is a wide field for such teachings in the hearts of men who are without the church. There is solace to be found in the fact that the ministry and laymen of all churches are at last accepting the secret order as a co-operating force in aiding the work of the church, rather than hindering it."

This defense of the lodge system had the ring of sincerity, but was misleading in giving the impression that Mr. Kelsey's address was bitter in spirit. Field Agent Kelsey wrote Editor Hawley and sent him in a condensed form a copy of his address before the Yearly Meeting of the Friends, and requested that he be allowed a few words in friendly reply.

Editor Hawley replied under date of August 26th that he could not use the article as it was "aimed at one order" and that "we would not wish, in this manner, to exploit the teachings of one order, inasmuch as members of that order would have no recourse without exposing their secret work." He denied that he meant to convey the impression that Mr. Kelsey was bitter in his denunciations, but said such characterization as a "device of the Devil" would be accepted as a "bitter" dose by lodge men." He also admitted that the Masonic historian, A. G. Mackey, refers to Masonry

as a religious institution, and adds "That does not state, however, that its purpose is purely or primarily religious, but it should place the stamp of approval, rather than denunciation, upon it for including in its organization the religious side of life." He says that to recognize the Fatherhood of God does not make an order sectarian; that to go further would make it sectarian and in competition with "other sectarian religious institutions in the world," and declares that to place one's trust in God "is not hitching up with the Devil or with any of his devices." Whether a lodge should be "sectarian" in its teachings, he says, or "simply impress with religious fervor, the teachings of the Almighty" is a matter in which men differ. In conclusion, he writes:

"If the religion of the lodge is proving a snare to multitudes of men, how could a minister of the gospel conscientiously become a member of a lodge? It is true, as you perhaps know, that many ministers are members of secret orders. * * * Having once learned the true nature of such orders, they are faithful and valuable members.

"Trusting you will accept my reason for returning your answer as a just one, and *assuring you that any general statement from you will receive courteous treatment*, I am," etc. [The italics are ours.—Editor.]

The Challenge Accepted.

Encouraged by the promise of "courteous treatment," should he prepare a "general statement," the Field Agent prepared an article meeting the editor's requirements and took it in person to Mr. Hawley, but as Mr. Hawley was at a *Masonic picnic*, Mr. Kelsey was deprived of a personal interview with him.

Extracts from the article which Mr. Kelsey took to Editor Hawley and which were later refused publication, are as follows:

"Your editorial begins: 'In these days when secret organizations of all kinds are doing so much to fraternize the world,' etc. This would be grand were it correct, but the truth is that every secret order is an exclusive clan, holding its meetings behind guarded doors and darkened windows, offering special privileges to the initiated, and in general

drawing artificial lines throughout the social fabric. This of course means special privilege for the 'ins.' Of course, societies vary, but it is commonly understood that secret order membership carries with it special privileges of favoritism. So far is the lodge system from promoting that "brotherhood of man for which preachers and lecturers are pleading," it is in truth, one of the greatest hindrances to the realization of that hope. *It is the brotherhood of the clan, and not the brotherhood of man*, that the lodge promotes.

"Referring to the religious character of the lodges: while there is a difference in orders, there are certain general principles that apply to most of them, especially those that may be dominated the major orders. Most orders require a belief in God; teach some of the morals of religion; require a copy of the Bible to be in the lodge room; provide an altar, and ritual with prayers for opening and closing of the lodge; and, finally, assure worthy members of admittance to the grand lodge above, 'which in the lodge religion entirely supplants the Christian heaven with its glorified Savior.' And yet with all these ear-marks of religion the requirements are so broad, and the exclusions so rigid, that the Jew, Mohammedan, the Christian, 'and the worshipper of Deity under every form' meet about the same altar. This means, of course, that all such societies are ritualistically Christless, which could be shown from standard lodge authorities were I privileged to quote.

"To those of us who believe that there is but one way to God, and that that is through Jesus Christ, any teaching that holds out hope to the individual without a positive faith in Him is dangerous both to the individual and to society. That Satan has been trying throughout the ages to eliminate Christ from religion is written large on the pages of history, and in this respect the religion of the lodge is a masterpiece. Satan is not fighting religion *per se*, he is fighting Christ.

"But while the exclusion of the name of Christ marks any religious society as unchristian, I would not be understood as admitting that the inclusion of his

name, as is done in a few instances, necessarily makes them Christian societies and acceptable to God.

"It is true that many ministers and laymen are giving their support to the societies under discussion, and many of these are very estimable people, but it does not necessarily prove that these societies are approved of God. Let us not think for a moment that *all* ministers and laymen are giving their support to the lodge system, for there remains yet a vast multitude in the churches who are clear of lodge worship. I have met a number of ministers who have in private conversation expressed their dissatisfaction with the orders to which they belong. One who holds a high position in the state organization of the order to which he belongs, said, 'The lodge burial services nearly got me.' Another who belonged to two orders said, 'They are robbing our churches all over the country of our best young men.' Another who is active in his lodge said, 'I confess to you that I wish there were no lodges.'

"There is another phase of this subject of which our great American statesman, Daniel Webster, said: 'All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are natural sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government.'"

Too Strong Medicine.

This was too strong medicine for Editor Hawley, or perhaps he got "more light" at the Masonic picnic or elsewhere, for the tone of his next letter had the acidity which he at first had charged to Field Agent Kelsey's address. He said: "Enclosed you will find copy of your article on antiseoret society work. Since learning [positive evidence of having received 'more light'] of the nature of your work, aimed as it is against only one society, or at least merely naming one against which you seem to have a grudge, I cannot permit this paper to become a party to furthering your plans.

Permit me to pass personal judgment on your work by stating that you are doing a great injustice to many good Christian people without knowing your subject."

Again, as is almost invariably the case, debate has been shut off after the lodge side of the matter has been presented. If Editor Hawley really believes that lodges teach real "lessons of brotherly love, morality, charity, truth, fidelity, righteousness," etc., he should be honest enough to permit a fair and dispassionate discussion. But such is not the lodge conception of fair play.

THE MORAL PHASES OF FREE SPEECH.

BY REV. G. A. PEGRAM.

Free speech is one of the rights included in man's free moral agency. The original grants of divinity to humanity are so sacred that God himself never deprives a man of them without an unanswerable reason therefor. And when one man or set of men attempts to deprive others of their sacred rights, they transcend the prerogatives of God himself. What arrogant presumption then do some men manifest! Such tyranny certainly needs restraint and rebuke. The need of the restraint is manifest from the fact that the moral progress of the human race is bound up in man's free moral agency, which includes his right to freedom of speech. This fact makes it sacred to God as well as to man.

The hindrances to moral progress come from Satan and not from God, for it is not good men, but wicked men, who try to trammel men's thoughts, speech and conduct. Righteous men want all others as well as themselves to be free under the law, while not free from the law. No good man wants to be free from the law, for they both have their righteousness and their freedom by obeying the law. And as reasonable and good men, they love the law, because they love their righteousness and their freedom. Where there is no law enforced, anarchy reigns supreme: the weaker have no freedom, and the stronger have only license. But law acts in two ways: it either restrains or punishes the violators of righteous laws, or it makes those free who obey the law,

and protects them from the oppression of the lawless. Freedom, then, is in obeying the law. Where there is law, the violators of the law—the rights of others—are deprived of their liberty by imprisonment. They can maintain their freedom only by obedience to law.

There are two extremes to be avoided; viz., servile suppression of free speech on the one hand, and malicious anarchy, slander and libel on the other. It must be remembered that every man has rights which the rest should respect, and that all rights are more or less mutual. The rights of all are preserved by respecting the rights of each. These principles are applicable to both civil and religious liberty.

Crime and anarchy are forbidden by common law. They are invasions of the rights of others, and as such are fit subjects for attacks by free speech. There is no law, either human or divine, which can justly forbid the free and full discussion of all kinds of evil. On the other hand, the divine law demands that crime and anarchy, being hindrances to moral progress and violations of the moral law, should be dealt with unsparingly, though fairly and kindly. The civil law parallels the demands of the divine law on this point. The civil law sometimes goes further still and demands publicity concerning what is already done, or even physical opposition to the violation of law.

Moreover, it is only the gross, rank, and tyrannical evils that violently object to full and free discussion of themselves. God is light. He loves the light and dwells in it. Only evil hates the light, and only evil men dread the discussion of moral issues, for light and free discussion strengthen all moral righteousness, which has nothing to fear from free speech. When a man objects to the discussion of flagrant wrongs, one may know that such an objector loves or practices these wrongs; is in some way interested in their perpetuation; or is afraid some calamity will be visited on himself or his interests.

The Church of Jesus Christ on earth was organized for the purpose of spreading the light. Jesus said it was

the light of the world. And when a church refuses to spread the light of the law or the gospel, or forbids others in or out of its fold to do so, it is clear that such a church is not the church of Jesus Christ, for he said, "Ye are the light of the world." Not only are they to give light by example, but also by precept. His Church thrives by giving light as well as by receiving it. Long ago it was said to a church which had a name to live and was dead, that unless it returned to its duty of shedding light, that its candlestick would be removed from its place. The churches must shine and give light, or it will lose its light, and its very life. The churches which refuse to give light, or which forbid its dissemination by their members or by others, will soon fail and die, if they are not already dead. It is an observed fact that churches which refuse to do missionary work, or which profess not to believe in missions, soon lose both in numbers and influence, as well as in spiritual life. Some of these churches have splendid principles otherwise, but because they refused to walk in the light, and to shed their light, their candle has gone or is going out. The growing churches are those which are spreading the light.

(To be continued.)

SHRINE PLOW-OUT AT BUFFALO.

Readers of the oddities of history come frequently upon figures of old-time feasts. They reach conclusion therefrom that our forefathers were splendid trenchermen, when the full take of the provisions consumed is told. But even these hearty fellows had nothing on the Shriners at Buffalo. We are told that at the dinner served to wearers of the fez during the recent gathering of the Imperial Council the feeders disposed of two tons of crab meat, two and a half tons of steaks, 15,000 rolls, 400 pounds of butter, 200,000 bunches of radishes and onions, 800 pies, 325 gallons of coffee, 5,000 cigars, 5,000 boxes of cigarettes and 12,000 bottles of beer. The cost of this gargantuan feed and the following vaudeville was \$8,000.—*The American Freemason*, Sept., 1916.

A CONVERTED ELK.

Wonderful Redemption of an Assistant Bartender in an Elks' Club.

The Editor [of the *Moody Church Herald*] has asked me to tell my story of how Jesus saved me, and I gladly comply if thereby his Name may be glorified.

I am the son of a Christian minister and was brought up under law and not grace. I became thoroughly disgusted with everything religious, and resolved if ever I got a chance I would quit the whole business. My chance finally came when I went to college to study law. There I plunged headlong into all kinds of excess and came out of college ruined in body, soul and spirit. I cared neither for God nor man. I had only one object, and that was to have a good time. Of course, that took money and I didn't care how I got money just so I got it. I would just as soon betray my dearest friend, if that would further my purpose.

When I came out of college I started the practice of law at Parkersburg, W. Va. I practiced law there ten years. It was there that I met my wife. She was living with her widowed mother and sister. The mother had some means and a home. I was a young attorney and a home like this looked good to me, so we were married. God blessed the union with two children.

Now I had a home assured, what would be my next step in making money and having a good time? I joined a large number of lodges and social clubs. There I got in with a fast bunch and began to drink heavier and gamble more than ever. I made good money, but the high life took more than I made, and also caused me to neglect my business. After I had squandered all my wife's property, I began to use my clients' money. It was easy to keep this covered up, so I continued to live this life for several years—gambling, boozing and breaking my wife's heart.

One day a client came into my office and faced me with the evidence. He had me cornered and told me that if the thing was not settled by two that afternoon, he would swear out a warrant for

me. I went across the street and locked myself in a little ante-room of the lodge room. Then I turned on the gas, intending to end it all. I had \$17,000.00 life insurance. This would pay my debts and leave a little for my family. But although I did not know it then, God was there that day and would not let the gas do its work. I stayed there two hours and even had the gas jet in my mouth, but, praise God, I am still here. I went back to the office and in some way bluffed the creditor for more time. Then I got together all I could and skipped out for Los Angeles, Calif. My creditors took all that was left of my wife's and mother-in-law's property, and they left for their old home in Pittsburgh to take in boarders.

On the way out to Los Angeles, I began to think of my father's teaching and I promised God that if he would see me through, I would be a Christian. I arrived in Los Angeles an entire stranger. In a few days I secured a position in the All Night and Day Bank. I had never worked in a bank a day in my life. This, together with the fact that I was a stranger, made it evident to me that God was making good his part of the agreement I had made on the train. I worked in the bank six weeks and just before I quit, they informed me that I was to be made one of the assistant cashiers. Still more evidence from God, and still I refused to become a Christian.

One day as I was working in the bank, a plain clothes man took me into custody and lodged me in jail ten days till two deputies came from West Virginia to take me back. My, how I hated God for it all! I was convinced in those days that there was no God.

Finally I was taken back home and let out on bond. Then it was up to me to find something to do, but nothing opened up. No one would have me. Finally the only thing I could get to do was pool boy and assistant bartender in the Elks' Club—right where I had spent most of my money. My salary was \$10 per week and board. They would not let me have the money, but sent it on to my wife each week. Maybe you think that wasn't galling—talk about Sampson grinding grist for the Philistines. He

had a picnic compared with me, and those Philistines in the club saw to it that I had no easy time of it. My bitterness and anger at God knew no bounds in those days. Yet with it all I thought I could work it all out. I even thought I would walk straighter with my head up, and that would help. My, how the Devil does blindfold his dupes! A doctor friend of mine took pity on me and gave me a room in the back of his office. Here I slept among the bones and drugs and smells of that dark inside court room.

Then it was that God and the Devil began to talk to me. I remembered enough of my father's teaching to know that there was hope for me, but the Devil would begin, "What will your wife say and what will all the people say? They will think you are making a big play for sympathy and won't believe you." And so it would go back and forth day after day. I sure was miserable.

Finally Dr. M. H. Lyon came to Parkersburg with his Union Tabernacle meetings, and at last I made the surrender before five thousand of the people who knew me. I had planned to settle it out in Los Angeles where no one knew me, but God ordained otherwise. That night I went back to my little old dark room, but it was a palace to me then. There alone on my knees before God I told him that I had made an awful botch of my life, that I was sick and tired and battered and bruised by sin. "Here, Lord, are the leavings; if you can do anything with them, go ahead. I am through. I take my hands off. I'll promise to do what you want me to do hereafter," and, bless God, my life since that time has been one great big "yes" to God.

Space does not permit me to tell how I quit the club and the next week made \$50 instead of \$10; how six years in the penitentiary was looking me in the face and how God freed me from a bunch of Jew prosecutors without a day's trial, and that without the payment of money either, for I still owe the money I stole from my creditors and expect to pay it; how God saw me through the Moody Bible Institute, and how after three years of separation and persecution from

my wife, God finally saved her, and how to-day he is letting me serve him in his vineyard. All this belongs to another chapter, but some day God may open the way to tell that also. Like the coast guard with the drowning man, God had to let me fight and kick and squirm till I was all in. Then when all human help was gone, and I was flat on my back where I could look no place but straight up, I saw God and surrendered. "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee" (Job 42:5).—*The Moody Church Herald*, Vol. 15, No. 9.

AMERICAN FAIR PLAY.

While the people of the United States have been sending thirty million dollars' worth of relief to Europe and Turkey, two hundred thousand women and children in Albania have died of starvation.

While each woman and child in Belgium has had plenty to eat, women and children in Albania have gnawed at the carcasses of dead horses in the streets.

William Willard Howard, of New York, who has returned from his third trip to this hunger zone of Europe, predicts that the entire population of Albania will die of famine and pestilence unless helped. He says that in Albania corn is fifty dollars a bushel, flour eighty dollars a sack, and macaroni five dollars a pound.

"The tragedy of Albania," says Mr. Howard, "is that a nation is dying of hunger, while the people of the United States, laden with gifts for the rest of Europe and for Turkey, pass by on the other side.

"Thirty millions of dollars have been given by the people of the United States for relief work of various kinds in Belgium, Poland, Armenia, Syria and the warring countries of Europe, while two hundred thousand women and children in southeastern Europe have starved to death unheeded and uncared for. Not one woman or child has died of hunger in Belgium; two hundred thousand in Albania.

"The Albanians are as much entitled to sympathy and help as others. They have not taken part in the war. They fed and sheltered the refugees from



"The course of time seems back to roll
Where nature's varied charms abound;
And when through country scenes I stroll
Admiringly and gaze around
With eager eyes and swelling vein,
I feel my heart grow young again."

Serbia, even with the last measure of corn that the famine-smitten villages possessed. They have not done any wrong; yet armies have swept over their country, taking what could be found to take, leaving to the starving women and children only the carcasses of dead horses in the streets.

"I ask only American fair play for the famished children of Albania. I ask of all fair-minded men and women in the United States: Why should the Albanians—three hundred thousand of whom are Christians—be left to starve, while we press forward, in generous rivalry, to feed the others? The Albanians are more numerous than the Armenians; yet we feed the Armenians and let the Albanians starve.

"I want to go back to Albania with a shipload of food. I have arranged for a ship—a new American ship, just launched and fitted for sea. The ship is ready and waiting.

"A number of distinguished gentlemen in New York—mostly clergymen and editors of newspapers—will cooperate in an appeal for a relief cargo for the ship. The treasurer selected to

receive contributions is the Rev. Frederick Lynch, D. D., editor of *The Christian Work* and secretary of the Carnegie Church Peace Union. Contributions in any amount—from the price of a loaf of bread upward—may be sent to the Balkan Relief Fund, 70 Fifth avenue, New York City."

A THREEFOLD INDICTMENT OF THE SECRET ORDERS.

(Concluded.)

BY REV. ADAM MURRMAN, ALLENTOWN,
PA.

Indictment Number Three.

"They perish in the gainsaying of Korah." What was the "gainsaying of Korah"? Answer: An unwarranted intrusion into the priest's office. The lodges are guilty of that. It was an attempt to create a priestly order without the divine authority.

Korah, Dathan and Abiram, together with two hundred and fifty princes of the Assembly "famous in the congregation, men of renown," the kind of men who like high-sounding titles, who like to strut about in gaudy uniforms, and who are filled with a sense of their

own importance, gathered together against Moses and Aaron and said to them: "Ye take too much upon you, seeing that all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Now, the Lord had appointed Moses as his Prophet, and Aaron and his sons as his priests—Aaron as the High Priest, and his sons as priests, and concerning the latter office he declared: "No man taketh this honor to himself."

The "gainsaying of Korah" is a challenge of the exclusive right of Aaron and his sons to administer the functions of the priesthood; and after God has judged Korah, and his fire has consumed the would-be "Worshipful Masters," the self-appointed "High Priests," and the "Excellent," "Exalted," and "Most Puissant Sovereign Grands," we are told that "Eleazar the priest took the brazen censers wherewith they that were burnt had offered, and they were made bread plates for a covering of the altar to be a memorial unto the Children of Israel that no stranger that is not of the seed of Aaron, come near to offer incense before the Lord, that they be not as Korah and his company."

The Jewish Types.

Every Bible student knows that Aaron, as high priest, was a type of Christ, the High Priest that was to come; while the sons of Aaron, who alone could be priests, were types of all present-day believers. The sons of Aaron were types, neither of present-day ministers of the gospel, nor of those now designated "priests" by some churches, but were typical of all who are "in Christ," and who thus belong to the High Priest's family. All true believers in Jesus Christ are priests to-day; they constitute a "royal priesthood" according to I Peter 2:9, and are associated with their great High Priest, Jesus Christ, in his work of intercession.

Since Christ offered himself on Calvary's cross, there has been no room for any distinctively human priesthood, marked off from the rest of God's people, alone having the right of access to him; and every so-called "priest" who

now officiates at an "altar," pretending to have special privileges of approach to, or of intercession with God, by reason of his office, is an imposter, whether consciously or unconsciously; he is nearly two thousand years out of date. The chief privilege of a priest is access to God; under law, the high priest only could enter the "holiest of all," and that but once a year, but when Christ died the separating veil in the temple was rent in twain, so that now the believer-priests, all who are in Christ, equally with Christ, the High Priest, have access to God in the "holiest of all." All believers in Christ may now "come boldly to the throne of grace" without any other mediators or intercessors than Jesus Christ for all of them are *priests*; but mark the special emphasis here—only such are priests; only such do have access to God; to-day "No man cometh to the Father" but by Christ, while all who are "in Him" may freely come. The sin of Korah and of his companions as seen in the light of New Testament truth, is the effort of the "natural man" to assume priestly functions as a natural right; to ignore the divine requirements; and to bring unsaved men to worship at altars around which may gather Hindu, Mohammedan, Deist, Jew, and Christian, under the mistaken idea that they are all the "children of God" by nature, and therefore may call God "Father," apart from the new birth, and without regard to the authority of him who has assured us that we must be born again, must be "born of God" in order to become his children. The "natural man" has lost his standing before God; has no access to him, and no priestly rights in his presence; but the secret orders have agreed to ignore that fact entirely, and they not only pretend to unite all men in a Christian worship of "God, the All-Father," but in attempting this, they make "Chaplains" and "Worshipful Masters," and "High Priests" of some of the most profane and godless men in the community; thus assuming that such men have an equal right with believers in Christ to discharge such functions.

Surely, that is the "gainsaying of Korah."

A Disgusted Clerical Mason.

While in Nebraska, working under the auspices of the National Christian Association, I called upon a minister, asking for the privilege of speaking on this subject of the lodge from his pulpit; he told me that he was himself a Mason; but he was evidently open-minded and anxious to hear the other side, so that my wish was granted. He said that he attended the lodge regularly, and was always asked to say something, and, he added, with some signs of satisfaction in his manner, "I never fail to tell them that they must believe in God." He seemed surprised when I answered that telling them they must believe in God has no particular virtue in it; that they understood such an expression to mean, merely, that they believe in the existence of a Supreme Being, and they joined the lodge with that understanding; that hell will be full of those who believed that, and that the Devil himself *does* not and *need* not object to it; that he, as a Christian minister, should tell them the more important truth that they *must believe in Jesus Christ as God's only Son, and man's only Saviour*; doing that he would probably find that it made a difference, and that he would be asked to eliminate such remarks from his lodge addresses, or he would be required to forego them altogether. When I told him I was really surprised to find that he could tolerate some of the things that he must see and hear at these gatherings, he was frank enough to say: "Brother Murrman, there is one thing which has thoroughly disgusted me and almost forced me out of the lodge several times; that is, our Worshipful Master is one of the worst men in our town; he is profane, a dope-fiend, and an all-round tough character; yet I have to sit there and see that man officiate in the religious work of the lodge." Who, that knows anything about lodges will truthfully say that this condition of things is rare? The fact is, *it is quite the rule*, rather than the exception.

I am not contending here that it is necessary for a man to be a dope-fiend, or profane, as a "Worshipful Master" or a "Chaplain" of a lodge, in order to class him and his order with Korah and

to charge them with being guilty of the same sin. Nay, nay, he need only be an unbeliever, that is, one without faith in Christ, yet assuming to have the right of access to God, and claiming priestly prerogatives, when he has no such privileges and no such rights.

The natural man is not a child of God; the Scriptures never call him a son. Billy Sunday is right when he says that the doctrine of the "Universal Fatherhood of God is the worst dope that was ever dug out of hell," and for that very reason some of us cannot help wondering why he should be so fond of the institutions that are doing their utmost to teach his many converts a religion that is based on that lie. For the secret orders in so far as they are religious at all (and they are all more or less religious) are all of them committed to this falsehood.

Take Odd-Fellowship, for Instance.

Grosh's "Manual of Odd-Fellowship" declares that they require nothing more by way of a profession of faith than a belief in the universal Fatherhood of God and the brotherhood of man, and then adds, "but this they do require." If that is "the worst dope that was ever dug out of hell," and we are not denying it, what about the institutions that make men swear to their acceptance of it as an article of their lodge faith?

There is, indeed, a "universal brotherhood of man," based on the fatherhood of *Adam*, a brotherhood of blood—for "God hath made of one all the families of the earth"; and it is the lodges that sin against that brotherhood most grievously, by their discriminating oaths and their clannish practices; they ever seek to limit it, and plan to bestow their benefits only upon such as will be able to return the favor and are mutually sworn to do so. The blind, lame, halt, and poverty-stricken cannot be admitted; they must stay outside and see their more favored mortals getting together in a compact which means further discriminations against themselves, for special privileges cannot be given to *some* without wronging *others*.

There is also in God's economy, a *limited* brotherhood, a brotherhood of believers, a "household of faith," made up of all who are "in Christ."

The Limited Brotherhoods: The Difference.

This divinely appointed fraternity is drawn into a special nearness to God, and enjoys special privileges to the end that it may suffer, sacrifice, and serve in the interests of that larger brotherhood, the "brotherhood of blood." This limited brotherhood has been "elected" to lay down its life, if need be, for the salvation of others *outside* its fold; it has the divinest sanctions and the most unselfish mission in this world, and this brotherhood the lodges mock, this brotherhood they mimic, by saying in effect: "Does the Bible indeed declare that you should 'do good to all men,' but especially to those in the household of faith? We will do better than that. We will swear men under barbarous penalties (or without them) to do good to their fellow-members in the lodge; never mind about the 'all men' (there are some men we'll have to *do* good in order fully to keep our oaths); and we will entirely eliminate the test of faith in Christ, and will substitute our lodge test instead. O yes, it will be a religious test, just as religious as any the Church requires, but there'll be no Christ in it, and any Tom, Dick, or Harry can come in on it if he's got the cash and can measure up to the standard on the really important matters, which, of course, religion is not!" Like Korah, they say to the churches, "'Ye take too much upon you' in declaring that only Christians are priests and that only believers in Christ have access to God; all of God's children are priests, and all men are God's children."

If that is true, what is to hinder the dope fiend, or the libertine, or the profane man, from acting as "Chaplain" or "Worshipful Master" of the lodge? Why should not the Hindu, Moham-
medan, and the Jew, together with the Christian, all gather around one common altar and simply say "Our Father"? Why not? Because it is not true. No man may take these priestly honors to himself as a natural right; these priestly privileges are hedged about with restrictions made necessary by the holiness of God, and only such as have been redeemed from sin have been called of God and been ordained by him to that office, may act as priests before

him. Only such as belong to the High Priest's family may act as priests to-day.

Shameful Effrontery!

Masonry has had the effrontery to create "high priests" of its own; not even the Church, in her most corrupt period, ever dared to do that, and with sacrilegious audacity it rushes into the holy place (in purpose only) and up to the altar of incense, saying its prayers—its Christless prayers—in a mock worship which entirely ignores the righteous demands of a just and holy God. Without right and without reverence the Christ-rejecting worldling pretends to perform the functions of a priest of the Most High God!

Hence they *must* "perish in the gain-saying of Korah."

In Conclusion. The Summary.

Cain represents the lodges in the fundamental error of a wrong approach to God, ignoring the blood of atonement. He sins against the Altar of Sacrifice, just inside the door of the tabernacle, whereon the perfect Lamb was slain, and to which all must come who would have their sins forgiven, or gain access to God.

Balaam represents the lodges in encouraging a forbidden union of believers with unbelievers, of God's people with the world, ignoring the separation which God enjoins; "going down into Egypt for help"; seeking the honors, advantages, and emoluments of the world, he finds it convenient to live a compromised life. He sins against the brazen Laver which stood next to the Altar of Sacrifice, and which emphasized the need of a clean life, "through the washing of water by the Word."

(The End.)

"He hurried to the telegraph office and queried the editor of a New York daily.

"'Column story on ———. Shall I send?'"

"The answer arrived promptly—'Send six hundred words.'"

"'Can't be told in less than twelve hundred,' he wired back.

"Then came this reply: 'Story of creation of world told in six hundred. Try it.'"

THE OMITTED NAME.

BY REV. H. P. DANNECKER.

It is wrong, in any religious worship, to leave out the name of Jesus intentionally.

Jesus says: "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5. This means that without faith in Jesus Christ no man can do anything good. Is it possible, then, that there can be any religious worship that is pleasing to God without Jesus Christ? Is it possible that any prayer or religious song from which the name of Jesus has been intentionally omitted, can please God? Never! Such songs and prayers are an insult to God, they are downright blasphemy.

Jesus says: "I am the way, the truth and the life: no man cometh unto the Father, but by me." John 14:6. Look this up in your Bible and read on and see how Jesus explains to Philip that "he that hath seen me hath seen the Father," and that "I am in the Father and the Father in me." You can not separate God and Jesus Christ. There is no God without Jesus Christ. "I and my Father are one," says Jesus. John 10:30. How are you going to separate the two? You can not do it. The true God is God the Father, Son and Holy Ghost, three persons in one essence. This is the only God there is, and He says: "Thou shalt have no other gods before me." Any religious worship, from which the name of Jesus is left out intentionally, is wrong, is outrageously sinful. To leave out the name of Jesus from a prayer or a religious song intentionally is not a small matter. It strikes at the very heart of all Christianity. It is treason to God. It is denying Christ. Remember what Christ says of those who deny Him: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32, 33. You can not leave out Christ and worship God.

The Bible says: "All men should honor the Son, even as they honor the

Father. He that honoreth not the Son, honoreth not the Father which sent Him." John 5:23. You can certainly see that it is no honor to Jesus Christ to omit his name intentionally from prayers and religious songs. And if you admit that, can you not see that such worship, such religious exercises are godless and wicked? If you are a Christian you can, and instead of joining in such worship, it will make your blood boil with indignation to think that men should so dishonor and abuse your Savior. The idea of omitting Christ's name from a prayer or religious hymn intentionally! Why, it is devilish, and must fill a Christian heart with abhorrence for the place where it is done.

It is done in the modern lodgeroom. It is done in their opening and closing exercises which include prayer and religious singing. It is done in their burial ceremonies. It is done in their memorial services. They have a reason for studiously omitting the name of Christ in prayer and song. That name is offensive to some of their members. That name simply can not be used where believers and unbelievers join in religious worship. It is offensive to the unbeliever. But as the unbeliever pays his dues as well as the believer, he must not be offended. Therefore the name of Christ must be omitted. And the omission is intentional. But such prayers and songs are an abomination unto God. Without Christ ye can do nothing: ye can not pray, ye can not sing acceptably unto God. Such songs and prayers are blasphemy.

Let me give you one example of lodge hymns from which Christ's name is omitted intentionally. You know the long meter doxology. It is familiar to all Christians who worship in the English language. It is the closing hymn in many Christian churches. Wherever you find English speaking Christians, you may start that verse and they will all join in and sing:

Praise God from whom all blessings flow,

Praise him all creatures here below;

Praise him above, ye heavenly hosts,

Praise Father, Son and Holy Ghost.

You notice Jesus' name in the last

one "Son," that is Jesus. How do the Elks sing this doxology? How did they sing it at their last memorial service in Ft. Wayne? I have their program as it was published in one of our papers. It closes with a doxology that has neither the Son nor the Holy Ghost in it. This is what they sang:

Praise God from whom all blessings flow,

Praise him all creatures here below,

Praise him above for all that's good,

Praise God for our true brotherhood.

Can you find Jesus in this doxology of the Elks? You could not find him with the biggest telescope in the world. He has vanished entirely. Who put him out? The E. P. C. E. Why did they put him out? Surely not accidentally. Oh, if you are a Christian, if you have the least respect for Christ, you will give those people a wide berth who put Christ out of the old time-honored doxology.

Christians can not, without sinning, join a lodge that requires an oath or promise not to reveal a secret which they are not allowed to examine before they take the oath. But even if there is no oath in the way, before a Christian joins such a society, he should examine the prayers and religious songs which are used in that society, and if he finds that Christ's name has been omitted intentionally, he must, for Christ's sake, decline to become a partaker of that horrible sin—From "Four Points Against Secret Societies."

VISIT OF A CHRISTIAN SCIENTIST.

This editor [of the *Lutheran World*] is severely puzzled and he has cause to be. A few weeks ago we published the *Luther League* tract on *Christian Science*, which brought a fine-looking gentleman to our sanctum who introduced himself as a Christian Science healer. He complained that his cult had been misrepresented in the article in question. Of course our souls soon knit, not in friendship after the pattern of David and Jonathan, but in a warm discussion. This brought out the following statements by the Christian Science representative: 1. He denied that God made man out of earth, holding that the account of creation in Chapter II of *Genesis* contradicts that in Chapter I

2. He denied the existence of a personal devil. 3. He denied the divine existence of Jesus from eternity. 4. He denied that our salvation stands in the suffering and death of Jesus Christ, through which sin has been punished in him as man's substitute. 5. The healing of cancer, according to him, takes place in the following manner: The man thus afflicted convinces himself that God is all, that God is good; that, in consequence, there is no room for cancer save in diseased thought; that, the moment this is truly believed, cancer disappears. 6. Eating, being a material process is something of which the eater must rid himself before he can enter the kingdom of God.

These statements show that the difference between the Christian Church and Christian Science is such that the latter cannot be contained in the former. Let us give our readers the same illustration we used in our discussion with the Christian Science healer. There is a person in an advanced stage of consumption. The Evangelical pastor will leave the treatment of his body to the physician and tell the patient that his soul finds eternal safety solely and altogether in this that He who is God begotten by the Father from eternity died for his sins and rose again from the dead; that death, the wages of sin, is bound to come to him sooner or later, but that death has been overcome in the death of Christ, so that the grave, the goal of every human being, is to the believer the place of rest from which his body shall rise glorified, never to feel again suffering and death. The Christian Science healer, on the other hand, will tell the victim of consumption that God is good, that God is all, and that, in consequence, there is no room for consumption save in diseased thought; furthermore, that the moment these truths are believed consumption disappears. Meantime the patient dies, and what has he gotten for his soul?

No, the Christian Science representative has convinced us that his cult is pagan and devilish, utterly subversive of the Gospel. There is one question we should like to have asked our Christian Science visitor. Being told that eating is merely a material process, he con-

tended that, while he must rid himself of the habit before he can enter the Kingdom of Heaven, this habit is just now fundamental to existence. Very true! But now the question. Our visitor looked alongside this scrawny editor singularly vigorous and well-fed. Now, this editor is always sorry when his appetite is poor; yet he is certain of being in the Kingdom of Heaven right now through grace and the blood of Jesus Christ. Our visitor, on the other hand, who has to get rid of the "fundamental" habit of eating before he can enter the Kingdom, looks as if he enjoyed his food tremendously. Logically, he ought to be mortified by every exhibition of appetite, since, although "fundamental," it is a bar to the Kingdom until utterly vanquished. We wonder whether, when a dish of savory chicken graces the table with all the trimmings that go with it, our Christian Science friend really feels mortification at his appetite or gratification.

How Christian Science stultifies itself a remark of our visitor will show which we must quote for the benefit of our readers. We told him: "If suffering and death are the symptom of diseased thought, how about Christ?" His answer was: "He suffered and died as Jesus, but not as Christ." Do you perceive the implication? Even Jesus was afflicted with erring thought, and so he suffered and died. But Paul, knowing that *the blood* of Christ the Lamb of God, cleanseth us from all sin, says: "I have known nothing among you *save Christ and Him crucified*." Well, so says the Lutheran church; so says *Lutheran Youth*; so says every Christian, and he who says otherwise is deluded by Satan. —*Lutheran Youth*, Sept. 3, 1916.

FREEMASONRY.

BY J. M. GLOS.

As you are calling for light on the lodge question, I suppose you want to know the facts in the case. I spent eight years in the Masonic lodge, and I can truthfully say that all that Bro. Klein said in *The Pacific Baptist* is true, and a good deal more is yet to be written.

If anyone wants to know the exact wording of the oaths and penalties of the first degree on that institution, let him

get Capt. W. Morgan's exposé: price, 25 cents. I am conscious that before long I must stand before God and give an account of my life and stewardship. I stand in His presence and solemnly affirm that as near as I can remember this is a verbatim account of my own experience in that lodge, but when God in mercy opened my blind eyes I could stay in that work of darkness no longer. I am willing to meet any man or men and give reasons why I think it my bounden duty to tell the truth on these matters, to which I had sworn to secrecy under oaths and penalties of the most barbarous and antichristian character. I can heartily say with Brother Klein and others: Let the people know the truth.

Baptist Church, Ferndale Wash.

—*The Pacific Baptist*.

THE SILENT SLANDERER.

He speaks no ill of any man.
Nor tries to slur a maiden's name.
He can not stoop, as gossips can,
To cry aloud a brother's shame;
But when an absent friend is slurred,
He dare not rise and say one word.

Who hears a friend by slander stung
Without one move, one angry stir,
With no defense quick on his tongue
Is but a silent slanderer.
A friend is one who, night or day,
Will fight your fight when you're away.

You are no friend unless you do
Your all to shield a friend's fair name;
He is no sterling friend to you
Who will not swiftly do the same.
For, if he will not check a slur,
He is a silent slanderer.

—WILL F. KIRK, in *Pittsburgh Sun*.

We have received an interesting letter from a self-supporting missionary in Natal, South Africa, Rev. Gustav Adolph Stielon, who first heard of our work through the "Fundamentals" and then received a few copies of the *CYNOSURE*. We sent him a copy of "Finney on Masonry" and one of "Modern Secret Societies," by Blanchard, which books he says were "read—nay, swallowed—with pleasure." He is doing as much as he can to save the men of South Africa from the antichristian lodge.

John Quincy Adams — Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 22 October, 1831.

To Edward Ingersoll, Esq.

Dear Sir: One month has elapsed since, in answer to some remarks in a friendly letter from you on the subject of Masonry and its antidote, I gave you with freedom and candor my sentiments concerning them, and a view of the progressive steps by which I had been reluctantly drawn into a public participation in this controversy. I authorized you to show my letters to Mr. Walsh, because, having long been with me upon terms of private friendship and of personal confidence, he had denounced me to the public as a madman (upon this subject) for a letter written and published in vindication of my father's reputation from Masonic slander. I had no expectation of converting Mr. Walsh, though I did hope that this mode of noticing the severity of his censure might awaken a sentiment of kindness in his mind, which either had departed or was slumbering when he consigned me to the jurisdiction of the moon. He since has made me more than amends by his notice of my eulogy upon Mr. Monroe, and, as I have always been a friend of toleration in politics as well as in religion, I must compromise for being considered by him a lunatic upon Masonry and the Hartford Convention, in consideration of an over-allowance of merit upon points on which his opinions concur with mine.

Within that month events in relation to the Masonic controversy have occurred of no trifling magnitude. That Mr. Walsh and Mr. Sargeant consider Anti-masonry as yet a subject for scorn certainly staggers my faith in the correctness of my own impressions. A very sincere respect for their opinions calls upon me for a severe review of my own, and makes me feel with double force the admonition in your kind letter of the 17th instance, to be specially cautious of

error and exaggeration in anything that I may say on this score to the public. It was indeed under that conviction that I submitted to you interrogatively the list of nine atrocious crimes committed, as I believed, in connection with the murder of William Morgan, and which I charged upon the Masonic institution. If mistaken either in the number or aggravation of the crimes, or in the principle of imputing them to the institution, I was desirous of being corrected by your enlightened judgment and more accurate information. I am, therefore, happy to learn that Mr. Miner will reply to my letters in full. But he is the last man in the world with whom I would willingly have a controversy. I am perfectly willing to publish in his Village Record that portion of my letters to you which I shall ultimately conclude to publish at all; but before that I wish to have the benefit of your corrections as well in point of fact as of principle, derivable from the inquiries which at my suggestion you have made. I should also be glad to know if Mr. Miner or you yourself would be willing to have your names in the publication; you, as the person to whom the letters were addressed; he, as the person referred to in them. In naming him it did not occur to me that he would see the letters; but I fully approve of your course in showing them to him, and also to the other persons whom you have mentioned. From the nature of the controversy, and precisely because Masonic warfare is secret, I have determined to publish nothing against Masonry but under the responsibility of my name. I have no right, however, to take the same liberty with the names of others, and shall carefully avoid using them without permission or special justifying reason.

The nomination of Messrs. Wirt and Ellmaker at Baltimore is one of those prominent events which have occurred since my last letters to you were written. Mr. Miner has sent me a copy of a printed hand-bill addressed to the citizens of Chester County, signed by himself and seventeen other Masons, heading a republication of Mr. Wirt's letter

to the convention at Baltimore, and declaring their concurrence in every word and sentiment of that letter. But that letter most distinctly declares Mr. Wirt's approbation both to the *end* and the *means* of the Antimasons; the end being the abolition of Freemasonry, and the means the ballot-box against all adhering Masons and all neutrals. What part of my charges, then, does Mr. Miner mean to contest?

The declarations of General Peter B. Porter and W. B. Rochester have also been made public since the date of my letters to you. What is there in my charges that is not fully sanctioned by them? They unequivocally advise the surrender of the charters. They say Mr. Clay thinks with them. Why has Mr. Clay refused to say so? Delicacy? Has Mr. Clay ever considered it a matter of delicacy for a candidate to give pledges of his opinions upon controverted points of political interest? Does Mr. Clay scorn Antimasonry, like Mr. Walsh and Mr. Sargeant? If he does, it is evident General P. B. Porter and W. B. Rochester do not.

I am happy to find you do not. Mr. Wirt frankly tells the Baltimore convention that until two or three days before they met he had considered Antimasonry as a farce, and wondered how such an excitement should have blown up from what he thought so trifling a cause. He scorned Antimasonry. Why? Because he knew nothing of the facts, and believed Masonic misrepresentations. The moment the facts were disclosed to him, or rather the moment he could bring himself to turn his face to them, the scales fell from his eyes—he approves the end of the Antimasons, and he approves their means. His case is the case of thousands and tens of thousands. Yet Mr. Wirt has sworn to keep the secrets of Masonry upon no less a penalty than the fate of Morgan. He had forgotten the secret and perhaps the oath. How such a man as Mr. Wirt could ever have taken such an oath and then forgotten it, is among the inscrutables and unaccountables of human conduct.

The Antimasons of this commonwealth have nominated Samuel Lathrop for governor in the place of Mr. Lincoln. They first did me the honor to

nominate me, but I declined. Governor Lincoln is my personal friend. I regretted that they did not nominate him. No answer accepting this nomination has yet appeared from Mr. Lathrop. Mr. Lincoln will at all events be re-elected, for there is not a state in the Union where Masonry is so strong as in this; and the Masons will support Lincoln, though his answer to the Antimasonic Committee is as severe against Masonry as anything I have ever said or written. But there was something in his remarks upon Antimasonry which they took for scorn—though I did not. Their candidate is a man of excellent character, a warm Federalist, and heretofore the Federal candidate for governor.

The State of Vermont is now purely Antimasonic in all its branches, with a governor, council and majority of the House of Representatives, elected as Antimasons against both Clay and Jackson Masonry. Vermont is the first state where this victory has been achieved. Yet it was not there that Morgan was murdered.

I shall expect somewhat anxiously your exposition of facts conflicting with my statements. I know Mr. Stone, of the New York *Commercial*, believes that the kidnappers of Morgan did not at first *intend* to murder him. Perhaps he believes that the arrest of him for petty larceny was not connected with the project to kidnap him. I know too well that he dwells much upon the alleged baseness of Morgan's moral character. I set the question of his character aside; but a charge of theft against a man for neglecting to return a borrowed shirt—what chance has character against slander like that? Very respectfully, your friend,

JOHN QUINCY ADAMS.

You have no security for a man who has no religious principles.—Richard Cobden.

Time flies, death urges, knells call, heaven invites, hell threatens!—Young.

Happy is the man who makes others so, and the sweetest joy is in imparting it.

Editorial.

THE CYNOSURE.

The CYNOSURE greets its readers this month in a new dress. Twenty years ago next spring, with the change from a weekly to a monthly publication, the design with which our readers are familiar, was first used. At that time Rev. M. A. Gault was editor, Rev. J. P. Stoddard was working in Boston, and on our Board of Directors were Ezra A. Cook, J. M. Hitchcock, Prof. E. Whipple, Rev. Edgar B. Wylie, and H. F. Kletzing—all of whom have gone to their reward.

In spite of the fact that most of those who have promoted this reform have passed on, the work progresses and it will continue to progress as long as it holds up Christ and him crucified as the only way of salvation.

During these past years many have been the evidences that God has used the CYNOSURE to the encouragement and instruction of a large number who are holding up the standard of truth in their communities. And best of all has been the knowledge that, through the grace of God, many have come to see the inconsistency of lodge membership with Christian fellowship, and, separating themselves from the enemy of the Church of Christ, have received a spiritual impulse, which has enabled God to use them as never before.

If the change in appearance of the CYNOSURE signifies anything, it is that we are not satisfied to contemplate the good done in the past, but are determined to put forth every effort to increase the serviceability of the CYNOSURE that God may use it increasingly to the saving of many.

"SECTARIAN SONGS."

A quarter of a century ago, the grand lodge of a New England state sought and obtained from its superior in authority a decision against "sectarian prayers," which means prayers in Jesus' name; and, now, the same grand lodge has referred to the Sovereign Lodge a protest against "sectarian songs," which are Christian hymns. It having been

stated in the former decision that "Christianity is a sect," in the Odd-Fellow meaning of the word, it would now be consistent also to rule out Christian hymns like Christian prayers. Whether to condemn and forbid either is likewise consistent with still averring that "Odd-Fellowship is founded on the Bible," or "on the Christian religion," is reserved to our own decision.

THE SECRET STONEMEN CLUB.

The empire whose palace is the Vatican, and whose principal state church is St. Peter's in Rome, having been strongly resisted through a municipal election in Philadelphia, a religious club already existing, forthwith attached itself to the vigorous Protestant movement. Its society name was derived from that of Rev. H. C. Stone, vicar of an Episcopal chapel subsidiary to the church of which Rev. Floyd W. Tompkins is rector. Formed among men of the chapel, the club had gained augmented force from the Sunday Tabernacle meetings. At what seemed to him an opportune moment, the vicar, in conference with George Wharton Pepper, planned to convert the club into a great, interdenominational, secret organization, safeguarding the common interests of Protestantism. At least, this was the ostensible purpose which drew multitudes, already alert, so that its estimated membership quickly exceeded a hundred thousand.

A three degree ritual having been prepared by Mr. Pepper, degree masters took charge of its catechetical preparation of candidates for the advancing initiations. The first degree betrayed nothing inconsistent with the alleged purpose of the order. Preparation for the second degree included the following item:

"Question:—What is the initiation to the second degree?

"Answer:—It is the sacrament of baptism for all who are unbaptized; and for all others, it is the solemn renewal of their baptismal vows."

Preparation for the final degree included:

"Question:—What is the initiation to the third degree?

"Answer:—It consists in admission to

the Holy Communion, according to the Apostolic rite of the Laying on of Hands. . . ." It is explicitly stated that the third degree "Shall include the laying on of hands by the honorary chaplain of the fellowship, who is hereby declared to be the Bishop of Pennsylvania."

Surprise, not to say indignation, began to be rife among thousands of members of various denominations, who had not become members of an interdenominational Protestant club, in order to be made members of the Episcopal denomination. Upon being questioned, the author of the ritual, the vicar, the rector, and the bishop, failed to evade the admission that, practically, the completion of the secret ritual left every initiate a member of the Episcopal church. Asked by a company of ministers whether any but an Episcopal bishop could confer the third degree, Mr. Stone admitted that a Roman Catholic bishop might, but ruled all others out as not being in Apostolic Succession. Such was the nature of the secret society that, under the guise of Interdenominational Protestantism, offered to aid in defending Philadelphia against Rome.

"FOR A WHILE."

The "People's Lawyer" of *The Boston Globe*, who freely answers a variety of legal questions in brief but satisfactory replies, says one thing in his column for Sept. 11 that confirms what we have sometimes tried to inculcate. It has long been our impression that bargain-counter or mark-down insurance is among the most drawing attractions of some secret orders; while we have known at the same time that it will not wash, and that it often fails to wear well. The function of reliable insurance is to insure financial aid; but that kind of insurance about which the "People's Lawyer" speaks from competent knowledge, frequently insures nothing more certainly than protracted payment for final disappointment. This is the true answer which is given to an imperfectly informed inquirer:

"Mrs. S. F. P.—I am sorry to be obliged to tell you, that if you stop paying into the bottomless pit of any of the assessment insurance companies, or ben-

efit orders, as they are called, you will lose all that you have paid in. It was a scheme that looked good, and worked well for a while."

GRAND LODGE DECISIONS.

It must require a great intellect to be a grand master and deliver such weighty decisions as they seem called upon to make.

From Minnesota we learn that "Masonry does not assume to dictate in matters of conscience. A Mason may change his faith or belief." Great Masonic liberty in Minnesota; a Mason may change his collar or his religion without asking permission!

The grand master of Missouri has decided that "A lodge can receive a petition from one whose feet are of unequal size." Now we may expect to see Masonic membership in Missouri grow by leaps and bounds.

After all, we are thankful that there are grand masters, for the humor of their work relieves the monotony of our monthly perusal of lodge publications.

GAGGED.

A very simple but effective contrivance is used by labor unions to gag disaffected members. If they do not agree with their officers they must keep silence; it is a serious offence to oppose their rulers.

The gag which is inserted into the mouth of the candidate for membership in the Order of Railway Conductors of America, and is forced so far down his throat that no sound escapes, is found in Section 42 of the Statutes of the Order (adopted May 9, 1911), and reads as follows: "Any member of the Order using his influence against any legislation endorsed by the Legislative Committee or by a majority of the divisions in the state, territory or the Dominion of Canada, shall, upon conviction, be expelled from the Order." In other words, he will lose his job, since dismissal from the union and loss of employment are one and the same where the "closed shop" is in effect.

This condition of affairs naturally leads one to ask how much weight should be put on the voting of labor union members on calling a strike. Would it be

considered active opposition to the wishes of the labor leaders and subject offender to discipline if he should vote *against* a strike? How much independence do union men have anyway?

A UNIQUE FRATERNITY.

It remained for the negro membership of the state university of Iowa to form a fraternity, some of the aims of which, at least, are commendable. It is called the Phi Alpha Delta fraternity, and is composed of only such negroes as are working their way through the university. When a member of the fraternity loses his position through circumstances not under his control, he is supported by the fraternity until he finds another job. From among the Greek letter societies of the university, the negro fraternity is third in rank in the matter of scholarship.

This is certainly a unique fraternity, and, except for the unnecessary element of secrecy, would appear to be wholly commendable. There is no reason why this good work could not be carried on satisfactorily by an open society. The Phi Alpha Delta society, however, is not open to the charge of developing snobbishness, which is a fault of most of its sister fraternities.

DRY BANQUETS.

Secret societies are to some extent included in what Professor Irving Fisher of Yale reports of freedom from drinking in colleges. It will be noticed that he also includes returning classes, as well as the Phi Beta Kappa, which was originally a secret "Greek Letter" society, but discarded that character before the middle of the last century.

Professor Fisher says: "At Cornell, the senior classes of the last two years have voted for 'dry' banquets, which almost established that practice as a 'tradition.' At Yale, Sigma X and Phi Beta Kappa have recently excluded alcohol from their banquets. Five of the secret societies of Yale have abolished its use within their walls. The use of alcohol in fraternity houses is not generally allowed at the University of Minnesota; and it is, as a rule, omitted from the banquets of graduating classes, and from the banquets of returning classes. At Chicago, there is a rule that forbids the use of alcoholic

liquors in the fraternity houses, and in connection with any secret societies. Also, there is no liquor served at the general meeting of the alumni, which is also true at Yale. At the University of California, the students themselves have prohibited alcohol from the campus entirely."

ANTHONY M. OVERHOLT.

We regret the necessity to record the passing of another old friend of the Association and subscriber to the CYNOSURE, Mr. Anthony M. Overholt, of Wadsworth, Ohio. Mr. Overholt was born in 1834 and lived to be 82 years of age. He had the promise of several more years of life but an unfortunate fall brought on a complication of troubles that his advanced years were unable to withstand. When he knew his end was near he said he was ready to go to his Father's house and, with his last breath, whispered into the ears of his children, "Saved by grace." Indeed, this was an index to his whole life, for he knew in Whom he believed and his whole being overflowed with Christian love and joy.

Mr. Overholt was a member of the Mennonite church, and was a faithful supporter of reform movements. He is survived by three children and one brother.

BOOK NOTICE.

Christ's Humiliation, by Rev. D. Simon, A. M. All divine births are deep; all are mysterious. The Apostle Paul had special reasons for calling the person and work of Christ a great mystery. Of special interest to the Christian is the condition which made it possible for Him to accomplish our redemption.

The author shows that Christ's state of humiliation is based on the communication of attributes in the personal union; that, Christ in this state laid aside, that is, ordinarily did not use, the divine attributes communicated to the human nature, and, because of the intimate and inseparable union of the two natures in Christ's person, all was done in the state of humiliation for the redemption of men was divinely meritorious and vicarious.

Twelve pages, price 5 cents each; 50 cents a dozen. Order from the author.

News of Our Work.

NOTICE.

The attention of the CYNOSURE readers is directed to the special offering of books and pamphlets on page 224 of this issue. There are many choice selections in this list and it will be well worth your while to look it over.

INDIANA STATE CONVENTION.

Friends of the cause in Indiana should remember the Convention at North Manchester, November 14th and 15th. Dr. P. B. Fitzwater, of the Moody Bible Institute, will give the opening address on Tuesday evening. The following sessions will continue all day Wednesday, the 15th. Among the other speakers will be President Hartzler, of Goshen College; Rev. J. M. Coleman, president of the Indiana State Association, and Rev. Mead A. Kelsey, Field Agent of the National Christian Association. Others are yet to be added.

The convention will meet in the First Brethren Church, Rev. Grover L. Wine, pastor, John H. Wright, elder.

Programs may be obtained at the CYNOSURE office, or of Rev. Mr. Wine, North Manchester. If for any reason you cannot attend the convention, at least write a letter expressing your interest, and, if possible, enclose a contribution for the work. Address such communications to the President, Rev. J. M. Coleman, care of Rev. Grover L. Wine, North Manchester, Ind.

Finally, brethren, pray for us. Paul may plant and Apollos water, but God only can give the increase.

NEW YORK-NEW JERSEY CONVENTION.

The state convention for New York and New Jersey was announced too late to receive notice in the October CYNOSURE. It was held on October 30th and 31st in The Free Gospel Church, Corona, Long Island, New York, meeting first on Monday evening, October 30th, which was followed by three sessions on Tuesday, the 31st.

A strong program was arranged, among the speakers being Rev. Wm. K. Bouton, Rev. A. A. Sampson, Rev. W. M. Nichol, Rev. Edwin D. Bailey, Rev.

James R. Morris, Rev. J. J. Hiemenga, Rev. P. A. Hoekstra, and Rev. F. M. Foster.

The December CYNOSURE will contain a report of the convention.

IOWA STATE CONVENTION.

Secretary's Minutes.

The Convention at Sheldon, October 17th and 18th, was the culmination of the hopes and efforts of the officers of the State Association for many months. Former conventions have been good, and the Sheldon meeting was not behind its predecessors in attendance and interest.

The meetings were held in the Opera House; the first session being on Tuesday evening, and was called to order by the President, Rev. A. M. Malcolm. After scripture reading and prayer, Rev. J. M. Voortman, of the Christian Reformed church of Sheldon, gave an earnest address of welcome, which was briefly responded to by President Malcolm.

Rev. R. W. Emerson, of Charles City, then gave an able address on "Secret Societies a Menace to Christian Fellowship." He clearly defined Christian fellowship to be fellowship, in the gospel, of the Father, the Son, and Holy Spirit, and then demonstrated that, because of its idolatrous, vindictive, selfish and secret character, the secret society system is a positive menace to the fellowship of the gospel of Christ.

Rev. Mead A. Kelsey, Field Agent of the National Christian Association, followed with an address on "The War of the Ages." This was an able and vivid presentation of the persistent effort of Satan to destroy the name of Christ, as is seen in the careful elimination of Christ from the ritual of the lodge.

Wednesday morning was devoted to matters of business, and a discussion of methods of work. Rev. Mr. Kelsey opened the discussion, and was followed by Dr. C. A. Blanchard, and others. It was finally agreed to continue for the coming year the policy of working thoroughly a group of counties by personal visitation, distribution of literature, and addresses, reaching a climax in a state convention to be held next fall. The reports of the secretary and treasurer were full and encouraging. Field Agent Kelsey

also gave a report on the work he had done in the state campaign. Committees on nomination, resolutions, and finance were appointed at this time.

Officers Elected.

At the afternoon session the following officers were elected for the coming year: President, Rev. A. M. Malcolm, Albia; Secretary, Rev. B. Van Zyl, Sanborn; Treasurer, Rev. A. H. Brat, Otley; Vice Presidents, Rev. J. Wesselink, Pella; Rev. T. J. Spande, Eagle Grove; Rev. Alvin Hoskins, Richland; Rev. G. A. Pegram, University Park; Rev. W. R. Emerson, Charles City; Rev. S. E. Greer, Washington; Bert Humphrey, Greenfield; Rev. T. D. Ferguson, University Park; Dr. E. A. Taylor, Griswold, and Rev. P. J. Bunge, of Hull.

Rev. P. J. Bunge gave the first address of the afternoon on "Secret Societies and the Christian Home."

President C. A. Blanchard followed this with an able address on "Lodges and the State," after which Dr. E. A. Taylor gave an earnest address on "The One Religion."

In the evening, after devotional exercises, many letters of greetings were read from friends. Extracts from some of these letters will be found elsewhere.

The meeting was then addressed by Dr. C. A. Blanchard, who gave a clear and appealing lecture on "The Lodge and the Church." At the invitation of Dr. Blanchard a gentleman testified that he had come out of the Odd-Fellows' lodge because he was a Christian and as such he felt out of place in the order and wished to be with Christian people.

Several questions were asked and satisfactorily answered by Dr. Blanchard, after which he dismissed the Convention with an earnest prayer. All dispersed, feeling that the Convention had been a success, and an inspiration for further and better work in this great Cause.

B. VAN ZYL, Secretary.

PUBLICITY AND TREASURER'S REPORT.

The time covered by this report is from October 22, 1915, to October 18, 1916. At the outset, I may state that the officers of the Iowa Christian Association started to work in the interest of the Cause almost immediately after the 1915 Convention had become history.

In April we met at Oskaloosa, as was reported in the CYNOSURE, and made plans for the next convention. The time but not the place was determined at that meeting. Sheldon was finally selected, and we busied ourselves at once in preparation for the Convention.

The first thing we did was to engage Rev. Mead A. Kelsey to spend about three weeks in Iowa in the interest of the Iowa Christian Association. He was to distribute literature, to make personal calls, and to speak as occasion presented. The territory we decided to cover this year is the counties of Lyon, Osceola, O'Brien and Sioux, all in northwestern Iowa. In these counties we found about twenty-five towns of enough importance to be "worked" with tracts. Rev. Mr. Kelsey's report regarding his work in Iowa is in this number of the CYNOSURE.

Next, we sent out over six hundred circular letters containing a message and programs, as well as nearly 150 postals. Furthermore, about six thousand tracts were taken into the homes of the people in the territory above named. We also distributed two and a half thousand dodgers announcing the Convention. The Conference was advertised in two Sheldon newspapers; in three papers read in the several counties around Sheldon; in three papers of national circulation, and in the CYNOSURE. We also asked the pastors in the four counties and twenty-five cities to notify their congregations of the Convention of the Iowa Christian Association, which they readily promised to do. Several persons helped us greatly in carrying out our campaign preceding the Convention. We found the work very pleasant because of the splendid co-operation we had from those in the various denominations upon whom we called for advice and support.

The items of expense were for books, tracts, free CYNOSURES, programs, advertisements, boys for distributing, Rev. Mead A. Kelsey's services, letterheads, envelopes, post cards, stamps, mimeographing, stenographer, traveling expenses of Convention speakers, traveling expenses of officers, hotels, meals, and the Sheldon Opera House. The expenses running throughout the whole year, in-

cluding the campaign for the Convention, amounted to \$301.67.

The receipts were as follows: Balance from last year, \$47.63; returned by H. Van De Berg, of Pella, \$4.00; by Rev. J. Doveman, \$1.00; received from A. J. Loudembach, \$5.00; Rev. P. J. Bunge, \$3.00; Bert Huniphrey, \$1.00; D. D. Zehr, \$2.00; Mr. Stabler, \$2.00; Presbyterian church, Washington, \$3.05; from Hopkinton, Iowa, \$10.00; Associate Presbyterian, \$10.00; from the following Christian Reformed churches: Tracey, \$2.00; Leighton, \$5.00; Otley, \$5.00; Lebanon, \$5.22; Sheldon, \$20.79; Rock Valley, \$21.15; Galesburg, \$3.18; Oskaloosa, \$2.71; Peoria, \$36.86; Pella, First, \$29.10; Prairie City, \$5.00; Sioux Center, \$27.86; Sanborn, \$14.63; Carnes, \$10.00, and Parkersburg, \$15.00. Collections at the Convention amounted to \$36.56, making the total receipts \$328.74.

In conclusion let me state that throughout the year the Iowa Christian Association has reached through its direct efforts over six thousand homes by tracts; more than two and a half thousand people through public addresses, and over four hundred persons by personal calls.

We thank the people of Iowa for the way in which they have helped us carry on the work of the State Association. May God bless the work done during the entire year, and bless those that have helped in the work. May he bless the Association in its future work.

The Iowa Christian Association stands ever ready with information on secret societies, to assist any church or person needing its help. Respectfully submitted,

A. H. BRAT, Treasurer.

IOWA CONVENTION LETTERS.

Northwood, Iowa, October 12, 1916.

I have received an invitation to be present with you at the State Convention at Sheldon. I am unable to attend, but I shall be with you in spirit. I have been in Northwood 27 years. I started out by testifying against secret societies, not only in word, but in deed. A Freemason and Knight of Pythias were expelled from my church because they refused to give up their lodge. I was told that I would soon have to leave this field if I continued to testify against secretism. I replied that I would tell the truth about lodges and leave all consequences to the Lord. My church has grown in spite of the lodge opposition.

The Norwegian Synod, to which I belong, has again this year passed resolutions against secret societies. All Lutheran pastors in this vicinity have agreed not to participate in any funeral where the lodge has anything to do with the burial of the dead.

May the Lord bless your deliberations and your testimony against secretism.

(REV.) O. T. LEE.

Spencer, Iowa, September, 4, 1916.

I am in receipt of the program of the meeting of the Iowa Christian Association at Sheldon. I was surprised to find such an aggressive attitude toward secret societies as is voiced in it, since the testimony of the so-called Christian church of our age has grown silent, yea, even tolerates and encourages these orders by permitting their pastors to become members of them.

The Missouri Synod of the Lutheran church has ever testified against secret orders as enemies of Christ and His doctrines and has withheld the privilege of church membership from all who preferred to be members of such organizations; hence my interest in your meeting.

It is my sincere wish that you will succeed in exposing the true character of these organizations to many, by means of the Word of God, for many are being deceived.

(REV.) E. GRUMMER.

Charlotte, Iowa, September 30, 1916.

I am very glad that you are gathered for such a grand purpose. May our blessed Lord give you wisdom, courage, and strength to do His will. It is a sad fact that young men and women who are active members of a lodge, cease to be active, reliable members of their churches, and, in many cases, turn their backs on their mother church forever.

For twenty-nine years I have been a member of the Evangelical Lutheran Synod of Missouri and other states, and am in perfect unity with our synod that we must carry on an unceasing warfare against secret societies, because they deny the true God of the Bible, and therefore worship an idol; they teach a way of salvation in diametric contrast to the Biblical doctrine of justification by faith alone; they compel those who wish to join their lodge to swear to unknown things—and they are dangerous to the welfare of our country.

(REV.) C. JOBST.

Clinton, Iowa, October 12, 1916.

Being unable to be present at the State Convention, I send you greetings and wish you godspeed in your deliberations. May this Convention on its part contribute to the enlightenment of our Christian people as to the danger and the antichristian character of secretism, and help to eradicate this festering sore from Church, State and Family.

J. FRITSCHER, Pres. Warthburg College.

Northfield, Minn., October 2, 1916.

I am very deeply interested in the work that the National and State Christian As-

sociation are doing, and I regret very much that it is impossible for me to attend the Iowa State Convention this year.

The lodge is one of the very worst enemies that the Church has to fight against. It is sapping the life blood out of a great many of our churches to-day. May the State Convention help the Christian people of Iowa to realize this fact.

ANDREW M. SIMONSON.

Correctionville, Iowa, October 2, 1916.

It was a very pleasant surprise for me to hear that your Association is taking up the fight against the antichristian lodges, which the Lutheran church has always fought. The lodges are a part of the anti-Christ that is trying to supplant the Church. I most heartily wish you godspeed in your efforts.

(REV.) A. F. KARSTEN.

Hanlontown, Iowa, October 1, 1916.

I am glad to be recognized as a co-worker with the National Christian Association. I should very much like to be with you at the Convention at Sheldon. I am past the age, however, for getting out to conventions, but I bid you godspeed in the work. I am in my 79th year, so you see I am old enough to stay at home.

H. H. SHIELDS.

Mitchellville, Iowa, October 2, 1916.

I was at one time a member of the Odd-Fellows and the Modern Woodmen, so I know a little about them and also of other secret societies. I saw their Christless altars with the Christians' Bible on it, and learned that they would not allow the name of my Saviour uttered in the "work," and heard them teaching the members to stand by any one even if they saw he was in the wrong. I was present at the funerals of a few of the deceased members of my lodge, and saw how formal the ceremonies were—exactly the same for every one, whether a drunkard or a Christian. It seemed as if its purpose must be to advertise the lodge. All this and much more did not harmonize with the Christian teaching I had received from my parents at home. I decided that if the lodge put Christ out, *I wanted to be put out with Him.*

It is my prayer that the meetings will cause many to walk with Christ in closer fellowship.

(ELD.) T. U. REED.

Roland, Iowa, October 16, 1916.

Being unable to attend the Convention in person, I take this means of conveying to you my greetings and best wishes for your meeting. You are laboring for a good cause and the blessings of the Lord are upon you.

I have been fighting secret societies in Roland, and, due to God's blessing and to the fact that we have a good number of true Christians here, I have had the pleasure of seeing this town without any lodge.

(REV.) G. SMEDAL.

Letters were also received from Rev. G. A. Pegram, University Park; D. D. Zehr, Man-

son; Rev. W. R. Sawhill, Washington; Rev. H. Mueller, Waterloo; Bert Humphrey, Greenfield; Vitus Stoll, Milo, and Arron Stalker, Richland, Iowa.

REPORT OF FIELD AGENT.

MEAD A. KELSEY.

The Iowa Convention.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." It is a blessed thing to know the leading of God's Spirit, and to rely upon him at all times. This has been realized in the campaign preceding the Iowa Convention.

Being called to the assistance of the Iowa Christian Association, I went first to Albia to confer with President A. M. Malcolm, and then to Otley to see its Treasurer, Rev. A. H. Brat. Then I proceeded to the northwestern part of the state, which was to be my immediate field of labor, and arrived at Sheldon, the convention city, where Rev. J. M. Voortman, pastor of the Christian Reformed church, assisted me in completing local arrangements.

Using Sheldon as headquarters, I visited the following places: Hull, Rock Valley, Doon, Inwood, Perkins, Sioux Center, Maurice, Orange City, Alton, George, Rock Rapids, Sanborn, Hartley, Primghar, and Sibley. My chief work in these places was the distribution of tracts; in various ways advertising the Convention; interviewing the ministers; arranging for local meetings where advisable, and extending the circulation of the CYNOSURE. Everywhere I was cordially received and many rendered valuable assistance, which included auto service into the country, and entertainment, all of which was much appreciated. It was kindness shown for the Work's sake, and for such there is a sure reward.

Going back over the ground, I filled speaking engagements in the First Reformed church, Rock Valley, Rev. Mr. De Jong, pastor; in the First Reformed church, Hull, Rev. Mr. Bouma, pastor; in the Christian school, Perkins; in the Christian Reformed church, Sioux Center, Rev. H. M. Vander Ploeg, pastor; in the First Reformed church, Sanborn, Rev. B. Van Zyl, pastor, and in the First Reformed church, Orange City, Rev. Mr. Englesman, pastor. In nearly every instance the other churches in the place

co-operated, contributing much to the success of the meetings. To mention each pastor and layman whom I shall remember with gratitude would make a long roll. In these pre-convention meetings I reached some 1600 or 1800 people with the message of openness and light as opposed to the moral and spiritual darkness of the secret lodge system. Close attention and apparent appreciation characterized all of the meetings.

This report would not be complete without special mention of the Northwestern Classical Academy, at Orange City, to which I was invited by the principal, Rev. T. E. Welmers, to give a chapel talk to the students upon the subject of secrecy. A more interesting and interested audience I have not had. These students were apparently out in force at the meeting at the First Reformed church later, and on their special request I advised with a group of them at the academy the next day about the best books to purchase for light upon the lodge question. This seed sowing among the young is the very best work that we can do.

On Sabbath morning, the 15th, I motored with friends twenty-three miles, from Orange City to Sheldon, where, upon invitation of the pastor, Rev. Mr. Parks, I occupied the pulpit of the First Christian church. Such opportunities I prize.

I must not close this report without mention of my meeting with Dr. H. P. Oggel, editor of *De Volksvriend* (The Volksfriend), a Christian newspaper published expressly for the Holland people. Dr. Oggel is a rare spirit and believes that a newspaper can be made strictly Christian. *De Volksvriend* is a constant demonstration of the truth of his contentions. It is a satisfaction to know that his splendid paper goes to almost all parts of the world. The doctor is strongly opposed to the lodge system, and the columns of his paper speak in no uncertain sound. To meet him gives one a decided sense of spiritual gain.

The report is written on the eve of the Iowa Convention, the report of which I must leave to others. God is good and to him let us ascribe all praise.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

This morning I am on "The Heights" at the Missionary Institute of the Christian and Missionary Alliance, at Nyack, N. Y. I shall not attempt to describe the wonderful panorama of magnificence and beauty rising before me as I look across the broad expanse of the Hudson river and beyond Tarrytown lying nestled close to its opposite bank, to the hills rising in their beauty thirty miles distant.

There are about one hundred and fifty young men and women in the Nyack Schools preparing for the mission fields. There were probably two hundred persons present at my lecture in the chapel last evening. Dean Turnbull of the Institute says that my message was just what was needed. I had great difficulty in closing the meeting as there were so many questions asked by these thoroughly awake people. What a power for good these consecrated young lives will be. I gave another address this morning, taking for my theme, "The Preparation Needed for Life's Work." The spiritual, moral, and physical atmosphere is excellent at Nyack.

Recently my efforts have been centered in New York City and vicinity. This great metropolis with its millions gathered from every clime affords unusual opportunities to reach those who will carry needed information to the ends of the earth.

Four addresses were delivered in Christian Reformed churches at Paterson, Midland Park, and Passaic, New Jersey. The loyal support which is always given by our Holland friends was again demonstrated in these meetings. Three lectures are arranged for in these cities upon my return next spring.

A largely attended Holiness convention in Brooklyn, New York, afforded me opportunity to meet many friends wishing help in our line. Brother James Mathews, of Kansas City, Missouri, was one of the very able speakers at this convention. He said he had been greatly puzzled as to what attitude he should take toward the work of a noted evangelist who had recently been holding meetings in his city. He had been told that the lodge membership was greatly increased because of these evangelistic

meetings, and although there was much seeming good accomplished, he feared that the lodges in a large measure would destroy the good accomplished.

I have an appointment to-morrow evening to speak on the lodge evil before a convention being held in Brother E. E. Angell's mission. The lodge life is surely the farthest removed from a holy life. A soul hungering for a life of purity could find nothing on which to feed in the lodge.

On Sabbath, October 15th, I preached morning and evening in the Methodist Episcopal church at Kings Park, Long Island. Although I made some rather radical statements, the people were very complimentary towards my address.

It will be remembered that I wrote of meetings held in the Lost Creek valley, Pennsylvania, last month. Probably none were more fruitful for good than that held in the Lauver Mennonite church, unless, perhaps, I should except that of the Church of the Brethren, at Richfield. May God greatly bless those laboring faithfully to maintain the truth in that trying field.

It was a real joy, after the lapse of years, to meet again with our Mennonite friends at Belleville, Allenville, and Mattawana, Pennsylvania. Largely attended meetings were held in their churches at each of these places. Bishop Yoder, of the Mattawana church, now in his eighty-sixth year, walked over a mile at night that he might be present at the lecture in his church. His cordial, "God bless you, brother," was worth coming a long way to receive.

Next Sabbath, October 22nd, I am to address the Free Methodist church on Hooper street, in Brooklyn, New York. One week later, God willing, I will preach in the Free Gospel church, Corona, Long Island, where the New York and New Jersey Convention is to be held on the Monday and Tuesday following. I regret that I was not able to announce the convention more definitely in the October CYNOSURE. Many friends, however, are inquiring about this convention and are looking forward to being present. God will doubtless make it a great season of refreshing.

FROM BRITTON OF CALIFORNIA.

I was particularly pleased to get the information concerning certain secret society oaths being in the public records in Washington, D. C. That fact carries a great deal of weight in convincing some people that the so-called secrets of the lodges are not profound secrets at all, as the lodge masters tell the prospective candidates.

I have been out again on a trip, first visiting the town of Petaluma—a pretty little town, but very much lodge ridden. I met one very nice Christian gentleman there, a member of the church, but he did not know that he could not serve both God and the lodge at one and the same time until I showed and explained the Blue Lodge Masonic ritual and gave him some of your tracts to read. I think that both he and his son will withdraw from the lodges to which they belong.

I distributed some of your antisecrecy tracts and the Masonic oaths in Petaluma, and pasted up some I. O. O. F. leaflets in public places.

The next town upon my circuit was Sebastopol, where I pasted up some more of the I. O. O. F. leaflets, and also some of the Royal Arch oaths. The next town was Santa Rosa and there I distributed some antisecrecy literature and pasted up some more secrets of the lodge.

I was very much amused at an incident which happened on one Sabbath recently. I had attended church, as is my custom, and noticed many secret society emblems upon members of the congregation. I was one of the first to reach the sidewalk, and, facing about, observed the numerous lodge emblems as the people came down the stairs. The usher of the church wore a huge Masonic emblem suspended from his watch chain. One old gentleman stopped near me and I saw that he was a high degree Mason by the Masonic emblem dangling from his watch chain. I handed him the Royal Arch Masonic oath, and just then a white haired lady joined him and they proceeded on their way, the old gentleman evidently getting extremely interested in reading the Royal Arch oath which I had given him. I saw the old lady take it from him and evidently read it in a low voice. When they got partly

across the street the old gentleman excitedly took it from her hand and began to read to himself. They had not yet reached the opposite curb when the old lady again obtained possession of the paper, and she still retained it when last I saw them. I hope it may open their eyes to the fact that Christ and his teachings do not accord with the principles of Freemasonry.

I also have visited the town of Healdsburg where I pasted some of the secret work of the lodges in public places and gave out tracts.

I think there is going to be a very strong prohibition fight here this fall, but the Devil dies hard when he has secured a strong foothold, which he surely has in this state. O, if we could remove the liquor iniquity, and, what is worst of all, the secret orders, then crooked politics would have but little to hide behind. What a glorious state we would have here.

CHAS G. BRITTON.

Oakland, California.

"LIZZIE WOODS' LETTER."

St. Louis, Mo., Oct. 7, 1916.

DEAR CYNOSURE:

I wrote you last from Pettus, Ark. Since then I have been in your office, looked dear Brother Phillips and son in the face, and heard blessed words for Jesus fall from their lips.

I was at Pettus a few days after returning from Atlanta, Ga. I always stay in the house of a high Mason there. He is a gentleman and is good to his wife, but is not a Christian. I believe, however, that he will yet turn to the Lord. He does not say much about his lodge now, but he is deeply thinking. Since I have taught God's word in that place he has begun to think of God, and says the Bible is right. I pray that God will save him and all the colored people in his settlement. He has always been a leader of his people in that country. He does not seem to think so much of the lodge since he began to read the Bible. The Word of God is a lamp; it shows a man where the danger is.

I went from Pettus to Chicago to visit the Sister Bible Band. I taught lessons there in three different churches. State street is the colored people's street. They are there like flocks of birds. I lec-

tured on Masonry, the father of all the lodges. One night after the meeting had closed, a man came to me and said, "God was a Mason," and showed his pin with the letter "G" on it. I answered, Jesus said, "God is a spirit" (John 4:24), and I know Jesus knows who his own father is.

I went to my room that night and my hostess' husband said, "Sister Roberson, Masonry makes a man a murderer." I said, How? He said, "Those awful penalties that we swear to make us nothing else than murderers. I am a 32 degree Mason and mine is the darkest, dirtiest lodge in the world. Masonry and the Catholic church are the Devil's masterpieces of idolatry." I said, Are you in the Masonic lodge now? He answered, "No, indeed, when Jesus saved me he took me right out of the Masonic lodge. When God's Word shined on me I saw my danger. Sister Roberson, there is a mystery about these lodges that grips a man and holds him and he believes he is right until the Word of God comes to him and shows him the real way of salvation. I never heard of or saw a woman like you. It must be the God of heaven who gives you this message, for if it were not of God these Masons would kill you. You would come up missing and no one would ever hear of you again." I said, They heard of William Morgan; they thought they had him hidden, but their secret got out. He said, "Go on, sister, God certainly gave you that message. These orders have ruined the colored people. They are the greatest hindrance in the world to them."

I said, Yes, Booker T. Washington said, during his life, that the lodges were a help to the negroes; but I live in the South and am a negro myself, and I know that the lodges are the blacks "high places"; that they will damn them through all eternity. No man, white or colored, who is a real Christian, will say that the lodges help the negro race. The lodges make them thieves and liars and loafers. The leaders rob the poor and grow rich. They lie about God's Word and even steal it and mix it up in their ritual and cause the poor, ignorant class to use it, thinking they are serving God.

The greatest preachers that the negroes have are in them. Many of them I know will not go to the hall, but send in their dues. If the place is not good enough for the preacher to go in, no Christian ought to belong to it. The white people who say that the lodge is good for the black Christians, are blind and have forgotten he was purged from his old sin. (2 Peter, 1:9.)

The best thing that can be done for us in the South is to send us a clean gospel, pay us for our work and give us equal rights. If the negro were paid what his work is worth he would never strike for higher wages unless white men teach it to him, just as he taught him to go into the secret work of the Devil. "My people are destroyed for lack of knowledge." (Hosea 4:6, 11, 14.) That is why we are falling out of favor with God and men. Oh, God, give us mourning women. (Jer. 9:17, 24.) Oh, God, help this sinful nation. The wicked shall be turned into hell and all that forget God.

May God bless Brother Phillips and all the leaders of the N. C. A., is my prayer.

LIZZIE ROBERSON.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

I have been somewhat indisposed since my last letter, which, with Mrs. Davidson's continued sickness, has greatly hindered a vigorous prosecution of my work, but, thank God, it is no worse with me. I have preached and lectured at the following churches since my last letter: Bethel A. M. E., Rev. W. K. Hope, pastor; First African Baptist, Dr. J. W. Willard, pastor; St. Mark's 4th Baptist, Rev. J. Acox, pastor; Battle Ground Baptist, Rev. L. Smith, pastor; Southwestern Baptist, Dr. S. E. Piercy, pastor; Mount Olive, Rev. G. C. Rounds, pastor; Oriental, Dr. J. M. Young, pastor; Plymouth Rock, Dr. A. A. Carter, pastor; Tulane Ave. Baptist, Dr. E. D. Simms, pastor; Mount Hermon Baptist, Rev. A. P. Orlage, pastor; Flood Street Baptist, Deacon E. Pynes, pastor; and the Second Free Mission Baptist, Rev. Dr. W. C. Underwood, pastor. These are among the leading colored churches of New Orleans, and each one gave me a small donation.

In conversation with a prominent Odd-Fellow a few days ago, he said,

"Brother Davidson, I admire your earnestness, but your judgment is poor. Lodges always have been and always will exist, and you are only making enemies and doing neither yourself nor the church any good. I am able in the lodge room to reach men with the gospel who never go to church, and thereby save them, but if I were not in the lodge I could not reach them." I challenged him to show one instance where he had been instrumental through the lodge influence to save one member from sin. He could not name one. I also challenged him to prove one instance where lodge influence was bettering the condition of our race, which he had claimed was the fact. After quoting the scriptures and showing the wickedness of lodge oaths and penalties, and pointing out many outrages and evil influences of the lodges, he admitted that he had been mistaken and promised to pray over the matter and let God's Word have the right of way. He also subscribed for the CYNOSURE.

The Roman Catholic church and the Secret Empire are rapidly drawing many thousands into the snare of the Devil and preparing them for the great day of God's wrath.

Rev. Adam Murrman writes that his health is being restored. He says: "When my pains seemed unbearable and my case seemed hopeless, I took the Book and tearfully asked the Lord to give me some assuring word, if any such were possible of his will for me. I opened the Book at random and began reading at Psalm 118:16-17-18: 'The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. I shall not die but live, and declare the works of the Lord. The Lord hath chastened me sore; but he hath not given me over unto death.'

"These verses, together with the fact that many friends were praying for my recovery, were like an anchor to the soul, and kept alive the hope for a possible recovery.

"Ye who prayed for me may now praise him with me, 'for he is good and his mercy endureth forever.'"

Rev. Mr. Murrman's address until January 1st will be 262 Birr St., Rochester, N. Y.

Last month literature was sent to twelve hundred evangelical pastors in the state of Nebraska.

October 3, 1916.

Dear CYNOSURE Folks:

While reviewing last quarter's Sunday school lessons, I was impressed with the account of Paul's visit to Ephesus and wondered if human nature since then has changed very much even with all the light and influence of the Gospel of Christ that has been shining upon the generations down through the centuries. I imagine that I hear them shout, "Great is Diana, goddess of the Ephesians," and I seem to feel their rage because of what they regarded as Paul's interference with their business. The makers of the little shrines and images, needful for the maintenance of the worship of their goddess, resented anything that promised to lessen the demand for, or cheapen their wares, so they appealed to the selfish natures of the deluded crowds, saying, "By this craft we have our living." Better it seemed to them to remain in their blindness and superstition and lose the gift of eternal life than to let go of their abominable idolatry. Grown rich and bigoted, they preferred to practice a lying imposition instead of embracing the truth so courageously presented by Paul, and were ready to tear the apostle in pieces. The practice of their religion had not transformed them to men with open minds and hearts ready to accept truth for truth's own sake.

To-day I see here in Lawrence a so-called "Temple" standing on the site of the first Methodist church erected here. It is without windows and its style of architecture is a combination of all styles extant without respect to anything save the absence of light. It is referred to as the "Masonic Temple," and here men wearing charms and emblems lettered "H. T. W. S. S. T. K. S." congregate while our youth look on and stare. On funeral occasions these same men appear on the streets in uniform and regalia, displaying an inclination to ape women by wearing "aprons" and, marching behind the open Bible,—for which many of them profess no reverence,—they indulge in the ceremony

with all the pomp and display becoming to heathenish rites observed by such as mourn for hire. The manufacturers of lodge emblems, charms, and regalia shout, "Great is Freemasonry," and "by this craft we have our living." So let us be warned to keep our hands off lest the mob gather to serve us as did the Ephesian mob which set upon the old veteran, Paul, or as did the Masonic murderers of the Empire State who stained their hands with the blood of Morgan.

Verily, Diana was a great goddess so long as others chose to make her seem great. In like manner great is Freemasonry, and great will Freemasonry continue to be only as long as men are willing to make it seem great. How long shall this be? Just so long as we refuse to recognize the fact that Freemasonry is a blood-stained system of religion which thrives best in the dark. Yours very truly,

I. J. GRAY.

Lawrence, Kans.

Pittsburgh, Pa., Aug. 14, 1916.

Perhaps it will interest you to know that one man, a mission worker, whom I tried to reach was so thoroughly convinced that secret societies are wrong that he works and talks against them at every opportunity. I have been unable to talk to him as yet and find out whether he takes your paper or not. I put some of my pamphlets into the hands of our old minister and he preached a series of sermons along that line with the result that most of our Masonic members (most of the men in the church) remained away after one or two sermons and asked the conference for another man. A young man was sent from the country who at first seemed on fire to work for Christ's kingdom, but they initiated him and really his sermons have been getting cooler and cooler. I believe that this is just one more proof that "no man can serve two masters."

In trying to make some relatives see the harm in secret societies, it was cast up to me that I myself, until a few years ago, had been very active in the Good Templars. Now, though they are dead here, I always intended rejoining them at the first opportunity, but when I read

your literature I saw very clearly that we never did a particle of good to any one, but kept many from becoming active in the church. If my testimony is of any use, I gladly let you use it.

MRS. ANNA C. KEIL.

There are a number of the readers of the CYNOSURE that were among its supporters from the beginning. We were very glad to hear last month from one such: Eld. S. C. Kimball of New Market, N. H. He helped Ronayne work the degrees in Boston at the time of the "Boston Mob." His life testimony has been in sympathy with the antisecrecy cause from his first knowledge of it to the present hour. We received his subscription for the CYNOSURE and cordial greeting with deep interest. He is now 79 years old and has been a preacher of the Gospel for over 50 years.

Rev. C. J. Garber, Alpha, Minn., renews his subscription to the CYNOSURE and sends in a dollar to help the cause. He says, "Don't falter in sending out the Heralds of Light, and may God help you and keep you in his fear to the end."

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CHRISTIAN CYNOSURE



Vol. XLIX

CHICAGO, DECEMBER, 1916

Number 8

The Prince of Peace

Up from Tartarean depths a murky cloud
Has spread o'er all the earth its sable shroud.
On Europe's plains a tide is now in flood—
A tide that's not of water, but of blood!
Mild peace has ceased her reign; reason has
flown
From courts, and Madness sits upon the throne!
Alas for stricken souls that blindly grope
Amid war's wreck to find the light of hope.
Peace palaces are vain, peace treaties fail;
The schemes of men become an idle tale.
Look up! He comes "who maketh wars to
cease."
Hail to the advent of the Prince of Peace!

—The Watchman.

Accept Us, Lord

Great God! they gave to thee
Myrrh, frankincense, and gold;
But, Lord, with what shall we
Present ourselves before thy Majesty,
Whom thou redeemst when we were sold?
We've nothing but ourselves, and scarce that
neither;
Uile dirt and clay;
Yet it is soft, and may
Imprsesion take.
Accept it, Lord, and say, this thou hadst rather,
Stamp it and on this sordid metal make,
Thy holy image, and it shall outshine
The beauty of the golden mine.—Amen.

—Jeremy Taylor.

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

THE INNER CALM.

Calm me, my God, and keep me calm,
While these hot breezes blow,
Be like the night-dew's cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on Thy breast,
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Calm me, my God, and keep me calm,
Let Thine outstretched wing
Be like the shade of Elim's palm
Beside her desert spring.

Yes, keep me calm, though loud and rude
The sounds my ear that greet,
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like Him who bore my shame,
Calm 'mid the threatening, taunting throng,
Who hate Thy Holy Name.

Calm when the great world's news with power
My listening spirit stir;
Let not the tidings of the hour
E'er find too fond an ear.

Calm as the ray of sun or star
With storms assailed in vain,
Moving unruffled through earth's war,
The eternal calm to gain.

—Bonar.

If thou hast yesterday thy duty done,
And thereby cleared firm footing for
to-day,
Whatever clouds make dark to-morrow's
sun,
Thou shalt not miss thy solitary way.
—WILLIAM GOETHE.

CAN A CHINAMAN BE A MASON?

Masonic magazines, notably such as *The Builder*, *The American Freemason*, and the *Masonic Home Journal*, have made much of the report of a Committee from the Grand Lodge of Massachusetts relative to granting a charter to a lodge of Chinese at Peking, China.

The vital question, as far as the investigations of this Committee were concerned, was whether the Chinese religions, Buddhism and Confucianism, are monotheistic or polytheistic; and, if monotheistic but not Christian, are believers in them entitled to Masonic fellowship. Most of the report is taken up with proof that Masonry is not a Christian institution and hence belief in *one* god of whatever name is the only religious requirement.

There is nothing really new in that report of this Committee from the Massachusetts Grand Lodge, but it confirms the contention of the National Christian Association that the religion of Masonry is neither Christian nor founded on the Bible.

The report shows able research work on the part of the Committee and is held as of great importance by the Masonic press. This is shown by the following introduction to the report by the Editor of *The Builder*, October, 1916: "Several brethren have asked of late about the admission of non-Christians in general, and of Buddhists in particular, into the fellowship of Freemasonry. * * * The report is the work of a very able Committee, of which Brother Roscoe Pound [Dean of the Harvard University Law School] was a member, and he it was who presented its findings to the Grand Lodge. We take pleasure in reproduc-

ing the report, as worthy of wide reading and long pondering, for that it stands so squarely on the fundamental principle of Freemasonry, than which there is no firmer basis for Freedom, Friendship and Fraternity among men."

The only reason for giving this report space in the CYNOSURE is to show to those who may imagine that the N. C. A. is opposing ancient evils in the Masonic order which have long since been corrected, that the religious philosophy of Masonry is as vitally anti-Christian now as it ever has been, and is taught as "*the fundamental principle of Freemasonry.*"

This article will be found upon another page under the title "Non-Christian Candidates" and is well worth a careful reading.

AN UNPROFITABLE ADVENTURE.

In the last days of August President Wilson, yielding to the temptation of personal ambition, put aside the principle of arbitration in a grave industrial dispute. He demanded of congress the immediate enactment of a law devised to gratify the leaders of the four brotherhoods who threatened to tie up the railroads of the country by a strike if this law increasing wages was not enacted. By this action he forfeited the confidence of hundreds of thousands of the people. As the election returns from the great industrial centers sufficiently show, his ready sacrifice of the arbitration principle caused widespread resentment in the ranks of American wage workers.

Failing to appreciate the integrity of the American character, the president, unless appearances are extraordinarily deceptive in this instance, conceived that his interests would be advanced by an unjustifiable course which he thought would bind to him the wage earners of the country. With singular moral blindness he seems to have assumed that the workers would consent to abandon the rule of right and reason in the hope of profiting by the exalting of the rule of force. American wage earners, however, uphold unwaveringly the orderly processes of government.

Regardless of the result of the present remarkable presidential contest it should be apparent to all that the wage earners of the nation have shown their devotion to right principles and their faith in justice obtained through arbitration. The vote cast in the great industrial centers of the country is extremely disconcerting to certain so called labor advisers of President Wilson. — *Chicago Daily News*, Nov. 10, 1916.

CHICAGO WAITERS USE WILSON VISIT TO GET RAISE.

Negro waiters at the Press Club used the presence of President Wilson at luncheon there to gain a raise in wages, without investigation and without compromise.

Just before the President was due, thirty special waiters who were to serve the luncheon put on their coats. They had not asked for more pay, but when stopped by the steward told him they had decided they must have a 50 per cent increase on the contract price before they would begin their duties. It was granted.—*Evangelical Messenger*.

VOTE TO AID "OPEN SHOP."

San Francisco, Cal., Nov. 8.—An amendment to the San Francisco charter prohibiting picketing appeared tonight to have been adopted.

Complete returns from 644 precincts out of 684 showed 66,743 for and 63,407 against.

The amendment was fathered by the law and order committee of the chamber of commerce in furtherance of its fight for the "open shop" to carry on which a fund of \$1,000,000 was pledged.—*Chicago Tribune*, Nov. 9, 1916.

NIGHT RIDERS IN OKLAHOMA.

Night riders are evidently plying their trade in southwestern Oklahoma because farmers are employing negro help in caring for their cotton crop.

Cecil Mattoon, a farmer living twenty miles northwest of Lawton, received threats from men opposing negro labor, and when he refused to discharge them they notified him to beware of the consequences.

Near midnight he was awakened by a volley of shots from shotguns and rifles that was being poured into his home and also his garage, where the Negroes, two men and two women, were quartered.

Many shots entered the home, two of them inflicting slight flesh wounds on the body of Mrs. Mattoon.

Sheriff Tom Richardson sent a number of his deputies to the Mattoon farm and they held an investigation, resulting in the arrest of three men.—*Evangelical Messenger*.

The gracious man may fall into sin but the graceless man runs into it.

BEING BORN AND BEING RAISED.

BY PRESIDENT C. A. BLANCHARD,
WHEATON COLLEGE, ILLINOIS.

It is not strange that there are differences of opinion among Christian people. The subject of personal religion is so vast and the capacity of the individual mind is so small, it would be quite wonderful if we should all agree. Differences of opinion on any subject do not do harm, provided people hold them in charity and honestly. When a man imagines that he knows everything on any subject, and that his brethren know nothing, he is in a very dangerous position. Nobody can tell what foolish or wicked thing he will do but while we hold our views in charity, we should hold them. I would not object if someone were to criticise by saying that we should not so much hold *them* as permit *them* to hold *us*. With the thought which is thus expressed at times, I am in entire agreement. We should, however, always be ready to give a reason for the faith that is in us, and we should be ready to listen when honest people desire to state the faith which is in them.

Conversion Enough.

I am thinking of those persons who say that organizations, like the National Christian Association, like the Women's Christian Temperance Union, like the old antislavery societies, like the anti-liquor leagues, are foolish, if not sinful, because they seek to *withstand evils* rather than to *secure salvation* for men.

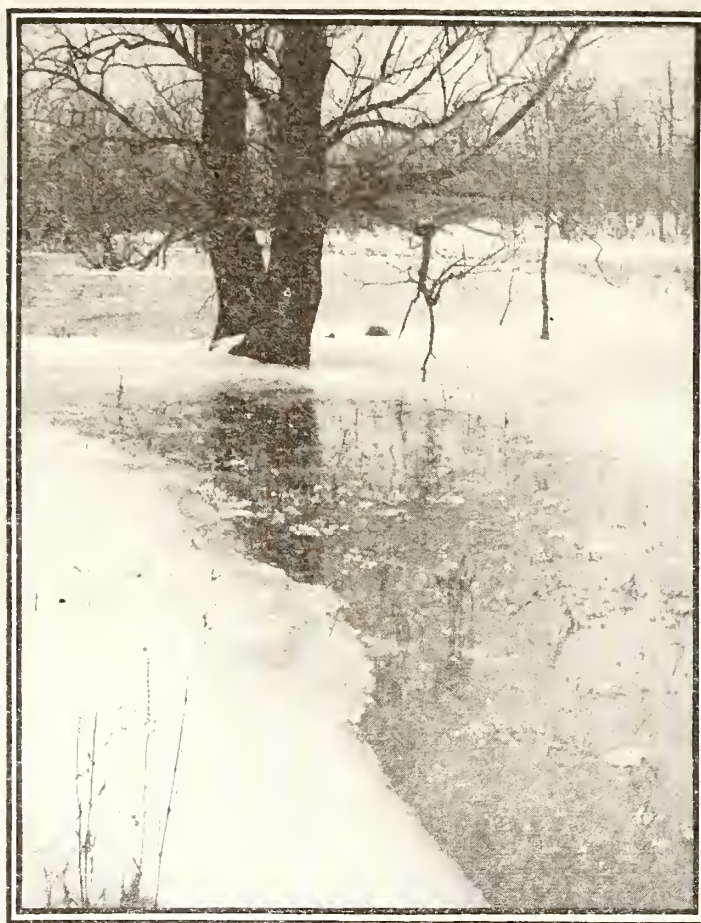
How many times I have heard good men say, "If we can get men really converted that is enough. God will take care of the rest." If the only purpose of salvation was to insure eternal life for the soul, I am inclined to think that this statement might be admitted, but the Christian system undertakes not only to assure the individual of a happy eternity, but also to render him useful for all time. God wishes men to be saved, not

simply that they may be saved but that they may be saviors of others. "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:20.)

This is a very much broader view of the Christian life than that which is held by those who criticise us in the manner above stated. Unfortunately there are many persons whom we must, in Christian charity, judge to be Christians, who come very far short of the life which Christians ought to live.

A child who is born into a family is a member of that family and he is as truly a member of it when he is a babe an hour old as when he is a man of fifty, but if one should say concerning our human lives: All you need is to be sure that the child is born into a good family, he will come right in the end; you need not bother about prohibitions and commands; let him alone and everything will be right, I say, if a person should talk in this manner, he would be considered an idiot or a madman. The rearing of a child is a thousand times more important than the birth of a child. A child born of good parents in a good home needs to continue in the home to learn the ways of the home, and if he does not do this, he is certain to fall short of what a worthy parent would desire for him.

The slightest serious reflection upon this subject will make its truth overwhelmingly apparent. I have before this used as an illustration, the supposition that a child of worthy intelligent Christian parents should be transferred as an infant to a heathen land and raised among savages. What would such a child become? Evidently he would be a savage. I will not deny that God might work a miracle but I am free to affirm that we have not reason to ex-



pect him to produce, from such a transaction, anything but a savage life.

No Application.

I was once visiting a lady who has now for years been with the Lord. She was one of the most devoted and intelligent Christians whom I ever knew. She had just returned from a visit to a distant part of our country and was speaking of her vacation. She said: "I found fault with those people among whom I have been because they did not make application of the truths which they declared." She said: "I believe I have heard preaching enough as to general principles this summer to save every man, woman and child in the world, but when the ministers got to the end of their doctrine, to the place where they needed to say to folks, 'This teaching says that you ought not to do one thing and that you ought to do others,' they seemed to be afraid." Whatever was the reason they stopped there? They left the con-

gregation with a large mass of truth but without any application of the truth to the lives which they were leading. It is obvious that this is in many respects a pleasant way to do. It is far easier to say to people that you ought to do right; you ought not to do wrong; you ought to love good; you ought to hate evil, and then leave them to find their own road, than it is to say that your present practices, habits and associations are evil and will work wreck in your lives unless you change. Our Lord himself recognized this fact. He said to his brethren, "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." (John 7:7.) Of course this made trouble. This was the reason that they crucified him, for if he had contented himself with the exposition of the truth without any application of it, he would have lived out a comfortable life, and probably would have died in his bed and very likely have

been the subject of eulogies on the part of people who, as it was, hunted him to the cross.

What Is the Question?

The question is whether or not it is necessary to teach men that secret societies are evil. If it be a duty to teach men that secret societies are sinful, it is a duty to explain the sinfulness, to show how the oaths, ceremonies, and associations demoralize and injure the soul. Ought we to say, this man is a Christian, the Holy Spirit is his teacher and will not allow him to go into ways which are not right and helpful, or should we feel ourselves under obligation as Christians to "reprove, rebuke, exhort with all longsuffering and teaching?" (2 Tim. 4:2.)

Of course we must answer this question as we answer all other questions regarding Christian faith from the Word of God. It is not what we think to be wise or what other people think to be wise, but what God declares to be duty that we must heed. I once heard a brother lecture on the Letter to the Ephesians. He said in his teaching that the first three chapters busy themselves with doctrine, the last three give themselves to practice, and he said this is a common division in the Bible. There are first the rules laid down, the principles established, and then there are the applications of these rules to the lives of men. This remark which I heard years ago has been helpful to me and often I look through one of the epistles with this principle in mind. I believe it is generally true. If it is, it would seem to answer the question with which we started out. Christians are born into the Kingdom of God just as children are born into homes, but as children need to be raised, clothed, fed, educated, re-proved, encouraged, established, just so Christians need the same sort of deal-

ing and where this is lacking, the results are evil, oftentimes disastrous.

Follow Me.

The question whether or not we should do as Jesus did or as we are advised to do by the friends who criticize in the manner above indicated, seems to be settled by this command. Jesus did not say, "Admire me, commend me, praise me." He said, "Follow me." In our time almost all people are willing to speak well about him but comparatively few seem willing to do the things which he did, to speak as he spoke, yet this seems to be involved in the "Follow me." Repeatedly in the short account of his earnest effective life he said to me "Follow me," and the record goes on to say "and they rose up and followed him." "They left their nets and followed him" and when they followed him, we find that they became identified with his fortunes. The world thought about them, spoke about them, treated them as it did him. This will unquestionably be the case now. If we follow Jesus, we shall be estimated by the world as he was and is. God said to Samuel when the people demanded a king, "They have not rejected you, they have rejected me," and the attitude of the world here indicated is a permanent attitude. It will never change, for the world is not a material universe but it is a people who are actuated by principles, motives, desires, and the Bible's teachings of Jesus Christ, being right in the beginning, are not to change. What they were in the first century they will be in the last century. This is the explanation of the antagonism which is always awakened by the faithful presentation of the truth.

Be More Gentle.

Some one says that if you find a lot of clubs under an apple tree, you will understand either that the tree bears good apples or that there is a hornet's nest in it and the application of this little

parable is that if we Christian people are unkind and unloving, people will be irritated and angered when they would otherwise be attracted and brought into sympathy with the faith of Christ. The answer seems obvious. If they are right, why did not the world love Jesus Christ; why did it not love Paul and Peter and James and John; why particularly was it not satisfied with Jesus? We might say that the early disciples were like ourselves in some measure, that they made mistakes, that they were defective in temper and utterance. This is very possibly true but no one can allege this against the teaching of our Lord. He was always gentle and always patient. Yet the world was not satisfied until it had him crucified, and he declared plainly that if we were like him, the world would estimate us and treat us in the same manner.

Evangelists and Teachers.

In describing the gifts of the believers the apostle names "evangelists and teachers." Now an evangelist is one who declares good tidings and the good tidings indicated are that sinners may be saved, that saints may be sanctified, that the Kingdom of God is to be established in this world. No doubt these are good tidings and people who believe them and act upon them are saved. The guilt of sin is canceled, the power of Satan is broken, they are born into the Kingdom of God. They become the children of God, whereas they were the children of the Evil One. This is a most tremendous change. No one will estimate it too highly but there are to be not only evangelists but teachers.

Now the office of a teacher is different from that of an evangelist. The teacher says to his pupils, "This is the proper way to do a thing; that is not the proper way. If you act in this manner you will get into trouble; if you act in that manner, things will be different and

better," and so the teacher takes the child who is already born into the home and seeks to develop its manhood or womanhood, as the case may be.

When one studies the prophets, he is continually reminded that they were not principally evangelists, principally they were teachers. It is true that one of them is called the evangelical prophet because so frequently along with threatened judgments, he spoke also of coming life and victory. But no one can say that the chief teaching of the prophets was evangelism though there was throughout it all an evangelistic note. In the very garden of Eden the truth was declared which was to have those who believe in Jesus but through all the dark history of the early ages and through all the dark history of the ages since, the teachers and prophets have not been principally evangelists. Together with their threats of coming ill because of sin, there have been intimations of possible holiness and victory but the teaching has been directed against the evil ways of careless or wicked men.

What Shall We Do?

The question what the Christian of to-day ought to do in regard to Christian teaching is not difficult to answer in view of the facts in the case. He is to follow Jesus. He is to testify of the world that its deeds *are evil, if they are evil*. He is to not to heal the hurt of the daughter of Zion by crying, "Peace, peace," when there is not peace. He is to be an honest witness for God against all men, institutions and teachings that undertake to set aside the redemption which is provided in Christ Jesus by the substitution of something else. This is the heart of the whole trouble about lodges. They set aside the only provision which God has made for the redemption of men. God has said that the soul that sins shall die. This sentence has never been either repealed or modi-

fied. It stands precisely as it was uttered. As far as men can judge, this sentence is enforced. We see that souls that sin do die. They die to God they die to holiness, they die to hope, they die to courage, they die to all things pure and beautiful. The Word of God declares that without repentance and faith, they will die eternally. There is no reason to doubt that this is true. So far as we can follow sin, the soul's death is the fruit of its bitter activities. That it will ever be anything else we have not the slightest reason to hope. That it will be what it is and has been, we have every reason to fear. In this state of things we come to lodges. They have some Christless prayers, they have some frightful oaths. They bind one to be true to one another, to be true to the lodges. They threaten them with disaster if they are not true and they promise them life eternal if they are. When we find Christian men tangled up in these organizations, some of them deny that the secret organizations are really religious in character but no man who is fairly intelligent and reasonably honest, thinks of doing so.

They begin with a creed, a religious creed, they go on with a prayer, they fill up the different degrees with oaths and religious teachings of one kind and another and when men are dead, they gather about their lifeless clay and say that they have gone to heaven. They call it the "Grand Lodge" or the "Happy Hunting Ground" or something or other but what they mean is that the lodge men who live and die in fellowship with their order have been delivered from the curse of sin and have entered upon a happy eternity. If the Bible is true this is a lie. If the soul that sins must die these lodgemen who will not have Jesus Christ as their Savior will perish and Christians who for any reason neglect to warn and teach will be held responsible

so far as their influence might have produced a different result.

It Is Not Enough to Be Born.

Men should not only be babes in Christ but they should grow into the stature of full men in him. This is the reason that the Bible contains so much teaching for men who are saved. Its message to sinners is comparatively short, "Repent and believe the gospel." "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

Saints are differently dealt with. The Word contains for them all things needful to life and Godliness. As would be expected, these needful things are largely prohibitions. The solemn, "thou shalt nots" of Scripture are not always pleasant to men but they are permanent. Men did not invent them and men cannot cancel them.

One of our preachers said recently, "It is not popular to be a prophet unless you are a false prophet." This is true testimony and between the two positions every one must choose.

W. O. W. DENIED REPRESENTATION.

BY B. M. HOLT, CLIFTON, TEXAS.

Last August, at Cleveland, Ohio, where the National Fraternal Congress of America assembled in annual conference, the Woodmen of the World were denied reinstatement by a vote of 184 to 142.

The National Fraternal Congress of America is a powerful organization through which insurance lodges are banded together for their mutual protection and advantage and more especially in the raising of rates. At their last congress no less than eighty-eight lodges were represented. The W. O. W. delegates, however, were denied a seat because its highest officer, Sovereign Commander Fraser, opposes the Mobile bill. The Mobile bill is now a law in nearly all states, and provides that all insurance companies must be solvent, that is, they must have a reserve fund large enough to guarantee the prompt payment of all its

outstanding insurance when due, thus protecting, in a large measure, their own membership from fraternal bankruptcies with which this sort of insurance has been so largely cursed for many years.

The Mobile bill further provides that all lodge insurance companies must adopt the table of rates now recognized by the National Fraternal Congress, which has been compiled by famous actuaries, and is based on the combined results of a large number of insurance lodge experiments. The W. O. W. treats this bill with contempt and hence a seat was denied it at the last meeting.

The difference in the rates of the W. O. W. and of those operating according to the N. F. C. table is only a few cents when figured on the monthly payments of each individual member, but when figured on the matured policies of the whole membership of 825,000 it amounts to millions of dollars.

It seems rather incongruous that any sane business man, of which there are many in the W. O. W., should cut off his nose to spite his face. Mr. Charles E. Piper, chairman of the committee on statutory legislation of the National Fraternal Congress, writing of the reason for the rejection of the W. O. W.'s application, says: "The application for membership as submitted by the Woodmen of the World was accompanied by an open threat by Mr. Fraser, Sovereign Commander, of attack both upon the Mobile bill and upon the men who had endeavored to promote legislation which they believed to be in the interests of the societies. Its rejection was a rebuke to Mr. Fraser personally."

THE "SEKRIT SOSSIETY."

Andy Anderson, Ex Brigham, Torp Stebins, Fatty Bellows & Hen Van Ness have got a new sekrit sossietty, that they wont tell you annything about. But evvery time they meet they have to get down on thare knees & make the sine of the Grand High Something which Andy got out of a book, so they will know who they are.

Fatty forgot about it today & when he seen Andy with an appul he wanted a bite of, he went up to Andy & ast would he give him one, but Andy pertended he didnt know Fatty & wouldnt reckernise him til Fatty had got down on his knees & made all the sines, with his left hand in his rite ear & his other hand on the top of his hed, & say, "Cockleorum, Joo-Joo! Zish!"

Andy kep rite on eating the appul all the time Fatty was going threw the sines, & when Fatty finully got them all done they wasent anny appul left. Fatty says it was a mean trick on Andy's part, but Andy says when you got a sekrit sossietty you got to live up to the rules or be cursed by your ieller-members. Fatty says he dont mind being cursed, but he thinks Andy mite of et the appul a littel slower.—From "In Our School," by Paul West.

A CORRECTION.

A Threefold Indictment of Secret Orders.

We regret exceedingly that, through an accident, part of the conclusion of Rev. Adam Murrman's excellent address, "A Threefold Indictment of Secret Orders," was omitted. We are glad publicly to express to Rev. Mr. Murrman our regret for the omission and print herewith the whole of the conclusion that our readers may have the address complete.

"In Conclusion. The Summary."

"Cain represents the lodges in the fundamental error of a wrong approach to God, ignoring the blood of atonement. He sins against the Altar of Sacrifice, just inside the door of the tabernacle, whereon the perfect Lamb was slain, and to which all must come who would have their sins forgiven, or gain access to God.

"Balaam represents the lodges in encouraging a forbidden union of believers with unbelievers, of God's people with the world, ignoring the separation which God enjoins: 'going down into Egypt for help'; seeking the honors, advantages, and emoluments of the world, he finds it convenient to live a compromised life. He sins against the brazen Laver which stood next to the Altar of Sacrifice, and which emphasized the need of a clean life, 'through the washing of water by the Word.'

"Korah represents the lodges in encouraging worldly, unbelieving men to intrude into the priest's office, teaching them that they have access to God and may lead the worship of the people without the name of Christ, without the blood of his Cross, and without regard to the necessary limitations with which God himself has hedged about that sacred privilege. He sins against the Altar of Incense in the Holy Place, before which none could minister but such

as had been called of God to that office.

"In Korah and his company these religious forms of sin reached their climax of daring blasphemy; in him sin ripened for the awful judgment which overtook him and his company, hence they 'perish in the gainsaying of Korah.'

"Cain stands for 'the bloodless way' of approach to God: ignoring both the *fact* and the *sinfulness* of sin.

"Balaam stands for 'the compromised walk' of a redeemed people, spurning the separation which God enjoins.

"Korah stands for 'the rejected worship' which insolently rushes in 'where angels fear to tread,' and which, with tainted heart and hand, insults the *holiness of God*.

"Cain sinned against the Altar of Sacrifice:

"Balaam sinned against the brazen Laver:

"Korah sinned against the Altar of Incense; *and the Christian in the lodges sins against all three.*"

WHAT ABOUT SECRET SOCIETIES?

[In the department "Notes on Open Letters" in *The Sunday School Times*, of October 21, 1916, the editor gives the following answer to the frequent inquiries about secret societies which he receives. The friends of antisecrecy ought to rejoice because of the wide circulation of this article in that splendid Sunday school journal.]

Of frequent occurrence in the Editor's mail in recent years have been inquiries about secret societies,—not so much as to whether Christians should oppose them, or work against them, but as to whether a Christian who seeks only to please Christ should join a secret society. Two letters received recently in the same week are representative of such inquiries:

Are lodges and secret fraternities all right? Should a Christian ever belong to any such?—An Ohio Reader.

Is there anything contrary to Christ's teaching in belonging to a secret organization? This is an organization for ladies, objects of the best, cultured and refined ladies belonging as a rule. Do you think there is anything in the Scriptures that conflicts with a secret order?—An Iowa Woman.

This women's secret organization is doubtless free from the condemnation that falls upon secret orders that make use of religious forms in which Christ has not the central place. It may be said

with equivocation that any society, whether secret or not, that worships God, or holds any services in the name of God or religion, or seeks after the knowledge of God, and does any of these things without doing them in the name of the Lord Jesus and him crucified, is one in which a Christian should have no part. It may be urged that the true God is worshiped, as Jews worship God without acknowledging Jesus. But God can be known and worshiped only through Jesus. Those Jews to-day who reject Christ do not worship the true God. They are apostate from the faith of Israel. For Jehovah, the covenant God of the Jews, is the Messiah of the New Testament, and one day Israel will mourn before God when the nation recognizes Jesus, whom they have pierced, as Jehovah-God. The investigation of a Christian need go no further if the secret order presumes to approach God in any other way than through the crucified Redeemer. It is this religious flavor in certain secret orders that leads many members to believe that they need nothing more than the lodge, with its high moral standards, for salvation.

This women's organization is free from the evil practices, and perhaps also free from the "questionable" practices, of many secret lodges. While man's evil nature will express itself quite apart from association in secret orders, there is abundant evidence that many lodges are committed to acts in which a Christian can have no part; and many more are committed to "border-line practices," as card-playing and dancing, and such things as are questionable only for border-line Christians.

There are secret organizations, such for instance as certain college fraternities, that are free from some evident objections. There are spiritual Christians who can look back upon their experiences in college fraternities and say that there was nothing done in the fraternity rooms except what might well be done in the open, and that the secrecy feature was one rather of mystery than of something that needed to be hidden. In such cases the question remains, is the secrecy principle wrong in itself, is it contrary to the teachings of Christ?

The following questions may well be

considered by the Ohio and Iowa readers, and by any other Christian who is considering entering a secret organization:

Are there any members of the order who are unbelievers? If there are, does this word of Scripture bear on my attitude: "Be not unequally yoked with unbelievers . . . Come ye out from among them, and be ye separate" (2 Cor. 6:14, 17). A clear distinction may be recognized here between secret fraternal societies, and such organizations as commercial clubs where fraternity is not a factor, and whose members are not in the same sense "yoked together."

If all the members are Christians, and none are admitted who are not believers, does membership in this organization cause any separation, consciously or unconsciously, between me and other Christians who do not belong? Will there be any tendency to feel that I owe some special love or service or sacrifice to members of the secret order that I do not owe to other fellow Christians?

Am I in danger of adding a separate fraternity to the one brotherhood that Christ established for all believers? Even the matter of blood relationship Jesus swept aside when speaking of this new brotherhood: "Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my father who is in heaven, he is my brother, and sister, and mother" (Matt. 12:48-50). Elizabeth A. Needham, the wife of the famous evangelist George C. Needham, a few years before her death wrote: "To-day, I stand for things *open*; for only one *fraternity*, the brotherhood of Christ; for one *union*, union with God through him; for one form of *philanthropy*, giving ourselves to him, to spend and be spent in his service."

Finally, is the purpose of this organization the glory of God, and is my motive in joining it and giving my time to it, and in fellowshiping with the other women, one that has only the glory of God in view? "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). A Christian will avoid many puzzling questions as to how much harm there is in a course of action if he or she will first

ask, How much *good* will there be in this? how much can I glorify God through it?

The most absolute and uncompromising "secret society" on earth is the society of those who have died, and whose life is hidden with Christ in God. There is no need of an oath to keep the members from imparting their secret to outsiders; for outsiders *cannot* know this secret. They do not understand the language. But a supernatural enlightenment of the Spirit of God lets them into the secret, and it is the eager desire of all who are members of this society to explain to outsiders how they can get in, so that they too may share in the secret of the Lord, which is with them that fear him. And there are higher degrees in this secret order, with a language that the beginners cannot understand. But the highest degree is open to the humblest member,—indeed it is open *only* to the humblest. Should Christians desire membership in any other secret organization?

Does Christ's word, "I have spoken openly to the world . . . and in secret spake I nothing" (John 18:20) have any bearing on this?

Would Jesus join a college fraternity or any other of the modern secret societies?—*The Sunday School Times*.

Another reason why a Christian should not join a secret order is because he has surrendered his life to Christ and consequently he has no right to put his conscience into the keeping of others. Whether it is right for him to keep secret whatever shall be revealed is a matter between him and his Lord and one which a Christian cannot delegate to others. There is no secret order which will permit a Christian to receive the oaths and secrets that he may take them before God to learn His will for him. This fact alone ought to keep Christians out of the lodge.

Mr. S. E. Roth of the Gospel Tract Mission writes that the Gospel Tract Calendar for 1917 is now ready and will be sent out free of charge as far as funds will permit, and the supply lasts. Stamps to cover cost of mailing will be appreciated. Address S. E. Roth, Gospel Tract Mission, R. F. D. 3, Woodburn, Oregon.

NON-CHRISTIAN CANDIDATES.**"Can I Be a True Mason Without Being a Christian?"**

[Leading article in the *Masonic Home Journal* of Louisville, Kentucky, August 1, 1916.]

Some time ago we received for our Question and Answer Department a letter from a brother in this State, frankly stating his feelings in search of further light on the above question. His letter follows:

"Editor, *Masonic Home Journal*.

"Dear Sir and Brother:—I am a member of the Blue Lodge of the Masonic order. I have had the three degrees of E. A., F. C. and M. M. conferred upon me. I understand that the Holy Bible is the GREATEST light of Masonry. I also understand that a Mason is to shape his course in life in accordance with the principles laid down and taught in that light, and to make that light his rule of faith and practice. If I, a Mason, consent to this teaching and am led and influenced by it, would it not result in transforming me into a Christian? Can I be a true Mason without being a Christian? The question has been agitating my mind for some time. Please give me, a brother Mason in search of light, light upon the question."

We immediately recognized the fundamental importance of this question. "Can I be a true Mason without being a Christian?" and believed that a reply deserved the most careful consideration, as to reply "Yes" without giving the important reasons therefor would be of little value to the brother in his search for further light.

This question was squarely presented to the Grand Master of Massachusetts in 1915 by reason of his receiving a petition from a number of Chinese brethren of an Oriental, non-Christian religion, praying his dispensation to organize a new lodge at Peking, China.

The Grand Master, Most Worshipful Melvin M. Johnson, is a deep student of Masonry, and has written several well considered theses on Masonic subjects. As he reported to the Grand Lodge, the matter of whether the petition for a dispensation should be granted presented five principal subjects for consideration. The first three are not sufficiently pertinent to this matter, but the fourth was, as to the "eligibility of candidates who prescribe to prevailing Oriental religions; and fifth, adaptability of our rites to the working of such material." In

other words, is a person professing an Oriental (i. e., in the present connection, a non-Christian) religion eligible for Masonic membership, and are the Masonic ceremonies adapted to be used by him in instructing others? We quote fully from the 1915 proceedings of the Grand Lodge of Massachusetts in answer to these questions. Said the Grand Master, W. M. Bro. Johnson:

Non-Christian Candidates—International Lodge.

In July last I received a petition from thirteen Master Masons, including three Chinese brethren who were raised in Washington, D. C., for the establishment of a lodge under our constitution at Peking, China, to be known as International Lodge, accompanied by the approval of R. W. Stacy, A. Ransom, District Grand Master, and also of Ancient Landmark, Shanghai, and Sinim Lodge of Shanghai, China. The petition did not come as a surprise, as I had previously discussed the matter at some length with R. W. Bro. Ransom while he was on a visit to Boston.

This petition presented five principal subjects for serious consideration. First, the personnel of the applicants; second, the field of usefulness; third, the relations of the lodge to civil government; fourth, eligibility of candidates who subscribe to prevailing Oriental religions; fifth, adaptability of our rites to the working of such material.

None of these subjects present considerations which are esoteric in principle. They may be and should be freely discussed. Minor matters of form and language only need be reserved for secret conclave.

* * * * *

Eligibility of Non-Christians.

Fourth—Eligibility of Candidates who Subscribe to Prevailing Oriental Religions.

The Ancient Landmarks are certain fundamental principles which have never yet been successfully and exclusively defined. They are something like the Constitution of England, partly written and partly unwritten. The principal sources thereof are:

(a) Ancient Masonic manuscripts,

sometimes known as the "Old Constitutions."

(b) Ancient usages and customs.

(c) Esoteric rites handed down by tradition.

It is an unchangeable Ancient Landmark of the fraternity that there is but one Masonic dogma. We construct a universal religious philosophy thereupon, as a part of which we teach belief in immortality and endeavor to inculcate other tenets of our profession, but our sole dogma is the landmark of belief in a Supreme Being, omnipresent, omniscient, omnipotent, the creating and superintending power of all things. No man may be a Freemason unless he is a believer in monotheism. No neophyte ever has been or ever shall be permitted visions of our mysteries or reception of our obligations until he has openly, unequivocally and solemnly asserted this belief. Beyond that we inquire and require nothing of sectarianism or religious belief.

Masonry is cultivating and disseminating the union of mankind upon this common bond to which all may agree, leaving the particular opinions of individuals and their methods of sectarian worship to themselves and to their own consciences, but to be proclaimed and exercised outside of the lodge room. Proselytizing has its place in the world, but not in the halls of Masonry. Sectarian missionary spirit and its exercise have been of incalculable value to the human race. However much it may be our duty to give it our encouragement and support as individuals or as members of other organizations, it is our duty within the fraternity to see to it that no man may truthfully accuse us of bigotry, and in our lodge room upon this single bond of belief in deity to conciliate true friendship among men of every country, sect, and opinion.

Other Volumes of the Sacred Law.

By reason of the nature of our population and membership in Massachusetts, we are accustomed to recognize the applicability of this principle to Trinitarian and to Unitarian, to Christian and to Hebrew, but now that it is in a practical manner called to our attention we should not be startled when we recognize that

it applies alike to other Deists who gain their inspiration from other books than that open before you upon the altar. We may find Monotheism proclaimed not only in the New Testament of the Christian, but also in the Koran of the Islamite, in the Avestas of the Magians of Persia, in the Book of Kings of the Chinese, in the Sutras of the Buddhist; yea, even in the Vedas of the Hindu.

"There is a principle implanted in the heart of man which prompts him to the belief and acknowledgment of a superior and superintending power, under whatever name he may have been personified; endowed with attributes of infinite knowledge and infinite wisdom. Sophism cannot overwhelm it; philosophy cannot succeed in erasing it from the heart; it is engraven there in characters broad and deep, and spake the same language to the ignorant savage amidst trackless woods and barren wastes, and to the proud philosopher of antiquity, as it did to the learned Jew or the enlightened Christian. It displays a God of nature who loves virtue and abhors vice; and teaches man the doctrine of personal responsibility."

The particular letters by which the name of the Grand Architect of the Universe is spelled or the peculiar way in which His name may be pronounced are as utterly immaterial as to pray to "Our God" in English, to "Unser Gott" in German, or to "Notre Dieu" in French.

Masonry's Attitude.

Our attitude is somewhat analogous to these words of the proclamation of Queen Victoria in council to the princes, chiefs and people of India (published November 1, 1858):

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted by reason of their religious faith or observances; but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all in-

terference with the religious belief of worship of any of our subjects, on pain of our highest displeasure.

"And it is our further will, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability and integrity, duly to discharge."

To those of our friends in China who, of their own free will and accord, may seek Masonic light, whatever their religious belief, so long as it includes our single dogma, if they be worthy and well qualified, men free-born, of good report and properly vouched for, Freemasonry extends her hand in greeting.

Adaptability of Masonic Ceremonies.

Fifth—Adaptability of Our Rites to the Working of Such Material.

Since, then, Freemasonry welcomes to her fellowship Deists of varying faiths, it is incredible that they should unyieldingly present to such neophytes rites incompatible with their several religious opinions. Necessarily our ceremonies must be sufficiently flexible to yield to the unchangeable landmark of universality. Otherwise there is presented a problem analogous to the historical inquiry in physics of what will happen when an irresistible force meets an immovable body. When in a given case an ancient landmark and a ceremony of the order are found to be incompatible, something must give way, and that something must not be the ancient landmark. The ceremony must bend, if necessary. In considering the dispensation in question and the opportunity offered and likely to be availed of for the reception of candidates who, although Deists, do not adhere to the Holy Bible as the volume of the Sacred Law, we must now determine whether an obligation may be administered upon any other book and the language thereof adapted to the religion of the candidate. Precedents, however, are at hand. Many of us are aware of the occasions within this very building when strictly Orthodox Hebrews have been obligated upon what is known to them as the "Book of the Law"; that is to say, upon the Pentateuch, and, indeed, it was determined

as early as the year 1806, under the Grand Mastership of Most Worthy Timothy Bigelow, that Quakers could be permitted to affirm.

Book of the Law.

I know of no landmark that the Holy Bible is one of the essential furnishings of a lodge. As I understand the ancient landmark in this regard, it is simply that the volume of the Sacred Law is an indispensable part of the furniture of each lodge, as necessary to the conduct of Masonic work or business by the lodge as the charter itself; indeed more essential, if such could be the case, for the landmark requiring the presence of the volume of the Sacred Laws was established years, if not centuries, before such a thing as a chartered lodge was known to the fraternity. I quote from Mackey's Text-Book of Masonic Jurisprudence (edition of 1859, page 33), being a part of his chapter entitled "The Landmarks of the Unwritten Law":

"It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly a Book of the Law, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The 'Book of the Law' is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The Book of the Law is to the speculative Mason his spiritual Trestle Board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual Trestle Board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The

landmark, therefore, requires that a Book of the Law, a religious code of some kind, purporting to be the exemplar of the revealed will of God, shall form an essential part of the furniture of every lodge."

I am thoroughly in accord with Mackey upon this question. I cannot conceive how otherwise may follow the words of the Old Charge: "Though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

What Law Is Binding?

To the Christian, the volume of the Sacred Law is the Holy Bible, and upon it he should be obligated. The Christian religion is the prevailing religion of our lodges, and therefore the Holy Bible, as the volume of the Sacred Law, is and must always be part of the furniture of each lodge. Its sanctity, however, does not appeal to the Islamite, and the ceremony of initiation would lose much to him in binding effect if his obligation should be taken thereon. While the Holy Bible should not be removed from the lodge, the conscientious Islamite who so desires may be permitted to take his obligation upon the Koran; the Hindu, otherwise qualified and accepted, may be permitted to have the Vedas spread open before him; and the rite of initiation may be so far adapted to the conscience and religious belief of a candidate as to permit his taking the obligation in a manner and form regarded by him as sacred and binding, and upon that work which to him is the volume of the Sacred Law, providing always that such volume of the Sacred Law teach Monotheism.

Referred to Committee.

Such are the views of your Grand Master upon this serious and important matter. I regard it as such a momentous question, however, that I prefer to take the judgment and advice of this Grand Lodge thereon, and therefore raise a special committee consisting of Most Worshipful Edwin B. Holmes, Senior Past Grand Master; Right Worshipful Roscoe Pound, LL. D., Deputy Grand Master and Professor of Jurisprudence

in the Harvard University Law School; Right Worshipful Leon M. Abbot, Past Senior Grand Warden; Right Worshipful and Rev. Frederick W. Hamilton, D. D., LL. D., Grand Secretary and Past Deputy Grand Master, and Worshipful and Rev. R. Perry Bush, Grand Chaplain, to take under consideration the fourth and fifth question above presented, and to report to the Grand Lodge for such action thereon as may seem advisable. Definite and final determination of these questions should now be recorded and promulgated for future guidance.

(The report of the Committee will be given in the January CYNOSURE.)

THE MYSTERIES.

BY REV. E. D. BAILEY, D. D., BROOKLYN, NEW YORK.

[Written for the 1916 New York-New Jersey Convention.]

Some years ago I made a careful study of the Ancient Mysteries in order to discover how far our modern secret societies correspond with them. I can not, at this time, refer to the books to refresh my memory for a careful paper on the subject, but some facts were deeply impressed upon me which may be beneficial to people who have not studied them.

To begin with, we must recall the fact that all ancient countries and people had systems of worship. To this rule there is no exception. Furthermore, all ancient worships substituted some *creature object* for worship instead of the Creator. This fact is also uniform and universal. There can be but one true religion because there is but one Creator. True worship involves the spiritual union of a soul with its Creator. Such worship establishes intercourse between man and God. As a result of this spiritual intercourse, the spirit of the man is continually refreshed and renewed by the indwelling of the Spirit of God. Hence true worship, true intercourse with God, is uplifting, inspiring, illuminating, empowering, regenerating, spiritualizing, intellectualizing. A false religion, which centers the life on some object inferior to God, has exactly the opposite effect. It degrades, it exhausts, it darkens, it debilitates, it deadens, it

dwarfs spiritual development. The worship of God our Creator, the worship of Jesus Christ, our Savior, the contact with the Holy Spirit of God—these things have always blessed and benefited man; but the worship of inferior objects has degraded the nations. Hence it is that in our day the nations which are worshiping and honoring God, even in an imperfect degree, are intelligent, prosperous, and progressive, while the inferior, unprogressive, illiterate and impoverished nations are the nations which cling to various forms of inferior, creature worship.

The foregoing facts give an added importance to the study of the ancient mysteries. For it must still be admitted that the past has projected into the present two powerful streams of influence. We have received from the past a knowledge of God and we have also inherited institutions and worship of an inferior and degrading character.

Every nation on earth had systems of worship as substitutes for the worship of God. These systems always had two phases, the open worship for the people and the secret mysteries for the priests of the religion. What may be styled the highest type of these worships was the worship of the heavenly bodies, the sun, moon, and stars, coupled with the forces of nature. All nations had a form of sun worship and the form of sun worship which intruded itself most upon the Jews, about which the Bible most frequently speaks, was Baal worship. Baal was the sun-god. It was this form of sun worship which nearly superseded the worship of the true God in the days of Ahab and Jezebel. Elijah, under the power of God, assailed this defection from God and won a great victory.

The public worship of Baal seemed to the mass of men, even to well meaning Jews, to be all right. They were not able to see why Baal worship was not just as good as the worship of God. It seemed to have in it the element of reverence, and, moreover, it seemed to have a beautiful adaptation to nature and the forces and processes of nature. Only God and a few enlightened children of God discerned the difference. In fact, the difference was vital and the results were as widely separated as heaven and hell.

While the public worship of Baal commended itself to the unthinking, untaught masses, the priests of Baal were initiated in the mysteries, the secret forms and ceremonies of the worship, and were better prepared to deceive the people by pretending to possess a knowledge of and a control over the secret forces of nature. It was by means of these pretended mysteries, this profession of superior knowledge, that the priests were able to hold the people in subjection to the system. Meanwhile, under cover of secrecy and under a pretence of exalting nature, especially sexual nature, the grossest immorality was practiced by the priests and the vestal virgins. It is almost incredible, the depths to which human nature sank.

It was shocking to me, after studying these ancient mysteries, to take up Mackey's "Encyclopedia of Freemasonry" and find all Masonic historians agreeing in tracing the initiation ceremonies of the Blue Lodge Masonry to an initiation of ancient Baal worship. This is the basis of the claim of Freemasonry to being ancient. As an organization it is certainly quite modern. But in the sense that it is a continuation of ancient Baal worship, it is very ancient. This fact we must consider. Masonic writers not merely admit their relationship to ancient Baal worship, but they actually seem to be proud of their ancestry.

In order to show that the boast of Masonic writers is not groundless, I will refer to only one illustration. We are told that every Masonic lodge should be arranged due east and west. In the east sits the Worshipful Master, representing the sun at rising. The second officer sits in the south, representing the sun at noon. The third officer sits in the west, representing the sun at setting. There is no officer in the north because the sun never reaches the north. Any one who has ever visited a lodge can verify these facts for himself. The poor blindfolded, cable-towed candidate enters the lodge from the north, seeking "more light."

The effect of these modern mysteries on the people is substantially the same as the effect of the ancient idolatrous mysteries. In the first place, it deceives

them by omitting the essential spiritual elements of true worship and substituting an inferior type of nature worship which does not unite the soul to God. Then it absorbs the time and money of the real Masonic devotee and robs God and the Church of his services. "Masonry is good enough religion for me," expresses the misleading, blinding, and blighting effect of lodge devotion.

THE MORAL PHASES OF FREE SPEECH.

(Continued)

BY REV. G. A. PEGRAM, UNIVERSITY PARK,
IOWA.

The churches which forbid freedom of thought and speech are dead spiritually, and sooner or later lose out in numbers and influence. Such cherish in their bosoms the elements of their own destruction. For instance, Mohammedanism has for centuries forbidden free thought and free speech. Yet, on account of its sturdy principles of war, aggression and suppression, it seemed as if its perpetuity was forever established. But already we see signs of decay sapping its vitality, and the end is not yet. "Every plant, which my heavenly Father hath not planted, shall be rooted up." And we are sure that he did not plant this upas tree. The result of this great war is going to be the restriction, in several ways, of the influence and power of Mohammedanism.

The same thing is true of the Roman Catholic church. She grew in numbers and influence until she forbade freedom of thought and speech. Some may contend that she is still growing. But the growth, outside of those born within her fold, is scarcely appreciable; and her proselytes scarcely equal the defections from her membership. Her great growth in the United States is largely due to foreign immigration, as most of our immigrants are from Catholic countries. But while that is increasing the size and membership of the Catholic church in America, its influence is steadily declining in Europe where sovereigns no longer bow in humble submission to papal decrees. The pope has been pleading for peace, but no one has heeded his words. Even in priest-ridden Italy where he lives and once ruled supreme,

the citizens have thrown off papal pretensions to civil authority.

Still water and air always stagnate. If air or water are stirred, they become purified. So also if church, state or institutions have free discussion, they will purify themselves, or if already pure they will be kept pure. But when institutions forbid free thought and free speech, it is evidence that they are already impure, and therefore cannot stand the publicity consequent upon free speech. Moral light is necessary to the preservation of purity, and no state, or church or institution can retain its purity without constant reception and diffusion of light.

The course of ecclesiastical oppression which the Roman Catholic church has followed for centuries has not only borne bitter fruit in the gross ignorance and immorality frequently found within its own borders, but which abounds throughout those countries in which it has been the dominating force. Their intolerant suppression of free thought and free speech makes and keeps these people ignorant and immoral. It cannot be otherwise. Light is absolutely necessary for the preservation of the life and health of plants and animals. It is true also that the powers of both mind and soul fade without constant light. But the restriction of free expression is necessary to the strictly sacerdotal churches, for people cannot be held in servile subjection to a priesthood except by keeping them in ignorance. Their ecclesiastical leaders know this, and act accordingly. All cannot be kept in permanent subjection even by ignorance, but it can be very much prolonged thereby. For this reason there is nothing that crooks and tyrants so much dread as free speech.

Undue repression makes the oppressor a tyrant and the oppressed a coward, and tends to make the oppressed a tyrant when he has the opportunity to be. It is said that negroes are usually more tyrannical over their fellows than are white men over them, and that negroes prefer to be ruled by white men rather than by some of their own race. The results of oppression upon men and women nearly always is perversion of their natures. Nothing but a strong will coupled with good sense and divine grace can

prevent it. The negroes have been free for over half a century, and but few of the former slaves are living. A new generation has come up which never knew slavery. Yet the results of enslavement are still seen, not only in the aged ex-slaves still living, but also in the perverted training of the younger generation. While all the manifestations of depravity cannot be justly laid upon former adverse conditions, justice cannot be given to them without taking into



account the perversions of character due to their needless oppression. For this reason, restraints and laws should never be stronger than are absolutely necessary for public safety, for there is no oppression worse than the tyranny of unjust laws.

When men, having been denied the rights of free speech, come into possession of it, they frequently become anarchists and the firebrands of frenzied fanaticism. Most of the anarchists of this country are the moral and civil perverts of foreign oppression. When undue oppression has been removed, they

do not know how to exercise their newly found liberties and privileges. Children, who have been unduly restrained at home, when freed from parental government usually show less self-control than do those who have had more liberty. But are spoiled children and lawless citizens to be tolerated without restraint because they are themselves the victims of wicked oppression? Society owes to its lawless members protection from their own resentful, vicious frenzy. Moreover, such members forbid to others the freedom of thought and speech which they demand for themselves, and will frequently use more violent measures to suppress freedom in others than the measures by which they themselves were repressed.

Then again, men become moral hypocrites when they are forbidden freedom of thought, speech, or action. To develop manhood and moral muscle, men must have a certain amount of freedom. When man is so oppressed and intimidated that he professes to agree with other men either through fear or for policy's sake, he has become a moral hypocrite. Such a man has lost his touch with God, who requires us to obey him in what we think he wants us to do. When we let any man or set of men be our final arbiters on moral acts, they become as gods to us. When, on our authority alone, we secure blind obedience from any man, we injure that man's soul, for we are usurping God's proper place to him; we are seeking to become conscience for him. God says, "My glory will I not give to another, neither my praise to graven images." God regards as an usurper such a man who seizes his divine prerogatives and authority. God himself does not necessarily prevent a man from following his own will, even when at variance with His will. Men are created free moral agents, and God leaves them so until they become a serious menace to others. It is presumption for men to assume more authority over others than God takes for himself.

(To be continued.)

Confidence is like good manners, the more people have of it the less they talk about it.—C. C. Bentley.

LABOR TO DEFY COURTS.

To Make Injunction Issue Paramount.

Baltimore, Md., Nov. 20.—The organized labor forces of the country to-day avowed extreme hostility to the writ of injunction as a means of stopping a strike.

First, a resolution was adopted unanimously at the morning session of the convention of the American Federation of Labor urging organized labor everywhere to make the injunction question "the paramount issue in all of their future political activities."

A more radical step was taken at the afternoon session, when the committee on the executive council's report took up that feature of the report dealing with the decision of the Massachusetts supreme court classifying labor as property. The committee submitted its recommendation to the convention, which was unanimously adopted.

Must Disobey Judges.

The committee's report follows:

"It seems to be a settled purpose of interests antagonistic to the freedom of men and women who labor, to persuade and then use the judiciary and misconstrue constitutional guarantees, and thereby nullify legislative enactments, so as to leave but one remedy; and we therefore recommend that any injunctions dealing with the relationship of employer and employe, and based on the dictum 'labor is property,' be wholly and absolutely regarded as usurpation and disregarded, let the consequences be what they may.

"Such decisions as the one rendered by the supreme court of Massachusetts has its roots in class interests; it is usurpation and tyranny. Freedom came to man because he believed that resistance to tyranny is obedience to God. As it came so it must be maintained. Kings should be and were disobeyed and sometimes deposed. In cases of this kind judges must be disobeyed and should be impeached."

The Massachusetts Case.

The resolution adopted by the American Federation of Labor in Baltimore to-day is understood to be based on a decision of the full bench of the Massachusetts supreme court last June.

The decision resulted from the suit of

Brogni, et al., vs. Perroti, et al., in the superior court and in effect was a suit brought by the I. W. W. building laborers, excavators, and hod carriers against the A. F. of L. building laborers, excavators, and hod carriers. The I. W. W. leaders alleged that the A. F. of L. union leaders entered into a combination to monopolize the business and thus deprive the I. W. W. men of a livelihood.

An injunction against the A. F. of L. was sought, but the defense set up in demurrer that the A. F. of L. could not be enjoined because of the law which prohibits injunctions in any kind of labor disputes. The court sustained the demurrer and ordered the bill dismissed, but upon an appeal the supreme court reversed the decision, and Chief Justice Rugg, in his report, declared that the anti-injunction law was unconstitutional. —*Chicago Tribune*, Nov. 21, 1916.

Between the opinion expressed in the Clayton antitrust law that "the labor power of a human being is not a commodity or article of commerce" and that of the Massachusetts supreme court which declares "that the right to work is property," there is now being waged the most vital struggle which the A. F. of L. has ever entered. If Congress prevails, the American Federation of Labor and labor unions in their present form are likely to live and to prosper. If the Massachusetts court is right, the labor movement will have to invent new forms of organization and new methods by which to win its contentions.

The effect of the truckling of the President and of Congress to the Brotherhoods is seen in the bold and anarchistic determination of the unions to have their own way, law or no law. If the solution to the problem of union tyranny is to be found in the principle that "labor is property," then let us hope that the decision comes soon.

LABOR FIGHTS "ILLEGAL STRIKE" MEASURE.

Baltimore, Md., Nov. 17.—The American Federation of Labor by a unanimous vote to-day declared against that provision of President Wilson's legislative program "making illegal any railroad strike or lockout prior to the in-

(Continued to page 244)

John Quincy Adams — Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Quincy, 25 October, 1831.

To Richard Rush, Esq., York, Penn.

[Extract]

The Masonic and Antimasonic controversy drags along, deepening, widening, embittering, as it proceeds. In proportion as the popular excitement against Masonry spreads, the Masons close their ranks and rally round their hideous idol. Of the Antimasons, I wish that the discretion and the plain dealing and consistency were equal to the goodness of their cause. I cannot absolutely say they are not; but I do not understand some of their recent movements, and must wait to see their consequences before passing judgment upon them. It has been circulated by some of them here, as it was stated to you, that I had suggested to them the name of Mr. Wirt for their nomination at Baltimore; but it is not so. I much prefer the nomination of Mr. Wirt to that of Mr. McLean, which I fully expected, but of the proceedings at Baltimore there are rumors circulated by the Masonic party which I hope are without foundation. It is said, among other things, that the convention was as equally divided between Mr. Wirt and Mr. McLean as forty-one to thirty-eight, and that it is very doubtful whether the party will sustain the nomination of their convention. Here an Antimasonic convention did me the honor to nominate me for the office of governor of this commonwealth, but I felt it my duty to decline the nomination. They then nominated Samuel Lathrop, a very worthy man, but it is said that without declining their nomination, he has answered that he is and will be a strong supporter of Mr. Clay for the presidency. They have not yet published either my answer or Mr. Lathrop's.

About a month since, Edward Ingersoll made in a letter to me some remarks upon this controversy, in answer to

which I wrote him three letters, part of which I informed him I might probably publish. I charged in the form of interrogation nine specific atrocious crimes in the transactions connected with the murder of William Morgan, independent of all the subsequent judicial prevarications, contumacies, and perjuries. I charged them not upon all individual Masons, but upon the Masonic institution, upon its oaths, penalties, and secrets; and I asked him if my list of crimes were overcharged in number or measure to reduce them to the standard of truth; and if they were not chargeable upon *Masonry*, to answer the reasons which I gave him for so considering them. Mr. Ingersoll, who avows himself Antimasonic in principle and feeling, has shown my letters to several persons, and among the rest to our friend Miner, who I understand has undertaken to reply to my letters in full. I learn further that your grand lodge or grand chapter are about to enter upon the arena and make a powerful defense of Masonry. A principal object of my letters to Ingersoll was to bring out the Masons upon the Morgan-murder crimes. Their tactics heretofore have been to smuggle them out of sight. Sheppard's Defence speaks of the murder itself as *doubtful*, and styles it as a mere *drunken scrape at which Masons were present*. The formal defense of Masonry by the grand lodge of Rhode Island says they cannot tell whether Morgan was or was not murdered, for that *they know nothing about it*. So effectually have they, by their management of the press, kept those transactions out of view, that thousands and thousands, like Mr. Wirt, have gone on year after year scorning and laughing at Antimasonry as a farce, and thinking Masonry a Sir Roger de Coverly Club, because they could not *look at the facts*. My interrogatory specification of an Anti-Parnassus of crimes was intended to bring the Masons to an issue upon the fact and law, fairly out before the tribunal of the public. I have promised that if I do publish any part of my letters to Ingersoll they shall first appear in Mr. Miner's *Village Record*. Miner himself

will reply to them, and between him and me I shall be content to stand alone; but if the grand lodge or grand chapter of Pennsylvania come down upon me, especially during the session of congress, I shall want auxiliary force, and hope you will be in the field again.

Vermont is now completely Antimasonic, because, from their proximity to the Morgan murder, the facts have forced themselves upon the public eye in spite of all Masonic suppressions. The letters of General Peter B. Porter and W. B. Rochester give foreboding of the prospects of the New York elections now at hand. There is danger of a falling off in this state, owing to the Antimasonic nomination against Governor Lincoln. Ever faithfully yours,

JOHN QUINCY ADAMS.

LABOR FIGHTS ILLEGAL STRIKE MEASURE.

(Continued from page 242)

vestigation of the merits of the case." A report of the executive council, which was adopted, recommended that the convention "take an unequivocal position against compulsory institutions and in favor of maintenance of the institutions and opportunities for freedom."

The convention had before it that section of the executive council's report dealing with the railroad brotherhoods' threatened strike. Referring to the bill introduced in congress modeled after the Canadian compulsory investigations act, for the purpose of preventing strikes and interruptions of transportation, the report says:

"This effort to again subject wage earners to involuntary servitude has aroused the determined resistance of wage earners generally. To their declarations against involuntary servitude the proponents of the legislation have replied that although a strike would be illegal under the proposed law and strikers criminals, yet individual workers were not deprived of the right to quit work.

"It is pure sophistry that only augments the sense of the injustice that wage earners may feel for industrial wrongs to allow them by law the right of individuals to quit work and to de-

clare that they cannot agree with fellow workers that conditions are so bad that their only hope of justice and fair dealing lies in agreeing together to quit work—that is, to refuse to perform their usual tasks, to strike."

Problems of industrial justice and redress for industrial wrongs, the report concluded, cannot be worked out by laws.—*Chicago Daily News*, Nov. 17, 1916.

MASON ON TRIAL FOR MURDER.

Oscar D. McDaniel, until the recent election Prosecuting Attorney of Buchanan County, Missouri, is on trial at St. Joseph for the murder of his wife on July 14th. McDaniel is said to be a 32nd degree Mason and there have been delays of various sorts in his trial. One panel of jurymen was dismissed by the presiding judge because of the charge brought by the state's attorney that the state had been "jobbed" in the jury.

In spite of the cloud hanging over him, McDaniel ran for re-election as prosecuting attorney of Buchanan county. He made a special plea for the support of lodgemen. He said:

"Some of you have promised that you would defend my character and the character of my family. Others have promised that if you could not speak well of me you would not speak ill of me; and others have promised that you would forget my many faults, and remember only my virtues.

"I trust that you will not fail me and my children in this crucial hour, and I hope that God will give you the wisdom to judge me fairly."

From newspaper reports we learn that his wife was a great church worker but he had not been seen in church for years, until the Sunday preceding the murder. On the night of the murder he claims that he was at home with his wife "until time for me to attend my fraternal obligations."

Paterson, N. J., Oct. 21, 1916.

I am in receipt of my first number of the CYNOSURE, and I am not sorry that I subscribed to it. Yours in the cause.

HENRY WAGONER.

Editorial.

MEANING OF "RAISED."

When a candidate has received the third degree, he is said to have been "raised" to the Sublime Degree of Master Mason. The expression, according to Mackey, refers, materially, to a portion of the ceremony of initiation, but symbolically, to the resurrection, which it is the object of the degree to exemplify.—*The Masonic Chronicler*.

The Scriptures inform us that there are to be two resurrections—that of the just and of the unjust. "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

Is the symbolic reference in the Masonic ritual to the resurrection of the just or of the unjust? The Scriptures say, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18.) Masonry, by rejecting from its prayers, Scripture readings, and teachings, the name of the Son of God, can lay no claim to symbolize the resurrection of the just. That would be "sectarian" teaching and therefore not permissible.

What resurrection, then, does the Master Mason's degree symbolize? There is only one answer—the only logical answer—since the religious philosophy of Masonry is error and the superstructure is false hope.

Thus does Satan appear as an angel of light to cause the unsaved to lean upon a broken reed which must ultimately pitch them into eternal darkness.

"MASONS WHO WORK SKIN GAMES."

Under the above caption the *Masonic Chronicler* of Chicago says in its issue of August 19th that the Masonic law in Illinois, which prohibits publishing the names of candidates seeking Masonic degrees, is meritorious since it protects them from Masonic "leeches" until they have gone far enough to get next to their "brethren" or become like them—we are not sure which is meant, but give a portion of the editorial for what it is worth:

"The law is meritorious for several reasons, and one of these is that it prevents every designing 'brother' who has a capacious carpet-bag full of gold bricks, which may include anything from stick-'em-quick court plasters, to stock in worthless publications, from camping on the trail of the neophyte who in the novitiate stage of his Masonic experience confidently believes that everything and everybody claiming connection with the ancient and honorable institution of Freemasonry to be on the square and above reproach. The Illinois law endeavors to protect the Entered Apprentice from these leeches at least until he becomes a full-fledged Mason, when he will be in position to better judge for himself as to the merits of the various attractive sure-things that may be offered him. Of course, the Mason with a long string of alluring degrees dangling from his business card, who will play upon the credulity of an initiate having every confidence in anything bearing a Masonic brand, should immediately be kicked into the street, but the fact that the very young Mason has neither the experience nor perhaps the physical courage to thus deal with the presumptuous intruder makes it the part of wisdom for Masonic law to afford him a measure of protection."

DECEPTIVE PREACHING.

We do not like to name the preacher, the church of which he is pastor, or the denomination to which he belongs. Yet it will throw clearer light on his case, to say that he is in the official position of an advocate of strictly evangelical faith and avowed scriptural doctrine. Nevertheless, he is reported by *The Odd-Fellow Review* as having delivered, on a special occasion, "a forceful sermon on 'The Gospel of Odd-Fellowship.'" One is reminded of the beginning of the second paragraph of Paul's Letter to the Galatians: "I wonder that ye are so quickly removing from him who called you in the grace of Christ, to a different gospel; which is not another, only there are some who trouble you, and wish to pervert the gospel of Christ."

The sermon being reported "in part," is still reported at great length. Re-

peatedly, we read the phrase, "The Gospel of Odd-Fellowship"; but never, Paul's phrase, "The Gospel of Christ." Dwelling on an epitome of the Law, given by "a certain lawyer" in response to a question asked him by Christ, and declaring this is the "Gospel of Odd-Fellowship . . . proclaimed by the Divine teacher," . . . and that it "embodies all gospel in its great content," the preacher elaborated the doctrine of love to God. It was his evident purpose, to claim that love to God is a fundamental doctrine of the order. "God alone could give the Gospel of Odd-Fellowship to men."

The deceptiveness of the discourse lay largely in thus representing the order as teaching the doctrine of love to God. Where does the ritual mention any such thing as love to God? Even that degree represented by the middle link of its three links, is named the "Degree of Brotherly Love"—and the *brothers* are initiated. Throughout the degree its name is iterated, but not a word about love to God is heard. Neither is there any mention of Christ or his gospel. His name is, indeed, avoided; when, referring to the parable of the Good Samaritan, upon features of which part of the initiation activities are formed, the Noble Grand recites: "My brother, in the Degree of Brotherly Love, you have acted a part in a famous drama which has received the plaudits of the world for many generations." A parable of Jesus is named a "famous drama"; the candidate has been among the actors; it originated at some indefinite time, "many generations" ago; like itself, its author may have been famous; yet, for aught that appears, he lived in remote, indefinite antiquity, and his name is now unknown. A preacher having this degree in mind; having the key-word on his tongue throughout his sermon; not only claims that Odd-Fellowship teaches the gospel, but even that it teaches the law of supreme love to a God about whom the degree teaches nothing. Not quite nothing after all, if we except one sentence spoken when the Noble Grand refers to the candidate's pledge to "never reveal the signs, secrets, or mysteries of the Degree of Brotherly Love"—though it might involve us in complicity with

"false witnesses of God," if we really made the exception and called this teaching. Just here the Noble Grand does say, whether truly or not, "Heaven has witnessed your vow, and the Common Father has smiled on that compact."

WITLESS CLAIMS.

Almost every event of note is claimed by the Masons or Odd-Fellows as of lodge importance. We read in *The I. O. O. F. Lodge Record* that "On Friday, Sept. 6th, 1901, at the Pan-American Exposition, President of the United States Wm. McKinley was assassinated in the presence of great number of citizens, among them many Odd-Fellows."

Remarkable! Now, if the Masons will step forward and claim the remaining citizens as their own, McKinley's assassination could be claimed for a great lodge event!

It is a constant wonder to us that the lodge public stands it to have their papers loaded with such witless stuff. Either the average lodge man does not read his lodge journal, or else he does not think, and the editors knowing it keep on writing after all thought is exhausted. We suggest to the editor of the *I. O. O. F. Lodge Record* that he give his readers some such gem of thought as this: Last night was of special significance to Odd-Fellows, as several score of them are said to have been out in the mellow moonlight.

A BOISTEROUS EAGLE.

The Grand Worthy President of the Eagle fraternity says in the November, 1916, number of the *Eagle Magazine*:

"A member of the local Aerie became boisterous and noisy and was instructed by the Worthy President to cease the disturbance. He became abusive and insulting, and the Worthy President filed a complaint against him for improper conduct."

Remembering what a thirsty crowd the Eagles are, it does not require much effort to read between the lines what was the cause of the offending member's hilarity.

The Grand Worthy President also says that "A member in arrears has no rights except the right to pay his arrearage." This is surely some right!

THE ELKS' LAMENT.

In the "Good of the Order" department of *The Elks-Antler*, August, 1916, the editors, comparing the growth of the order, say:

"This year the showing is worse than last, for the published reports of the Grand Secretary on page 14 show a net gain of 10,858, or less than 2½%, as compared with over 3¼% in 1915; nearly 5% in 1914 and over 6% in 1913.

"Just read over the percentages of net increase in the membership again:

1913—6%

1914—5%

1915—3¼%

1916—2½%

and last year nearly 5% stricken from the rolls for non-payment of dues. In one lodge over 55%; in twelve lodges over 30%, and in bunches of them over 20%.

"What is the remedy?"

We might suggest that, as the fraternal field is littered with orders no worse than the Elks, and as there is no real call for them anyhow, that they take the hint and quietly go out of business.

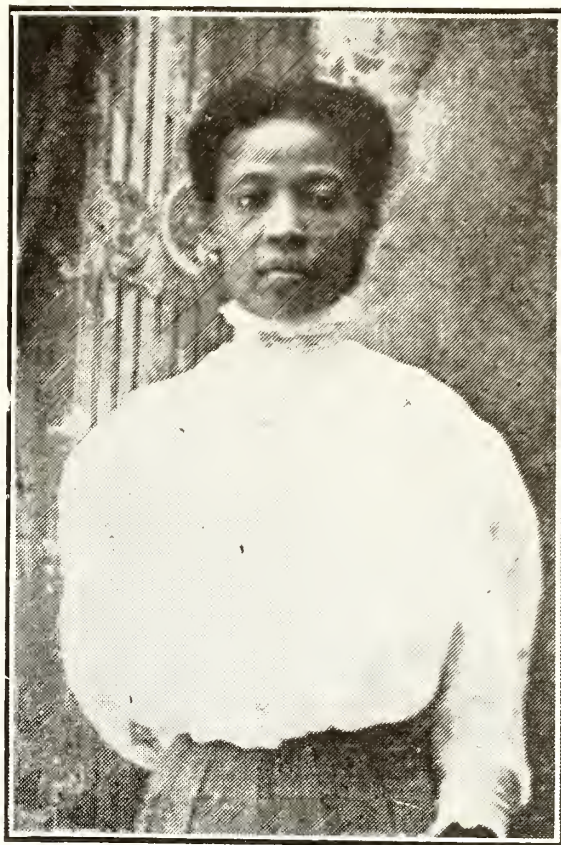
Obituary.

REV. W. A. ROBB, D. D.

Dr. Robb, for over fifty years pastor of the United Presbyterian church of Jamestown, Ohio, was called home on October 3rd. Twenty-five years ago, at Dr. Robb's invitation, Secretary Stoddard addressed his congregation on the lodge. Dr. Robb was affectionately spoken of as the "Grand Old Man of Jamestown." His testimony has always been strong.

MRS. CORINNE BEASLY DAVIDSON.

After many weeks of severe suffering, Mrs. Corinne Beasly Davidson, wife of Rev. F. J. Davidson, D. D., was called home on October 30th, in her 38th year. The funeral services were held in St. Mark's Fourth Baptist church, New Orleans, Louisiana, and the sermon was preached by Rev. W. L. Ray, of Seymourville. Mrs. Davidson was converted under the preaching of Dr. Davidson, to whom she was married eight years



MISS CORINNE BEASLY DAVIDSON.

later. She was a faithful Christian worker and pastor's wife.

A number of friends, including the College Church at Wheaton, sent offerings with letters of sympathy to Brother Davidson in his trial.

ROSS SMELTZER.

Ross Smeltzer of Highspire, Pennsylvania, was killed in a premature explosion in a quarry where he was employed. He was an earnest Christian and not only took the CYNOSURE, but aided financially in the work of the Pennsylvania State Association.

Any of our readers who may wish for additional reading matter along religious lines of a non-sectarian character, should write to *Zion's Watchman*, Butler, Ind., for a sample copy.

C. B. and Anna Byer, in charge of a Mission, 274 South Fourth street, Columbia, Pennsylvania, request in the *Gospel Herald* that friends send them CHRISTIAN CYNOSURES for distribution from house to house with other good reading matter. Perhaps some of our readers will send back numbers of this magazine to these Christian workers.

News of Our Work.

NOTICE.

The attention of the CYNOSURE readers is directed to the special offering of books and pamphlets on the back cover. There are many choice selections in this list and it will be well worth your while to look it over.

THE FINANCIAL SITUATION.

I wish to unite in thanksgiving with the readers of the CYNOSURE, the officers of the National Christian Association, and the agents in the field for what has been accomplished in the year just closing, and of which the CYNOSURE has given a record from month to month that should make every lover of righteousness give thanks.

In my recent trip on business for the Association I visited hundreds of homes with tracts, and had many personal interviews with pastors and others, and was kindly received as a rule. In only one instance were dire consequences threatened by an enthusiastic Mason unless I ceased my work. There were interesting confessions, showing the good effect of the N. C. A. testimony even on adhering lodgemen. There is every reason to be of good courage and to go forward.

Our gratitude is due to those who have sent in contributions during the year on their own initiative, as well as to those who responded so promptly to our recent appeal for funds for the work. We thank those also who wrote and expressed their desire, though they were not able to send a gift to help the cause at this time. There are hundreds, however, to whom we wrote that have sent in nothing during the year, neither have they written a word. I do not think for a moment that this proves that they are not interested.

The work of the Association during the past year has been respectable in amount and accomplishment, but our financial hopes have not been realized. Future work must be curtailed unless there shall be a more general, liberal response in the near future on the part of those who have not given anything thus far during the year to our work.

If it is too late for a Thanksgiving it is not for a New Year's gift. Decide at once on how much it shall be, and send in the money or a pledge. Please do it now.

WM. I. PHILLIPS,
Secy.-Treas.

INDIANA STATE CONVENTION.

BY THE PRESIDENT.

The Indiana State Convention of November 14th and 15th is now history, and the readers of the CYNOSURE may wish to get some of its impressions. Rev. M. A. Kelsey had done two or three weeks' work in many of the towns near North Manchester, but he was not able to control the weather and when the first cold snap of the year arrived on the Convention date the people who had expected to drive to the meeting found it difficult to crank their machines. That did not keep us from having an audience, only it was mainly local. However, that is such a general characteristic of conventions that it scarcely deserves comment.

North Manchester, however, did turn out. One session was said to have had 650 people in the audience and another a somewhat smaller number. When one compares that with the usual convention attendance, it puts the North Manchester crowd near the head of the list.

Rev. G. L. Wine, pastor of the Church of the Brethren, where the sessions were held, stated in his words of welcome that which became the keynote of the Convention. He said that we had come together, less to make an attack on a system, or to those who belong to it, than to do constructive work in building up men so that the lodge would have no attraction for them. This conception was followed by practically all the speakers on the program. The reply by the president to the words of welcome emphasized the views of the pastor; in fact, one would have thought that the speakers had compared notes beforehand so that the remarks might have a common consistency.

The address at the first session of the convention drew the largest audience, and was given by Dr. P. B. Fitzwater, of the Moody Bible Institute of Chicago, on "The Church All-Sufficient." Dr.

Fitzwater was a former pastor of the church in which the convention met and he had a royal reception. He showed how all human organizations are based on some peculiarity, such as age, sex, or wealth. The church has no such narrow basis. It comprehends all. In comparing the church with the lodge in the matter of origin, purpose, nature, and mission, the church is vastly superior. It is an organism as explained by 1 Cor. 12 which provides for a closer and more sympathetic relationship than is possible in the lodge.

The last address of the convention by President John E. Hartzler, of Goshen College, dealt with practically the same issue. His topic was, "The Church and the Lodge." He said that, for the man who was not a Christian, he had little objection to his joining the lodge. He might as well be engaged in that particular kind of sinful foolishness as something else of the same kind. He said that the church was intended in the plan of God to meet man's need for association with other Christians and with God. The lodge is a false religion. It claims to save men here and hereafter without a Christ.

Rev. J. M. Coleman, of Bloomington, took up the subject of "Secrecy and Labor Unions," and showed that the element of secrecy did not bind the workmen together: it did not succeed in keeping their plans from the employers, but it did have the effect, through the exclusion of the public from their meetings, of allowing the rough element to dominate their councils.

Rev. Mead A. Kelsey, to whose careful arrangements the success of the meeting was due, was in the breach whenever he was needed. He tried to keep before the convention the need of placing the State Association on an effective basis so that its work would not end with adjournment. His proposal that the membership fee be made twenty-five cents for the year was accepted and quite a beginning was made in securing memberships. Field Agent Kelsey also gave an excellent address on "The War of the Ages." It may be in order to state here that, at a meeting of such members of the Executive Committee as could be

brought together after adjournment, it was agreed that it would be well for Rev. Mr. Kelsey to follow up the convention by further work in this neighborhood.

The large audiences that gathered at nearly every session were very responsive and the chief regret was that so few men were there who belonged to secret orders. The chief purpose of the speakers seemed to be to build up the church members so that they could not be persuaded to join the lodge. That is the constructive phase of the propaganda.

New Officers.

The following were chosen as officers of the Association for the coming year: Rev. J. M. Coleman, of Bloomington, President; Rev. G. L. Wines, North Manchester, Secretary-Treasurer; Rev. S. R. Fultz, Elkhart, First Vice-President; Rev. S. H. Mow, Wabash, Second Vice-President; Rev. Fred Carter, Fairmount, Third Vice-President; Rev. S. S. Yoder, Middleburg, Fourth Vice-President; Rev. T. H. Brennman, Goshen, Fifth Vice-President; Rev. B. L. Olmstead, Fort Wayne, Sixth Vice-President.

The following resolutions were adopted by the Convention: "We the members of the Indiana Christian Association do hereby declare ourselves unequivocally and uncompromisingly and forever opposed to the secret lodge system. First, because fellowship with Jesus Christ demands the open life, which the lodge denies. Second, because the religion set forth by Jesus Christ requires fellowship with those of every name without regard to conditions of sex, of physical weakness, or poverty, which the lodge refuses. Third, because the lodge in its deceptive imitation of the church of Jesus Christ promises salvation without a Savior and a heaven without a Christ. Therefore, we who are servants and subjects of the kingdom of light renew our pledge of loyalty to Jesus Christ, the Redeemer and Ruler of the world, and to the National Christian Association as it witnesses for him against the power of the darkness of this world. Fourth, we hereby express our thanks to the good people of the Church of the Brethren for the use of their commodious church home for this

Convention, and also for their unstinted hospitality in opening their hearts and homes to us during our stay among them."

NEW YORK-NEW JERSEY CONVENTION.

Secretary's Minutes.

The Annual Convention of the New York and New Jersey Christian Association was opened in the Free Gospel church, at Corona, Long Island, on Monday evening, October 30, 1916. Owing to the absence of State President Rev. A. A. Samson, who was detained by illness, Rev. W. M. Nickol, pastor of a United Presbyterian church in Brooklyn, presided, and conducted the devotional exercises.

The address of welcome was given by Rev. W. K. Bouton, pastor of the convention church. Rev. Mr. Nickol in his response said that he thought we ought to wisely antagonize all evils, as did Martin Luther, John Knox, and Jesus Christ himself.

After a hymn the following committees were appointed: Resolutions: Rev. J. A. Westervelt, Patterson, N. J.; Rev. D. De Beer, Passaic, N. J.; Rev. R. J. Dodds, Walden, N. Y. Finance: Rev. William K. Bouton, Corona, N. Y.; Chas. Lagville, Corona, N. Y.; Rev. W. B. Stoddard, Eastern Secretary. Our Work: Rev. F. M. Foster, New York, N. Y.; Rev. W. M. Nickol, Brooklyn, N. Y.; Elder A. Knipens, Lodi, N. J. Nominations: A. A. Wright, Corona, N. Y.; Rev. D. C. Stanton, Brooklyn, N. Y.; Rev. K. Poppen, Patterson, N. J.

Eastern Secretary Stoddard then gave a most excellent address on "Things Done of Them in Secret." Mr. Charles Lagville, a seceding Freemason, publicly testified to the accuracy of Mr. Stoddard's statements. The session concluded with the benediction.

The second session convened on Tuesday forenoon, October 31st, with Rev. F. M. Foster presiding. After devotional exercises conducted by Mr. A. A. Wright, convention letters were read by Mr. Stoddard from friends in New York and New Jersey.

Officers Elected.

The following officers were elected for the coming year: President, Rev. W. J.

Sanderson, New York, N. Y.; Vice President, Rev. H. Bell, Rochester, N. Y.; Secretary, Prof. H. R. Smith, Houghton, N. Y.; Treasurer, Charles A. Lagville, Corona, L. I., New York.

Rev. W. J. Peck, pastor of the Congregational church, Corona, spoke words of commendation and cheer to the Convention.

Rev. W. M. Nickol read the report of the Committee on Our Work, from which we quote the following: "Our Eastern Secretary, Rev. W. B. Stoddard, reports many meetings well attended in the New York and New Jersey fields. He reports that he has materially enlarged the list of subscribers to the CYNOSURE—an evidence that the good work is spreading.

"The lodges are active and stealthily watch for young men, that they may entice them to join. For work against this great evil of secrecy, there must be a massing of forces. We have in the East several testimony bearing churches whose membership stands united in their opposition to the lodge evil. These churches are doing something, but could do more. In view of the great need there should be a louder voice speaking in thunder tones, against this gigantic evil, that the young be not ensnared for want of knowledge. The time has come to blow the trumpet in Mount Ephraim, and rouse the servants of God to aggressive testimony against the whole secret oath bound empire, for it is not of Jesus Christ.

"Your Committee would recommend that pastors of testimony bearing churches be requested to preach one or more sermons during the coming year, setting forth the present dangers of the lodge evil, and that an offering be taken for the support of the National Christian Association.

"We further recommend that well-directed antiseoret work by associations and churches, apart from the efforts of our Association, be encouraged and that pastors and others interested be requested to arrange for lectures to be given by the Eastern Secretary during his visits to this field.

"We especially recommend the wide circulation of the new leaflets by Drs.

Torrey, Gray, and others, published by the National Christian Association."

Rev. Mr. Nickol then read a profitable paper, "The Lodge and the Home." The convention asked Mr. Nickol to furnish a copy of his paper to the editor of the CYNOSURE for publication. A communication on "The Mysteries" was read from Rev. E. D. Bailey, D. D., of Brooklyn, New York, who was scheduled for an address on that topic, but who was unavoidably detained. The Convention requested that Dr. Bailey's article be published in the CYNOSURE.

The devotional exercises of the afternoon session were conducted by Rev. J. M. Foster, of Boston. A "question box" was conducted by Rev. D. C. Stanton, which was said to be of unusual interest, and profitable to all, after which an excellent letter was read from Rev. J. J. Hiemenga, of Passaic, N. J.

The Committee on Resolutions made their report, which was adopted. The Secretary being excused at this time to fill a preaching appointment, Rev. W. M. Nickol was elected Secretary pro tem.

Rev. W. K. Bouton presided at the closing session of the Convention. Rev. P. S. Hoekstra delivered a very impressive address on "The Lodge as a Counterfeit Religion," after which Mr. Charles A. Lagville reported for the Financial Committee that the receipts were over \$30.00 and that expenses were \$21.00. A telegram was received from Rev. J. R. Morris, of Passaic, New Jersey, stating that he was prevented by illness from delivering his address on "My Lodge Experience." An excellent paper was read by Rev. F. M. Foster, of New York city, on "Lodge Oaths," which made a deep impression on the large audience present. Many were the kind words spoken of the Eastern Secretary, the pastor of the local church at Corona, and the whole Convention.

The Convention was closed by prayer and the benediction by Rev. W. M. Nickol.

D. C. STANTON, Secretary.

N. Y.-N. J. CONVENTION LETTERS.

Passaic, N. J., Oct. 28, 1916.

That I am with you in the great cause is a matter of necessity. How can a consistent

minister of the Gospel of Jesus Christ oppose a work that aims to further his cause? How can a consistent Christian oppose any effort that endeavors to help along the cause of every Christian?

(REV.) J. J. HIEMINGA.

Houghton, N. Y., Oct. 29, 1916.

It may be encouraging to you to know that in Houghton Seminary there are a number who are heartily in sympathy with the work of the N. C. A. We have a testimony against the Secret Lodge System, and pray much that the young people educated here, and going here and there over the country, shall form centers of influence for Christ and his kingdom, and bear an unfailing testimony against all works of darkness, including oath bound secrecy.

(PROF.) J. J. COLEMAN.

Binghamton, N. Y., Oct. 20, 1916.

The powers of evil are lively; the secret empire seems stronger and more arrogant than ever; the drift seems down, down; the hosts of evil more independent and domineering than ever. Our weapons must be spiritual: prayer and the whole armour of God, letting the light shine. My own city just now has not the spiritually powerful clergymen that it had a few years ago. The club, the lodge, and the "movies" take the attention.

L. WOODRUFF.

Houghton, N. Y., Oct. 26, 1916.

It would have been a pleasure for me to meet with you at this time for the consideration of one of America's greatest problems—modern secret societies.

I have not yet joined any secret orders, neither have I discovered any reason why thinking men in free America should burden themselves with the expensive cloak of the secret lodge system. All that is really worth while in life improves in the light, but many of even the best things come under suspicion and ill repute when they are paraded as secrets which must be secured in the dark. No sane man will buy a suit of clothes unless he is allowed the privilege either of inspection or of return. What can Americans, then, be thinking of in their mad rush after so-called mysteries and strange rites? I pray God that many convention occasions may pass without any weakening on my part of activity against these sources of darkness.

The friends of the National Christian Association may congratulate themselves over the fact that what the Association stands for is rooted and grounded in the very soil of the universe. Worlds will pass away before ever truth and all the kindred principles of righteousness will flourish better in the shadows of secrecy than in the bright light of the vigorous faith and frankness.

(PROF.) H. R. SMITH, JR.

New York City, Oct. 30, 1916.

May the blessing of the Lord rest richly on you and the convention you are holding to-morrow. In my work among the Jews the

question of secret societies hardly ever comes up, as the Jews with whom I deal are seldom members of such societies, though many American Jews, long in this country, are Freemasons or members of other lodges. May the day soon come when the Lord shall deal a death blow to all forms of secretism. This will only be when He returns in glory to take over the dominion of this world.

(REV.) THOS. M. CHALMERS.

Among the letters which were received, were those from J. Kertz Miller, Brooklyn, N. Y.; Rev. J. H. Stempf, College Point, N. Y.; Rev. P. De Leeuw, Lodi, N. J.; Rev. D. H. Scott, Fillmore, N. Y.; Rev. C. Adam Kress, Brooklyn, N. Y., and Rev. E. L. Miller, Uniontown, Pa.

INDIANA CONVENTION LETTERS.

Fort Wayne, Ind., Nov. 14, 1916.

This is to say that I am in hearty sympathy with you and the work you are doing, and would be glad to be with you. I find that secrecy is one of the big problems, I believe the biggest problem, that I have to face in my church work in Fort Wayne. Nevertheless, my attitude toward this evil has been uncompromising and my church has remained clean, though it would be easy to increase our membership if lodge members were admitted.

(REV.) B. L. OLMSTEAD.

Ubee, Ind., Nov. 12, 1916.

It would be a pleasure to meet with the brethren and help on the good work of advancing the kingdom of God in the world. It is very evident to me that secret, oath-bound organizations are not in harmony with the principles of the Gospel of Jesus Christ. May God's blessing rest upon the National Christian Association as it turns on the light.

(REV.) MOSES H. CLEMENS.

Goshen, Ind., Nov. 11, 1916.

I failed to get my vacation at this time and so will not be at the convention, but am hoping and praying that you may have a profitable as well as interesting meeting.

T. H. BRENNEMAN.

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

While conversing with a Pittsburgh business man the other day, he remarked that the new Masonic temple was already too small for the service required. I replied, "Evidently Barnum was quite right when he declared that the American people liked to be humbugged. While there are purchasers, some will always have secrets to sell. If these same secrets were offered in the stores there would be little sale for them. School children would be punished should they act as foolishly as those who buy secrets in the Masonic temple." The gentleman laughed and said, "You are right! I am

one of them." This reminded him of an experience of his in selling neckties. They were offered for twenty-five cents each, and found few purchasers, but upon being marked as bargains, reduced from fifty to thirty-five cents, they were soon sold. There are reasons, of course, why this man and thousands like him are willing to be humbugged, but they are not sufficient reasons for a Christian.

A lumber merchant in New York City, who knows perfectly well that Masonry is antichristian gave as his reason for being connected with the order: "It helps me in my business." He related how a customer, who had become offended with his father who was then in charge of the business, had discontinued his patronage, but later returned. When asked the reason, he replied, "I saw you at the Masonic banquet." Should anyone tell this merchant that he is selling his soul for an increase in business he would not believe it.

Our New York and New Jersey Convention at Corona, Long Island, was the blessing which I expected it to be. The weather was favorable, and the ladies of the Free Gospel church provided splendid meals. The addresses were all of a high order. The money contributed was more than the Convention expenses. Several new subscribers to the CYNOSURE were secured. The friends of the church were encouraged, Christ was honored, and lodge sinners shown the evil of their ways. May God bless the noble workers who helped make the Convention a success.

A Sabbath spent at Scottdale, Pennsylvania, with our Mennonite friends was very much enjoyed. I addressed them both morning and evening, in which antilodge truths were presented. The bishop, when he invited me to speak, said that they only had five preachers, but he guessed they could use another. Whenever I visit Masontown, Uniontown, Scottdale, and Greensburg, I think of the large deposits of coal which God has placed in the hands of friends of openness and light. If some of the wealth buried in the mines there were invested in the N. C. A. light giving agencies, how much good might be accomplished.

At New Alexandria, Pennsylvania, I stood by the graves of many loved in the years passed, who helped the cause of Christ, even as some of their children are now doing. I have "dropped in" and spoken in several prayer meetings in Free Methodist and Covenanters churches, thereby reaching some. I found a District Conference of our Free Methodist friends in session at Mount Pleasant, Pennsylvania, over which Elder Dudley W. Rose presided. Your representative was called to the platform, introduced and given an honorary seat. The elder, knowing my proclivities (we have years of acquaintance), announced that I would preach, which I gladly did.

I find Pittsburgh crowded, as usual, with busy people eager to secure a share of "the meat that perisheth." If the masses could only be induced to seek first the kingdom of heaven and support its many activities rather than to erect great buildings and heap together riches, how the good causes would rejoice! God's day is yet to come, the right is to be vindicated. May God hasten the time!

REPORT OF FIELD AGENT.

REV. MEAD A. KELSEY.

My last report was from Sheldon, Iowa, on the eve of the Iowa Convention, and now I am writing at North Manchester, Indiana, just followning the Indiana Convention. Thus do the scenes of labor shift.

Leaving Iowa I went directly to Chicago, where on Sabbath morning I brought the message of the hour in a Friends meeting on the south side, and in the evening I spoke in the Christian Reformed church at Munster, near Hammond, Indiana, Rev. D. Zwier, pastor. Here the Indiana campaign was opened. The welcome which I received was very cordial. The audience was about three hundred, and the offering good. This was an encouraging start.

From Chicago I went to Goshen, Indiana, making short stops at La Porte, South Bend and Elkhart. At Goshen I had four meetings: in the Church of the Brethren, the Christian Reformed church, a Mennonite church, and Goshen College. I was well received every-

where, and offerings were made for the work. In this connection I wish to make special mention of the helpful co-operation of Mr. T. H. Brenneman, of Goshen, who for some years has been the secretary-treasurer of the Indiana Christian Association. From Goshen I went to North Manchester for the purpose of completing arrangements for the convention. Here I was greatly assisted by Rev. G. L. Wine, pastor of the Church of the Brethren, where the sessions were to be held. While there I had the privilege of meeting the students and faculty of Manchester College at the chapel hour and bringing a brief message. Later I was requested to address the Young Men's Association, which was a prized opportunity.

My next point was Huntington, where the way opened to speak to the students of Huntington College. This made three colleges visited within a week, and to be at each of them was an inspiration. To these small Christian colleges scattered over the land, the church of Christ and the country owe more than will ever be realized. The outlook would be dark indeed without them. I am glad that in many of them I have the opportunity of speaking the message that has been committed to me. Give us all these young people, and the open life will be secure to the next generation.

My next destination was Wabash, and then Marion, where on the Sabbath I brought the message to a good audience in the Second Friends church. The evening of the same day I was with the Friends of Fairmount, where I also had a good hearing. Naturally, I am pleased to find the Friends' pastors generally so willing to co-operate.

Monday, November 6, was a glad day for me and mine, for that evening I slipped into the home nest at Richmond, after six weeks of continuous service. The latter part of the week I returned to Huntington, where in the morning I spoke to the College Park congregation of the United Brethren, and at night at the Church of the Brethren in that city. It is worthy of note that Rev. J. W. Burton, formerly an active supporter of the Cause in Pennsylvania, is now located as the pastor of the church at College Park.

We prize this addition to our ranks in this state.

Another will write about the convention, but I may say that it was not excelled by any I have seen. The addresses were able, the attendance large, and the finances well cared for.

For the multitude of His mercies, I give God thanks.

"LIZZIE WOODS' LETTER."

Kansas City, Mo., Nov. 7, 1916.

Dear CYNOSURE:

The Lord has blessed my work since I last wrote, as I have gone on in his name. After I left Chicago I went to St. Louis, where I stayed at the home of Elder Bostic and his wife. Elder Bostic is the pastor of a large congregation occupying a big brick church. He gave me an opportunity to speak to his people on Thursday night and again on Sunday night, when the Lord led me to uncover all sin, especially the sin of Masonry. I talked from an open Bible; someone would read, and I, with the aid of the Holy Spirit, explained the mystery of the Word. There is a Satanic power in these lodges that makes men think they are of God, and it takes the Word of God, given out in His fear, to break it. Many, however, are getting their eyes opened to the sin of secret societies.

I left St. Louis October 9th for Moberly, Mo., and taught day and night until the 17th. I gave out tracts, and men were surprised to see their secrets exposed. One colored brother who worked at the Wabash shops showed a white man the tract called "Freemasonry," and the white man kept it, saying, "What fool do you reckon wrote this exposure?" We had a good meeting. Souls were converted and saved and sanctified through the truth. (John 17:17.) The word of God is truth. (John 8:32.)

Leaving Moberly, I lectured to a large congregation at Kansas City, Missouri, and the next night I lectured in Kansas City, Kansas. While exposing the secrets of Freemasonry there, a big mulatto began murmuring aloud, "Everybody ought to get out of here and not listen to her. She will be killed right here in Kansas." He became so angry

he went out, stamping his feet as he went. I said, Lord, help me to tell the whole truth. The Lord gave me power and boldness as never before. I noticed the man came back into the house. In a few moments I heard something fall, and, looking around, I saw him stretched out on the floor crying, "Lord, save me." After a while he got up and asked, "Where is that woman? I want to beg her pardon for the way I treated her." He came to where I was standing, and catching hold of my hand said, "Forgive me for what I said, and pray for me that the Lord may save me." I did pray, and he went around among the people and said that God had forgiven him.

On October 18th I went to Omaha, Nebraska, to visit my daughter. When I awoke the next morning, the ground was covered with snow. I belong to the "Sunny South." This was almost too much for me, but I got along all right. My daughter invited the Sister Bible class, the Sunday School teachers and members of the A. M. E. church to her home. They came and had a good meeting. Brother Parker, the teacher of the women's Bible class, taught the lesson, "Jesus, the sin bearer." (Matt. 1:2, John 1:29.) After the lesson was over I told them of the sin of secret societies. Brother Parker said, "Sister Roberson, lodges are the people's religion up here in Omaha, and we are glad to have you tell the sin of them. I have been telling the people that they are contrary to the teachings of Jesus Christ."

One sister said, "Sister Roberson, God took me out of the lodge. They were about to hold their annual meeting, and the committee on arrangement were going to sell beer. I was disgusted and went to the High Priestess and asked her if they were going to sell beer. She said, 'Yes, we have got to make money some way and we will sell beer to get it.' I quit them from that hour, and may God help me to stay out of a cursed thing like that." These sisters invited me to come to their church on Sunday, which I did. The pastor asked me to preach that night; I accepted, and lectured to them on all sins, and I did not leave out the sin of the lodges. While I was telling the secrets of the Masons,

the father of all lodges, and Odd-Fellowship, the elder brother of all, I looked around and saw some brothers were frowning, so I said, Brethren, you may frown, but God's Word is right. You walk in the counsel of the ungodly, you stand in the way of sinners, you sit in the seat of men who scorn Jesus Christ, and then come to church and sing, "Oh, how I love Jesus." But Jesus said in John 14:15, "If ye love me, keep my commandments," and his commandment is Matthew 5:33-37. You lodge men swear together and sing, "Blest be the tie that binds," and then come down into the church and will not take the Lord's Supper together. The people said, "Amen, that is true," and the pastor, Elder Osborn, said, "It is so." I gave the tracts to Elder Osborn and he had them distributed as they took the offering, and after that they took another collection for me. The lesson was Ephesians 6:10-17. I spoke of those rulers of darkness behind closed curtains, swearing men to have their throats cut from ear to ear.

I had taught the same lesson in Kansas City, Missouri, and two men and five women got up in the meeting and gave up their lodges. The preacher said, "I am glad to have a witness against this lodge business."

One sister in Omaha said to me, Sister Roberson, stay up here and teach us how to live Christian lives. You are another Billy Sunday." She said that Billy Sunday told them that they sing, "Throw Out the Life-Line" and they could not throw out a clothes line straight. She said, "He did not pitch into the lodges just like you, but he told them about everything else." I said I wished Mr. Sunday had taken a turn at the lodges. She replied, "The lodge is all the religion the black man has up here. If you occupy a room next to anyone here, they will not call on you unless you belong to a lodge. Mr. Sunday started over three thousand white women in this town to reading the Bible. Now, you stay here and work among us, for we all want to live better lives since we heard your teaching." Before I left Omaha I sent for Elder Osborn, who was in school at Wheaton College at the same time as Brother W. I. Phillips. He was glad

for my stand against the lodges, and said, "We were taught in that college the sin that there is in secret societies. I told my men that there were only two things they could do, either come out of the lodge or shut their mouths, for the Word of God has pulled the cover off their secrecy." He was glad I was a member of the National Christian Association, and invited me to come back to Omaha and teach and lecture as often as I would. He is a fine Christian man, and has a large brick church and a fine congregation.

While writing this letter I am made sad by a letter from Brother Phillips telling of the death of Sister Davidson, wife of Rev. F. J. Davidson. God has plucked one of his beautiful flowers, but we sorrow not, even as others which have no hope. (1 Thess. 4:13-18.) Sleep on, Sister Davidson, God will bring you with him. May God comfort Elder Davidson in his loneliness.

LIZZIE ROBERSON.

FROM OUR SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Since my last letter, death has summoned my loving wife, and the angels have borne her spirit home. She was such a tender, loving, and affectionate wife that it seemed almost impossible to give her up, but when I consider the merciful providence of my God, I humbly say, "Thy blessed will be done." For more than sixteen years she was my loving companion, and in my adversities she never murmured, but was always ready with words of comfort. For thirteen long years she has suffered, and for eight months she was confined to her bed almost continuously. Her last words were, "My darling husband, you have done all you could. I am all right." Many kind friends ministered to us during her illness, both spiritually and temporally, among the most faithful being Mesdames M. E. Patterson, M. E. Bercier, R. L. Williams, C. Williams, C. Engraham, S. Delmar, C. Rylander, M. A. Robinson, Sarah Davidson, A. Hurger, and Rev. and Mrs. J. Acox, and Rev. F. Isaacs, to whom I am grateful. Many of the lodge Christians stood off and criticised and tried to add to my suffering, but our heavenly Father am-

ply provided for me. Although Mrs. Davidson was a humble member of the church and connected with no secret society, the Lord provided for her a Christian burial. Surely God is good to those who love and serve him. Praise his holy Name.

Although Mrs. Davidson was critically ill during the month, I did some effective work. I preached and lectured at the following New Orleans churches: Second Free Mission, Rev. Wm. C. Underwood, D. D., pastor; Plymouth Rock, Dr. A. A. Carter, pastor; First Pilgrim, Rev. B. J. Cole, pastor; Mount Hermon, Rev. A. P. Orlage, pastor; St. Mark's Fourth Baptist, Rev. J. Acox, pastor; Bell Branch, Rev. R. Watson, pastor; Battle Ground (Chalmett), Rev. L. Smith, pastor; First Church, Maureauxville, Rev. R. Watson, pastor; Progressive, Rev. J. L. Burrell, D. D., pastor; Second Baptist, Rev. A. Hubbs, D. D., pastor; and Saunder Baptist, Rev. E. C. Cannon, pastor. I also secured a number of CYNOSURE readers and made a number of house to house visits in prosecuting my missionary work. Most of the pastors here have acknowledged that the lodges are hurting their churches, but they are afraid to attack them. Let us pray that they may receive strength.

FROM HANNAH CHANDLER.

Dallas, Texas, October 20, 1916.

Dear CYNOSURE:

Greetings to you in Jesus' name. God is doing a great work in the state of Texas. The gospel is being preached in its purity, and I thank God for his presence in power during the past two months.

I have been teaching the Word day and night; many souls have come to Christ. They have not only put away bad practices, but have abandoned their lodges. I was in Palestine, Texas, a few days ago, and ten people were saved and came out of the lodges.

I left the fire burning in Palestine and went on to Jewett, Texas. After being there a short time, the Lord sent a deacon and his pastor to hear me. So I asked the Christians to testify before I began to teach, and the deacon began to tell what a good man he was and the preacher also. They both wore lodge

pins. Just as they got through, the Lord's spirit came upon me and I began giving them the Scriptures and many things that the Lord put upon me to say. I thank God that the Lord saved them both. They testified that they were done with every wicked thing and were going to live holy lives for the Lord. I want the CYNOSURE family to pray for these men and especially for the minister, as he is an intelligent young man who sincerely wishes to serve God.

HANNAH CHANDLER.

Elder I. J. Rosenberger, writing in the *Gospel Herald* concerning the dislike which many Christians feel toward being classed as "a peculiar people," says: "Peculiar means 'unlike the common.' This principle is true of the gospel in more ways than one, but persons of carnal trend do not like that. Like Israel they want 'to be like other people.' Hence ways and teachings, peculiar in religion, are dropping out; called obsolete. Secret societies are under censure both by the gospel and church discipline. In many places, however, nothing is said and, by neglect, restraint has dropped out. Restraint against secret societies, with them, is obsolete."

President Blanchard addressed the Third Christian Reformed church of Chicago on the lodge question, Sabbath evening, October 29th. His topic was, "Rival Altars," and he showed how the religion of the lodge is the religion of Cain and hence is not acceptable to God. Enthusiastic reports of the address were made by those who heard it.

Burr Oak, Kans., Oct. 24, 1916.

I am thankful for a church home in the Wesleyan denomination which bars out all secret lodges. I heard the sainted Joseph Cook say in his lecture against lodges in Chicago that all churches ought to keep them out.

I attended Wheaton college when Jonathan Blanchard was president. What a grand and great-souled man he was. God has raised up his son, President C. A. Blanchard, to fill his place. May He raise up more such men who stand foursquare against the lodge and for Jesus Christ. (REV.) B. F. HESTER.

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NATIONAL CHRISTIAN ASSOCIATION
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Triumphant Truth

Of Unknown Authorship

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states, and dynasties expire;
But, caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the
years;

Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers;
Denied by those of transient power possessed;
Insulted by the insolence of lies,
Truth never dies.

It answers not; it does not take offense,
But with a mighty silence bides its time;
As some great cliff that braves the elements,
And lifts through all the storms its head
sublime,
And never dies.

As rests the Sphinx amid Egyptian sands;
As loom on high the snowy peak and crest;
As firm and patient as Gibraltar stands,
So truth, unwearied, waits the era blest,
When men shall turn to it with great surprise.
Truth never dies.

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

BLINDFOLDED AND ALONE.

HELEN HUNT JACKSON.

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long.
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will"; the sound grows sweet
Each time my lips the words repeat,
"Not as I will"; the darkness feels
More safe than light when this thought
steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best is gone
Before us on the road and still
For us must all His love fulfill,
"Not as we will."

Three things never come back: the
spoken word, the past life and the neg-
lected opportunity.

FORCED INTO THE LODGE.

Michigan Supreme Court Compels New
Era Association to Adopt Ritual
and Lodge.

The New Era Association of Grand Rapids, Michigan, organized in 1897 to furnish "Fraternal insurance without the lodge," has been compelled, through the efforts of the Michigan Fraternal Congress, to adopt a ritual and a lodge. What possible vital connection there can be between furnishing insurance and operating a lodge with a ritual, is impossible to see. It would be as reasonable to require railroad men or merchants to form lodges, whisper some secrets, give signs, pass-words, and perform a few mysterious stunts not at all related to their business, in order to do the business for which they are organized. Just why it is essential for the insurance business that those who benefit by it go through the mummary of a lodge, is a proposition which the layman can not understand, but which we do not believe would stand if carried to a court free from lodge influence. The Michigan law is a positive outrage on thousands of church members and other citizens of that state who have neither time nor inclination for the secret society or maintenance of a lodge at an expense of from \$3 to \$5 a year for dues.

History of the Case.

The history of the case is as follows: An amendment to the state Michigan Insurance law, passed in 1901, exempted the New Era Association by name from its provisions. The New York Conference bill was passed in 1913, placing all fraternal societies upon a new rating. An amendment was secured to this bill, exempting all insurance societies previ-

ously organized and operating without a ritual on local bodies. This amendment again placed the New Era society outside the bill's provisions. In 1915 the Ogg law (termed by some the "H-Ogg" law) was enacted under which all societies were obliged to operate with a ritual where fraternal protection was provided. This amendment brought the New Era Association under its provisions.

Petitions were immediately instituted by the New Era Association under the constitutional amendment, asking that the Ogg law as amended be submitted to the people for ratification. These petitions bore 32,809 signatures and were accepted by the secretary of state as sufficient. The Ogg law was suspended until it could be submitted to the electors.

The Michigan Fraternal Congress declared the New Era petitions, in setting aside the Ogg law, were insufficient and a firm of prominent Grand Rapids attorneys were engaged to test the ruling of the secretary of state in which the referendum was ordered.

Court Strikes 10,500 Names from Petition.

The supreme court was petitioned to order the secretary of state to recanvass the names on the petitions. In its decisions the court upheld the relators and directed the striking out of 10,589 names on the petitions which were secured in Wayne county. This left only about 200 names in excess of the required number, with the petitions to be recanvassed. The attorney of the Michigan Fraternal Congress declared that more than twenty-five per cent of the signatures were improperly secured and, therefore, void.

By proclamation Secretary of State Coleman C. Vaughn declared the Ogg law operative and therefore immediately effective and binding upon the New Era Association. This compels the society to use the ritual and lodge system if it continues to operate as a fraternal society and write fraternal insurance.

This is "one of the most important events in the fraternal field during 1916. The importance of the victory of the societies in this connection can scarcely be overestimated," says *The Fraternal Monitor*, of October, 1916.

A Hollow Victory.

The "victory" of the fraternalists is likely to be rather hollow as far as the New Era Association is concerned. Mr. Charles Sharrow, its general manager, writes: "The New Era has succeeded in originating a lodge with secrets from the world but not from the wife, husband, pastor, priest, or spiritual adviser. Therefore, for once in this country we have a fraternal system not in competition in any sense of the word with the Christian church nor with the home, since we authorize in the obligation a man or woman to commit any of the secrets of pass words to 'the wife, the husband, priest, pastor, or spiritual adviser.' As you can see, this immediately takes the bite out of that law and makes a 'little lemonade from that lemon.'"

The next phase of the battle was a constitutional amendment prepared by the New Era Association which would take from the state legislature the power to tamper with the insurance laws, or at least would set certain stakes beyond which they could not venture.

"Destroy the Lodge System."

A spasm of terror immediately seized the fraternalists. Full page warnings with "scare headlines" appeared in the fraternal press calling upon their constituents to defeat the amendment, which, they claimed, if enacted, would "Destroy the Lodge System," "Destroy state control over rates," "Drive foreign fraternalists out of Michigan," "Endanger fraternal protection," etc.

At first thought we were inclined to take them seriously and this plan struck us as a novel and on the whole effective way to rid a state of the lodge incubus, and we could not blame the fraternalists for their fears. But the strange thing was that beyond a wild cry of alarm there was no attempt to produce evidence that the predicted results were at all likely to occur. A request for information brought nothing new except the fact that sixty-one fraternal orders in Michigan were banded together to oppose this so-called "antifraternal" amendment. This statement, we are informed, is not true, as neither have individual lodges nor supreme lodges taken

action on it. The action was taken by a few supreme officers. To us it seems eminently fair to fraternal insurance organizations both with and without the lodge annex. It places the control of the organizations, however, in the hands of the membership rather than within the grand lodge.

But this is just where the shoe pinches. The supreme officers of the fraternal societies are a sort of self-perpetuating oligarchy, and, should the power be transferred into hands of the membership, their jealously guarded life jobs would be jeopardized.

A second reason for the fight on the New Era Association is due to the fact that during the nearly twenty years of its existence it has been more than a match for the fraternal and during "the last three or four years, in a most strenuous kind of a fight, it has written net more new business than all the 'sixty fraternal combined.'" When it came to competition in writing insurance, the New Era, without the lodge millstone, was an easy winner.

The Amendment.

It will be noted that sections ("b") and ("c") are the only obligatory portions affecting the fraternal societies and their provisions do not conflict with the provisions either of the Mobile or the New York Conference bills, although the fraternal made public claims to the contrary.

The provisions of the proposed amendment are as follows:

"Section 10. The Legislature shall provide by general law for the incorporation and regulation of fraternal benefit societies, which societies are defined as, any corporation without capital stock organized and carried on solely for the mutual benefit of its members and their beneficiaries and not for profit, and which shall make provision for the payment of death benefits. Every such society may provide for the payment of benefits in case of temporary or permanent physical disability, either as the result of disease, accident or old age, and for the payment of last sickness and funeral benefits. Any such society may at its option have a lodge system with ritualistic form of work but neither such

lodge system nor ritualistic form of work shall be compulsory.

"The Legislature shall also provide by general law the terms and conditions upon which fraternal benefit societies organized under the laws of another state may do business within this state.

"No fraternal benefit society, excepting those now exempted under Section 29 of Act 169 of the Public Acts of the State of Michigan of 1913, shall be authorized to incorporate or do business in this state unless it shall have in its laws:

"(a) A representative or democratic form of self-government, with a provision for the recall of its officers by a majority vote of its members voting, upon petition of not greater than fifteen per cent of the membership;

"(b) Provisions authorizing the initiation of, or a referendum upon any By-Law, upon a petition of ten per cent of the membership, the same to be decided by a majority vote of the members voting.

"(c) Provisions requiring its officers, upon demand of five or more of its subordinate organizations, to furnish such subordinate organizations a mailing list of Michigan members for use in the exercise of the Initiative, Referendum or Recall; Provided, that it shall be a misdemeanor and punishable by imprisonment in the county jail not to exceed ninety days for any person to make use of such mailing list for any other purpose than hereinabove stated.

"No Law Shall Be Valid—

"(1) Which requires a valuation or inventory of any fraternal benefit society upon any basis which will show such society to be insolvent when its assets exceed its accrued liabilities, or which shall require the collection of assessments for death benefits in excess of the actual average mortuary cost per one thousand dollars (\$1,000) insurance in force of the ten largest legal reserve life insurance companies of the United States of America of fifty years' experience; Provided, that any society having a mortality higher than the average mortality of the legal reserve companies aforesaid, may be required to collect assessments on the basis of its actual

average death rate experience for the previous five years; or

"(2) Which denies any fraternal benefit society the right to expend its funds other than mortuary funds, for the circulating of petitions or otherwise promulgating laws and constitutional amendments for its own protection; Provided, that no such funds may be used for corrupt purposes.

"Existing laws of this state governing fraternal benefit societies are not invalidated except so far as inconsistent with this section.

"Any fraternal benefit society authorized to do business in this state on the taking effect of this amendment may continue to do such business only until the next meeting of its general or supreme body unless its laws shall comply in all respects with the provisions of this amendment. Societies organized under the laws of another state, not exempt under Section 29 of Act 169 of the Public Acts of the State of Michigan of 1913, may transact business in this state by complying with the provisions of this amendment as to their business in this state; Provided, that if any such society shall fail so to comply, any five hundred or more members of such society shall be entitled, upon application, to incorporate and do business under the laws of this state, as a fraternal benefit society."

Mr. Sharrow of the New Era Association, speaking of this amendment, writes: "We expect to resubmit the Amendment, if it is defeated, at the next general election, or in two years. In the meantime the New Era continues to have the monopoly upon a real guaranty against old age freeze outs and also a lodge not in conflict with the church. I trust you will appreciate this and render such just service as you can to the New Era that is fighting the fight of the people who are opposed to unjust taxation and unnecessary secrets to secure mutual benefits."

The Fraternal Monitor of December 1st, 1916, claims that the amendment was defeated by 170,000. No expense was spared to bring about its defeat, for at the recent Cleveland convention of the National Fraternal Congress of America

(which embraces all the state Fraternal Congresses) "the subject was discussed," says *The Fraternal Monitor*, "and the Congress voted an assessment of two cents per member in Michigan and two mills per member on those outside the state of the membership of the societies represented in the Congress as a fund to finance the fight. Societies of the state contributed more, and their officers and deputies devoted their time to the cause."

We are glad to be of aid to our New Era friends, for the treatment they have received would do credit to a despotism but has no place in democratic America.

UNION OF HOUSEMAIDS NOW.

Boston, Oct. 17.—Minimum wage for housemaids, \$7 a week; working time, ten hours a day.

This is the outcome of the organization of the Pittsfield Servant Girls' Union, which it is predicted today is likely to spread to Boston. Formerly housemaids in Pittsfield could be hired for \$5 a week. And the worst, from the housewife's view, is yet to come. Reason—The housemaids are seeking to affiliate the washwomen and scrubwomen, who are expected to demand a minimum of \$2 a day instead of the \$1.50 they now receive.

—*The Evening World*.

CAPLAN CONVICTED FOR "TIMES" OUTRAGE.

Los Angeles, Cal., Dec. 15.—David Caplan was found guilty of manslaughter to-day at his second trial for complicity in the *Los Angeles Times* explosion, Oct. 1, 1910, when twenty men were killed.

The sentence for manslaughter is from one to ten years. Caplan will appear in court Monday to receive sentence. At that time, his attorneys announced a motion would be filed for a new trial.

Fourth of Men Tried.

Caplan was the fourth man brought to trial in the case. Twenty indictments charging murder were returned against eight persons, but the names of only the four arrested were made known.

The four were brought to trial for the death of Charles Hagerty, whose body was the least mutilated of those found.

James B. McNamara pleaded guilty at the opening of his trial while his brother, John J., former secretary of the International Association of Bridge and Structural Iron Workers, facing the same charges, was allowed to plead guilty to dynamiting the Llewellyn Iron Works here Christmas morning, 1910, one of the events in the so-called "reign of terror," accompanying labor disturbances in the latter part of 1910.

Long Terms to McNamaras.

James B. McNamara was sentenced to life imprisonment. John J. McNamara was given a sentence of fifteen years. Both are in San Quentin penitentiary.

Mathew A. Schmidt was found guilty and sentenced to life imprisonment last December. His appeal is pending.—*Chicago Tribune*, Dec. 16, 1916.

VIRGINIA EAGLES WOULD OBEY THE LAW.

The constitution and laws of this Order unreservedly demand that Subordinate Aeries shall strictly observe the laws of the states or municipalities in which they are located. Here is a case in point:

On November 1, the Prohibition Act of the State of Virginia went into effect. Previous to that date, Grand Worthy President Rex B. Goodcell sent to all the Subordinate Aeries of Virginia a letter calling attention to the provisions in our statutes that demand adherence to the laws of the commonwealth. In this circular he said:

"The Fraternal Order of Eagles is a law-abiding, patriotic organization. We must respect and maintain the laws enacted by our national government and our respective commonwealths, if we are to enjoy the respect and confidence of all right-thinking people. Further, the law of the Order specifically demands that a Subordinate Aerie shall in no way transgress the law of the land. Hence I direct that all buffets, dealing in ardent spirits, conducted by any Subordinate Aeries in the State of Virginia, be closed on or before the first day of November, 1916; and that they shall refrain from storing, maintaining, selling, distributing, or giving away, ardent spirits at any and all times subsequent to the said date; and that at no time or place shall any Subordinate Aerie within the State of Virginia store, maintain, sell, distribute, or give away, any ardent spirits whatsoever. A violation of this mandate shall be cause for the revocation of the charter of the Subordinate Aerie so offending."

This prompt action of the Grand Worthy President proclaims to the country that it is the purpose of this Order to help foster the highest citizenship—a purpose that can inspire only commendation.—*Eagle Magazine*, December, 1916.

Before you run in double harness, look well to the other horse.

Some folks will trust God for the salvation of their souls, but they won't trust God with the key to their cash box.

He who boasts of what his own hands have done, mortgages his prosperity to the Devil.

HOW MEN ARE SAVED FROM THE LODGE.

REV. T. M. SLATER.

The deliverance of anyone from the bonds of Secretism is a superhuman undertaking. No one who has once taken the oaths of Masonry, or of any other secret society, who is living in ignorance of what the lodge really is, or who fears what will be done to him if he leaves the order, is able in his own strength to rise up and cast off his chains. It requires nothing less than the power of Jesus to give deliverance unto the captives. And this he does by means of the truth. "Ye shall know the truth, and the truth shall make you free," is the promise. And as truly as Christ formerly loosed the bonds of sickness by the touch of his hand, or opened the prison doors by the ministry of an angel, so now he frees lodgemen by his Holy Spirit operating through the truth.

A Convention Echo.

Following a Convention of the Washington Christian Association, opposed to secret societies, held in Seattle, June 25th, 1913, a communication appeared in the public press from which the following quotations are made:

"Editor, *Seattle Sun*:

"The article headed 'Conference Flays Secret Societies,' published June 25th, forces me to answer.

"The statement, 'That you cannot be a follower of Christ and stay in the lodge,' should read: 'You cannot become or remain a Knight Templar (which is Masonry) unless you are a follower of Christ.'

"I am not only surprised but disappointed in him [referring to the writer of this article] for allowing himself to be quoted as a critic and judge of the foremost church workers, officers and ministers, who are not only Masons, but followers of Christ.

"I am an elder in the Presbyterian church; am also a Mason, and love every teaching of Masonry; am not active in Masonic work, because my spare time is given to my Sunday School as Superintendent. The best teachers I have are Masons, and those that are not Masons are Knights of Pythias.—O. L. JACOBI."

A Seeker After the Truth.

I entered into correspondence with Mr.

books with which I had no previous acquaintance, sending him literature on the subject of Secretism and under date of July 24, 1915, received a postal letter from which this quotation is made:

"I do not want to place myself in opposition to you and your teachings. Brother Slater, for I believe you to be a man of God, a follower of our Lord and Master Jesus Christ, but I do believe you are wrong on Masonry, and am willing for you to show me, if you can, and by so doing bring me closer to the Master. I want to be shown."

"I have used every degree in York and Masonry, and I want my boy, who is as dear to me as my own self, (he is now 15 years old) to become a Mason, and so as a Christian it will make him a better Master."

"I am yours in His service. O. L. Jones."

Let Gaily Enter the Light

Some further correspondence followed and more literature was supplied. One day in October of the following year I was called to the telephone. The message was from my Masonic friend who said he had been trying for two weeks to get in touch with me to tell me that he had changed his mind on the question of Secretism. I had never met this man face to face, and I am lost at home in seeking an interview. His story was very simple. His desire to be accepted in those "closed to the Master" had been granted. While attending a conference of Christian workers a short time before my interview, he had with some others sought a better fellowship with his Lord. The self-annihilation necessary to make the surrender of his life complete forced upon him the conviction that his lodge affiliations were a hindrance to his fullest communion with Christ, so he abandoned the lodge and stepped out into freedom.

At the last convention of the Washington Christian Association this brother was present and gave his testimony as a seceder from the lodge. How he came to the present views through the help of the Holy Spirit and surrender of the will. He continues a consistent witness of these things. A short time ago he supplied me the following statement which I herewith submit:

"Dear Mr. Slater: The subject we were talking about a few days ago, secret societies and the active part taken by men who have assumed the responsibility of Christian leadership. I can see only through my own experience and after prayerful consideration my final decision is as follows:

"For a great many years I was quite active in secret orders, the teachings of which form a worldly standpoint, were to spirit mankind out only in personal life, but in charity and brotherly affections. But since I have grown into a fuller Christian life, in realizing more each day the necessity of a personal truth with Jesus Christ, I could not continue my secret order affiliations. For when I stepped into the lodge room I had to leave the Master outside in order to affiliate with lodge brethren who denied the Master. I found after trying it for a long time that I could not continue to accept the many daily blessings through Christ and only give him a part of my life, viz., by gradually denying him in leaving him in the outside when I went into the lodge room. As I told you some time ago, this is my reason for withdrawing from all secret orders."

God's Word Not Void

We hear it said again and again that all the opposition to secret societies is useless. They continue to exist, to take in members, to build temples, to parade in public and to meet in private, and in every way seem to thrive and grow stronger than ever. All our testimony against them is as "a pistol shot against a hurricane." And judged by the numbers we are able to get to attend our meetings, the prominence of the men who are willing to take part, the popularity of the churches that will open their doors to these discussions, and the favor with which the message is often received, the outlook for the work seems dark. All this is according to human judgment. But if we take the other view, that the whole undertaking is Christ's, that he is not only able to set men free, but that he is yearning to do this, and is searching up and down this world for voices through which to speak the truth that makes free, and for lives through which he may manifest his will, so that

when a convention is arranged and the message is delivered it is Christ proclaiming deliverance to the captives and the opening of prisons to them that are bound—when this is the view we take of our witness, how differently it looks! For we know that when Christ speaks his word is with power and shall not return void; and though the work is hampered by many limitations and discouragements, the omnipotent Christ shall not fail or be discouraged till he hath set judgment in the earth.

The Beginning of a Revolution.

In the case above related we see a man for whom Christ had a message and a future. His first acquaintance with this phase of Christian discipleship came through the report of our convention and, while he attended none of the meetings and his first feeling toward the truth was that of unbelief and opposition, yet the Word found lodgment in his heart, took root, and in due time brought forth fruit. This alone is enough to justify the policy of holding public meetings, and answers the objection of a brother minister who refused to take part in this very meeting on the ground that public antagonism of the lodges earns their ill will, and so cuts off access to the men whom we most desire to reach.

But the good of such meetings is not measured by the number of converts counted. Said Wendell Phillips: "No matter where you meet a dozen earnest men pledged to a new idea—wherever you have met them, you have met the beginning of a revolution."

Our Part.

Not long since I was in conversation with a Christian attorney who is well acquainted with the work we are doing. I had solicited his co-operation in a convention, and after he had declined I asked him if he did not believe that secrecy was in antagonism to the Kingdom of Christ and would have to be destroyed. "Yes," he replied, "but the National Christian Association is not the agency by which it will be destroyed." "Perhaps not," was my reply. "Neither were the Abolitionists the agency whereby slavery was put down; they testified and prayed, and God did the rest. Neither had the total abstinents and Pro-

hibitionists carried the amendments in the states where the liquor traffic is being put under laws; they simply bore their witness for God, and God changed public opinion as to the advantages of sobriety."

Our work is that of witnesses; and again I quote Wendell Phillips in saying that "The man who launches a sound argument, who sets on two feet a startling fact, and tells it travel from Maine to Georgia, is just as certain that in the end he will change the Government as if he had planted the dynamite beneath the senate chamber."

Seattle, Washington.

BY THEIR FRUITS.

BY A PRESBYTERIAN MINISTER.

All the logic of the ages, all the summing up of eternal wisdom, stands back of our Lord when He says: "Wherefore by their fruits ye shall know them. It is the only right way to judge a tree or a man, or an organization."

Admitting that there are some good qualities in Freemasonry and its kindred orders (although they are very insignificant in comparison with the amount of time, and talent, and money expended, and the injury to humanity inflicted), we can only conclude, after using the test, "by their fruits," that they must be condemned.

With all the glaring evils connected with the liquor business, one thing we can be thankful for: those who conduct it, and those who take part in it, do not make a religion of it. They may try to claim that it is respectable, but they never call it religious.

Bad as its influence is in various respects, we, as Christians, would not abhor the oath-bound secret society system so anywhere near the extent that we do if it were not religious—a false religion.

The burglar does not use the Bible; the horse thief does not have an altar, although he may use a halter, or even get one around his neck. In other words, these various improper vocations are consistent in not mixing religion with their business.

In the line of legitimate business, where men do not take God into account, we can only be glad that they do not



"The cherished fields
Put on their winter-robe of purest white,
'Tis brightness all; save where the new
snow melts
Along the mazy current."
—Thompson's *Seasons*.

dabble in sacred things, as long as they do not take God's way, and accept his Son, Jesus Christ.

These are some of the conclusions the writer has come to, in considering this question of the fraternities. These are self-evident facts, familiar to the brethren who have made a special study of these things.

I have a deep interest in this great movement for bringing real freedom to humanity by means of the only Way given among men—Jesus Christ, our Lord.

There is neither pump nor cup at the real spring of life, and he must prostrate himself that would drink.

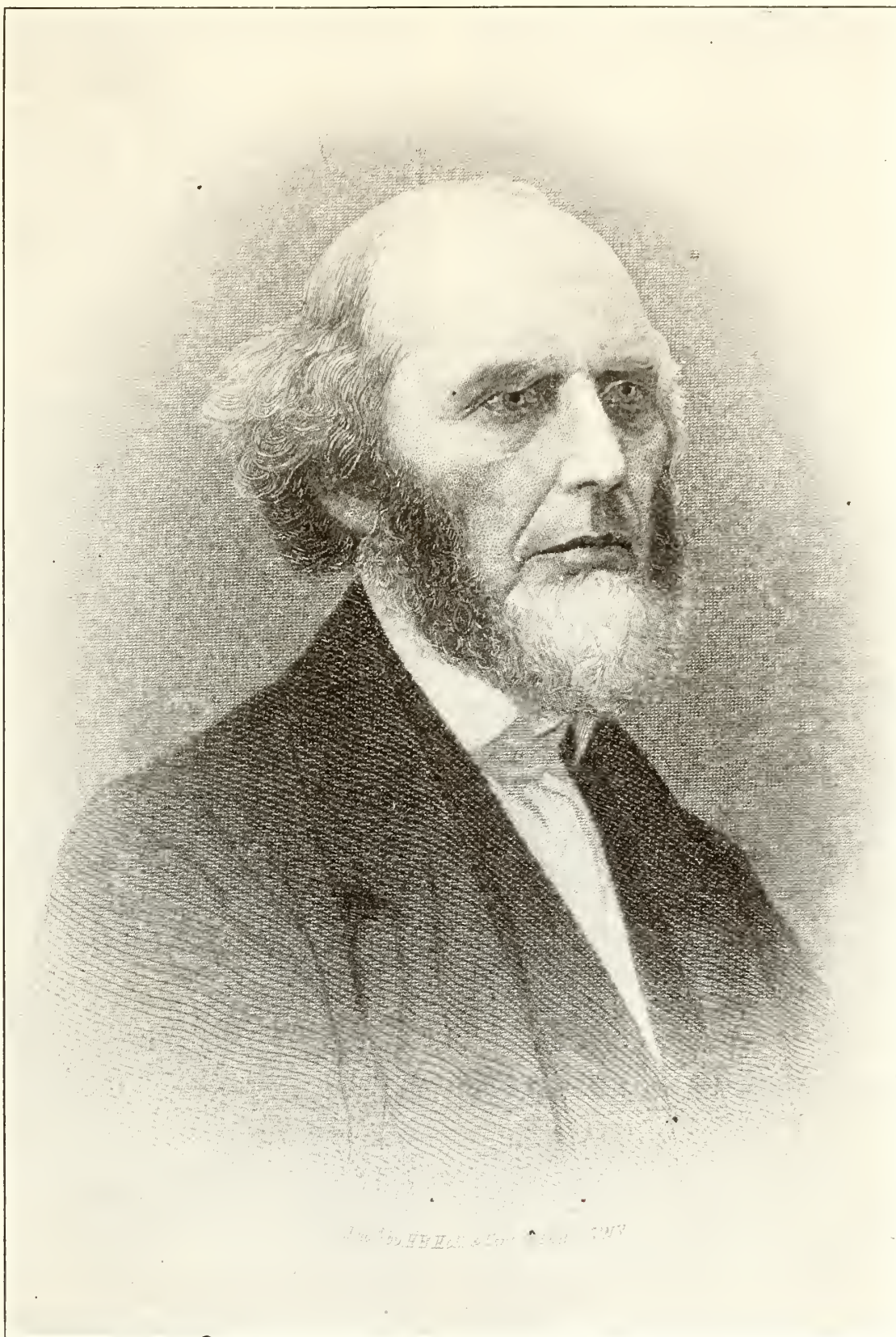
The most glorious victory over an enemy is to turn him into a friend.

DYNAMITE FOUND IN MOVIE UNION SAFE.

Four detectives from States Attorney Hoyne's office arrived in time to join four from the detective bureau, who had raided the headquarters of the International Alliance of Theatrical Employees and Moving Picture Operators in the Baltimore building, 219 South Dearborn street. Thirty-five members of the union were arrested. In the safe five sticks of dynamite, nine fulminating caps, six time fuses, a loaded revolver, and seventy-five feet of electric wire were found.

The prisoners booked were: Joseph P. Armstrong, president of the local; Arthur E. Allison, business agent; Edward W. Collier, secretary and treasurer; Hal L. Johnstone, financial secretary; Arthur Hollins, Herman Goldberg, Fred E. Havill, Harold R. Swimming, and Frank R. Connelly.—*Chicago Tribune*, Dec. 13, 1916.

Kindness has converted more sinners than either zeal, eloquence, or learning.
—F. W. Faber.



REV. CHARLES G. FINNEY,
EVANGELIST AND EX-PRESIDENT OBERLIN COLLEGE.

"I have not yet known the first Freemason who would affirm that an intelligent adherence to Freemasonry * * * is consistent with a profession of the Christian religion. But we know, if we know anything from testimony that these books [Bernard's "Light on Freemasonry," etc.] do truly reveal Freemasonry. We have then the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinately to such an institution have no right to be in the Christian church. * * *

"Every local branch of the Church of Christ is bound to examine this subject and pronounce upon this institution, according to the best light they can get. God

does not allow individuals or churches to withhold action, and the expression of their opinions until other churches are as enlightened as themselves. We are bound to act up to our own light and to go as far in advance of others as we have better means of information than they. We have no right to say to God that we will act according to our own convictions when others become so enlightened that our action will be popular and meet their approval."—"Character Claims and Practical Workings of Freemasonry," (Pages 263, 264), by Rev. C. G. Finney.

SHERMAN SEEKS TO REPEAL LAW REGARDING PICKETING.

Washington, D. C., Dec. 13.—Senator Sherman to-day introduced a bill in the senate providing for the repeal of the union labor provisions of the Clayton antitrust law. One of these provides that it is not unlawful for strikers to picket property and the other provides for a trial by jury on charges of indirect contempt.

Under the terms of Senator Sherman's bill, if an employer was having difficulty with his men and believed himself in danger of suffering loss he could get an injunction without notice which would continue in force until the close of the dispute.

"My measure," the senator said, "simply provides for an orderly method of conducting disputes between labor and capital in a manner similar to the conduct of disputes by courts."—*Chicago Tribune*, Dec. 14, 1916.

NEW YORK CAR MEN IN DYNAMITE PLOT.

New York, Nov. 3.—Plots to dynamite two stations on the Interborough Rapid Transit Company's subway system were thwarted, according to the police, by the arrest to-day of six men, several of them strikers, charged with bringing dynamite into the city and with causing the dynamite explosion which occurred in the 110th street station October 24. A confession which detectives say they obtained from one of the men under arrest sets forth that the station at 59th street and Broadway was to have been blown up to-day and the station at the city hall later.

Prisoners Trapped at Factory.

Several of the prisoners, according to the police, appeared at a powder factory at Kenvil, N. J., yesterday, and purchased fifty sticks of dynamite, 100 fulminating caps and 100 feet of fuse. De-

tectives were watching at the factory as a result of a clew obtained in the investigation of the explosion last month.

James A. Murna, a former subway guard, and Thomas J. McGuire, a chauffeur of Caldwell, N. J., visited Kenvil yesterday and purchased the explosive to have been used to-day, according to the police, and Murna and James J. Herlihy, a former elevated railway guard, it is charged, purchased the dynamite in Kenvil on October 23.

Other Arrests Promised.

All of the men except McGuire, the police say, are members of a district local of the Amalgamated Association of Street and Electric Railway Employees. Capt. Tunney of the bomb squad at police headquarters said evidence had been uncovered that funds to finance explosions came from the union and that other arrests would be made.

A special committee of the district body plotted in a Harlem assembly hall, the alleged confession said, one speaker asserting that dynamiting methods had been used successfully during strikes in Albany, Buffalo and Philadelphia. The committee voted \$50 and this money, the police declare, was used for the purchase of the explosive.

Collected Cash in Streets.

Capt. Tunney said that the \$50 was part of the collections which strikers have been taking up in the streets when they appeared with hand organs and appealed for funds. In this way the appropriation was kept off the books, as the money did not come from the organization's regular funds.—*Chicago Daily News*, Nov. 3, 1916.

A NEW ORDER.

Here's a new order to join, the "Little Yellow Dogs," organized at Texarkana, Tex. Here's the titles of officers: How would you like to be the "Kennel Keeper," or "The Scratcher," or "The Bone Keeper," or "The Trainer," the "Bone Master," the "Organizing Yelper," or a member of the "Bone Collecting Committee?"—*Sovereign Visitor*.

Lawrence, Kans., Nov. 28, 1916.

You will find check for renewal of my subscription, which please accept and continue to hold up the Light that is not darkness, "For if the light that is in thee be darkness, how great is that darkness."

I. J. GRAY.

NON-CHRISTIAN CANDIDATES.

Can I Be a True Mason Without Being Christian?"

(Report of Massachusetts Grand Lodge, 1915, continued.)

Committee's Report.

The committee to which was referred certain questions arising from the request for a dispensation for an International Lodge at Peking reported as follows, the report being presented by R. W. Bro. Roscoe Pound at the request of the Chairman, M. W. Bro. Edwin B. Holmes:

"In Grand Lodge, Boston, Dec. 8, 1915.

"The special committee appointed to take under consideration the fourth and fifth questions discussed in that part of the address of the M. W. Grand Master at the last quarterly communication which has to do with the establishment of an International Lodge at Peking, China, begs to report as follows:

Oriental Religions.

"Stated briefly, the first of those questions is with reference to the eligibility of candidates who subscribe to prevailing Oriental religions. This question may be considered with respect to Oriental religions in general, but should also be looked at with respect to Buddhists and followers of Confucius, since it is probable that the matter, so far as this Grand Lodge is concerned, will be only academic as to other creeds. In the case of Mohammedan, Hindu and Parsee, the question no longer admits of discussion. The practice of the United Grand Lodge of England and its predecessors, undoubted for almost a century and a half, would of itself suffice. In 1776, Umdat-ul-Umara, eldest son of the Nabob of Arcot, was initiated at Trichinopoly in a lodge under the jurisdiction of the Provincial Grand Master of Madras. This reception of a Mohammedan prince was an event of such significance that it was made the subject of congratulations by the Grand Lodge of England. The Parsees of Western India, so Gould informs us, long ago took an active interest in Masonry, and one of them, Bro. Cama, was elected Grand Treasurer of the Grand Lodge of England in 1886. With respect to Hindus, it seems that

there was an impression as late as 1860 that they were not eligible for Masonry, and that the initiation of a Brahman in Meridian Lodge No. 345, in that year, raised a vigorous discussion in the Masonic press. But it should be noted that the discussion did not turn upon any supposed ineligibility of the adherents of Oriental religions, but solely on the question whether the Brahman faith involved belief in God as Masons understand such belief. The argument of the Master of the Lodge was that 'the very groundwork of the Brahman faith is the belief in one Grand Superintending Being.' (See *Freemason's Magazine*, April 21, September 8, October 13, 1860; May 18, 1861.) In 1861 two Sikh princes were initiated, and there does not appear to have been any doubt upon this matter since that time. In 1874 a Hindu was Master of a lodge under the English constitutions. (See Gould, "History of Freemasonry," Vol. III, Pages 333-336; Mackey, "History of Freemasonry," Vol. VII, Page 1982.)

Universality Is a Landmark.

"It would belie all our professions of universality if this were not so. We must guard jealously the landmark—one of the few undoubted and universally admitted landmarks—that calls for belief in God, the Grand Architect of the Universe. In Bro. George F. Moore's well-known paper upon the subject, he justly pronounces this the first landmark in Freemasonry. But the idea of God here is universal. Each of us may interpret it in terms of his own creed. The requirement is not that Masons adhere to this or that theological system or conceive of God in terms of this or that creed. It is a simple requirement of belief in the One God, however manifested, upon which philosophers and prophets and saints and the enlightened religious of all time have been able to agree. It is enough to say that we fully concur in the eloquent and convincing presentation of the matter in the address of the Grand Master."

Former Examples.

"Perhaps it is superfluous to add anything to the argument from the practice of the premier Grand Lodge and the argument from principle. But if any still

harbor scruples, it may be noted that, except for Hutchinson and Oliver, whose view that Masonry is a distinctively Christian institution, obviously cannot be admitted, Masonic scholars and teachers have been at one upon this point. In a passage afterward quoted in Webb's "Monitor," Preston says: 'The distant Chinese, the wild Arab, or the American savage will embrace a brother Briton (Webb adds 'Frank or German'), and he will know that beside the common ties of humanity there is still a stronger obligation to engage him to kind or friendly offices.' (Illustrations of Masonry, book 1, paragraph 3.) Certainly we are not to suppose that this Chinaman and this 'wild' Arab are Christians. But Preston speaks elsewhere in no uncertain tones: 'The doctrine of One God, the creator and preserver of the universe, has been their firm belief in every age; and under the influence of that doctrine their conduct has been regulated through a long succession of years. The progress of knowledge and philosophy, aided by divine revelation, having abolished many of the vain superstitions of antiquity and enlightened the minds of men with the knowledge of the true God and the tenets of the Christian faith, Masons have readily acquiesced in and zealously pursued every measure which could promote a religion so wisely calculated to make men happy. In those countries, however, where the gospel has not reached and Christianity (has not) displayed her beauties, the Masons have pursued the universal religion or the religion of nature; that is, to be good men and true, by whatever denomination or persuasion they have been distinguished; and by this universal religion the conduct of the fraternity still continues to be regulated.' (Illustrations of Masonry, second edition, page 154.) The Grand Master's address has already quoted Mackey upon this subject. A score of passages from Albert Pike might be quoted to the same effect. Let one suffice. After explaining that 'these ceremonies have one general significance to every one of every faith who believes in God and the soul's immortality,' he proceeds: 'In no other way could Ma-

sonry possess its character of universality; that character which has ever been peculiar to it from its origin; and which enabled two kings, worshipers of different Deities, to sit together as Masters while the walls of the first temple arose.' Finally, we may cite the words of Rev. Joseph Fort Newton, which have the endorsement of the Grand Lodge of Iowa: 'While Masonry is theocratic in its faith and philosophy, it does not limit its conception of the Divine, much less insist upon any one name for 'the Nameless One of a hundred names.' Indeed, no feature of Masonry is more fascinating than its age-long quest of the Lost Word, the Ineffable Name; a quest that never tires, never tarries, knowing the while that every name is inadequate, and all words are but symbols of a truth too great for words—every letter of the alphabet, in fact, having been evolved from some primeval sign or signal of the faith and hope of humanity. Thus Masonry, so far from limiting the thought of God, is evermore in search of a more satisfying and revealing vision of the meaning of the universe, now luminous and lovely, now dark and terrible; and it invites all men to unite in the quest—

"One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial Youth,
One in the larger thought of God.

"Truly the human consciousness of fellowship with the Eternal, under whatever name, may well hush all words, still more hush argument and anathemas. Possession, not recognition, is the only thing important; and if it is not recognized, the fault must surely be, in large part, our own. Given the one great experience, and before long kindred spirits will join in the "Universal Prayer" of Alexander Pope, himself a Mason:

"Father of all! in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!"

(The Builders, 262-263.)

Buddhists and Followers of Confucius.

"It remains to consider whether Buddhists and followers of Confucius are believers in God in such sense that they

may be made Masons. As to the former, we have the weighty opinion of Albert Pike that Buddha was a 'Masonic legislator'—that is, that he gave laws in the spirit of Masonry. He says of the original followers of Buddha: 'They recognized the existence of a single uncreated God, in whose bosom everything grows, is developed and transformed.' (Morals and Dogma, page 277). Professor Rhys Davids, the chief authority in English upon Buddhism, indicates that this may be a matter of dispute. But the committee does not deem it necessary to go into this question, to which it is indeed scarcely competent. For if any Buddhists are to be initiated in International Lodge they will be required to profess belief in God at the outset, and as they will be men in whom our brethren have confidence and will come well recommended, we may be assured that their professions will be sincere. The same point may be made with respect to the followers of Confucius. But the Rev. J. Legge, an unquestioned authority, tells us that while the teaching of Confucius 'was hardly more than a mere secularism,' his predecessors on whom he built made abundant reference to the Supreme Being, and their writings contain 'an exulting awful recognition of Him as the almighty personal Ruler who orders the course of nature and providence.' It seems clear that monotheists may follow the ethical teachings of Confucius, even if skeptics may do so likewise, and the former only will be elected to receive the mysteries of Freemasonry.

Adaptability of Masonic Rites.

"The second question, put briefly, is with reference to the adaptability of our rites when applied to adherents of Oriental religions. Here again we may appeal to the settled and unquestioned practice of the United Grand Lodge of England. In response to a request for information addressed to him by the R. W. Grand Secretary, Sir Edward Letchworth, Grand Secretary of the English Grand Lodge, writes under date of October 25, 1915: 'Adverting to your letter to me of the 11th instant, it has always been the practice of this Grand Lodge to permit candidates for Free-

masonry, who are believers in a Supreme Being, but not in the Christian religion, to be obligated upon the Sacred Book of their own religion. Thus Jews are obligated on the Old Testament, Mohammedans on the Koran, Hindus on the Vedas, and Parsees on the Zendavesta.'

"On principal this must be the sound practice. It is indeed but a corollary of the proposition involved in the first question. Moreover, the testimony of Masonic scholars is clear. The M. W. Grand Master has already quoted from Mackey's Masonic Jurisprudence. In another work Dr. Mackey says: 'Masonically the Book of the Law is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God: although technically among the Jews the Torah, or Book of the Law, means only the Pentateuch, or five books of Moses. Thus to the Christian Mason the Book of the Law is the Old and New Testaments; to the Jew the Old Testament; to the Mussulman, the Koran; to the Brahman, the Vedas, and to the Parsee, the Zendavesta.' In the Entered Apprentice Lecture, as written by Albert Pike, he says:

"The Holy Bible, Square and Compass are not only styled the Great Lights in Masonry, but they are also technically called the Furniture of the lodge; and, as you have seen, it is held that there is no lodge without them. This has sometimes been made a pretext for excluding Jews from our lodges, because they cannot regard the New Testament as a holy book. The Bible is an indispensable part of the furniture of a Christian lodge, only because it is the sacred book of the Christian religion. The Hebrew Pentateuch in a Hebrew lodge, and the Koran in a Mohammedan one, belong on the altar; and one of these, and square and compass, properly understood, are the Great Lights by which a Mason must walk and work.

"The obligation of the candidate is always to be taken on the sacred book or books of his religion, that he may deem it more solemn and binding; and therefore it was that you were asked of what religion you were. We have no

other concern with your religious creed.' (Morals and Dogma, page 11.)

No Doubt on the Question.

"Much more might be cited from Masonic writers of authority; but the practice of more than a century in the Grand Lodge of England and the principle of the thing require no other support.

"The committee would report that the conclusions of the M. W. Grand Master upon the two questions referred are, in its opinion, beyond controversy, being sustained by long precedent and usage, by the clearest deduction from the fundamental tenets of the fraternity, and by the concurrent testimony of Masonic scholars.

"Fraternally submitted, EDWIN B. HOLMES, ROSCOE POUND, LEON M. ABBOTT, FREDERICK W. HAMILTON and R. PERRY BUSH, Committee."

The report was accepted and adopted.
Further Considerations Concerning the Great Light.

Before leaving the subject finally, a little more light may be given the brother concerning how he should receive the teaching that the Holy Bible is the Great Light of Masonry upon which he should base his faith and practice if he does not subscribe to the Christian religion which accepts the whole of the Bible. Some time ago the following article appeared in the *American Tyler-Keystone*:

Is the Bible Necessary?

"When a man becomes a Mason, and takes upon himself the solemn vow that binds us all in bonds of fraternal love, it does not in any way interfere with his belief in God or his religion, no matter what his belief may be. He need not cease to be a Mohammedan, Buddhist, Hindu, Jew, Christian, or of any other denomination, if he will but earnestly study the esoteric teachings of ancient Masonry as taught in our beloved fraternity. He will gain a far deeper insight into his own faith, and a far clearer conception of his own creed, which will enable him better to understand its sublime teachings and spiritual truths. He will recognize the fact that all religions must have emanated from a common source; that every one originated from the same fountain, the 'Ancient Wisdom Religion of India,' whose eter-

nal verities are to be found in all other teachings, in all other religions.

"Masonry is not a religion, and he who would make it such falsifies its claims, as the Hindu, Brahman, Parsee, Jew or Christian can each stand beside a common altar and become a member of our beloved fraternity, provided he is worthy and well qualified. Members of all denominations are to be found in many of our lodges throughout the world universal, and be they Christian, Jew, Brahman, or Moslem, their belief will be respected by all true Masons.

"During the latter part of 1875 there was considerable discussion among the Royal Craft in India as to the propriety of introducing the Koran into Masonic lodges working under the English constitution. The Indian Masonic Journal took the matter up and created quite a stir in the fraternity. The correspondence which followed brought up the account of the initiation of the King of Oudh (a Mohammedan) in Friendship Lodge No. 6, London, England, on April 14, 1836. At the initiatory ceremonies a volume of the Koran was used. This had been furnished by the Grand Master, and the candidate was obligated upon it by the Master of the lodge, who was an English clergyman. This, of course, stopped further discussion, and the matter was settled—the propriety of obligating all candidates upon that particular book which they held to be most sacred was established.

"All the above has been accepted and acknowledged to be perfectly just and right by the Grand Lodge of Scotland, and the annual appointment made of Grand Shastri Bearer, Grand Zendavesta Bearer, Grand Koran Bearer, Grand Bible Bearer, etc.

"The Grand Registrar stated most emphatically in open Grand Lodge on June 1, 1898, that 'It is not a question of the Bible being on the altar; it is the volume of the Sacred Law we recognize. Among Christians it is the Old and New Testaments combined; among Jews it is the Old Testament alone; among Mohammedans it is the Koran, which they believe to be the revelation of the will of the Great Architect; but whether it be a lodge of Christians, Jews, Moham-

medans, or Hindus, it is their volume of the Sacred Law which must be on the altar.'

"The District Grand Master, at a regular communication of the District Grand Lodge of Bombay, India, made the statement in relation to the above: 'It does not matter what the Revelation may be called, whether it is the European Bible, or the Parsee Zendavesta, or the Koran, or the Bhagavad-Gita, or whatever book may, in the opinion of the individual, be the Revelation of the Most High.'"

On the same subject we quote an article in the *New Zealand Craftsman*, of the above title:

The Volume of the Sacred Law.

"As brethren are well aware, the Volume of the Sacred Law is one of the undoubted landmarks of orthodox Freemasonry. It is recognized as an essential part of the furniture of the lodge. Without it no lodge can be held. Some sixteen or seventeen years ago the Grand Lodge of Peru was put outside the pale and recognition withdrawn by the Grand Lodge of England and other Grand Lodges, because it authorized the lodges within its jurisdiction to substitute some secular book for the Volume of the Sacred Law, and the interdiction was only withdrawn upon the Peruvian Grand Lodge reversing the obnoxious regulation.

"But what is the Volume of the Sacred Law? Is it the Christian Bible? Or is it the Old Testament only? Or must a wider definition be given? It must be remembered that modern orthodox Freemasonry, of which the English must be deemed the type, is not necessarily Christian, nor even is it restricted to those who accept the Old Testament writings. The famous extract from the 1723 Constitution of the newly formed Grand Lodge of England, which Bro. Neilsen's recent paper quotes in full, obliges only 'to that religion which all men agree, leaving their particular opinions to themselves.' This is generally recognized as obliging only a belief in a Supreme Being and the moral rules accepted by all men.

"It is plain, therefore, that Moslems, Hindoos, and the adherents of other Eastern religions are admissible to the

Craft and may hold lodges amongst themselves. When the case of the Grand Lodge of Peru came before the Grand Lodge of England, the Grand Registrar laid down that the Volume of the Sacred Law consists of the particular sacred writings recognized by the persons who, in the actual case, are holding the lodge. Thus, in a lodge of Moslems, the Koran could be the Volume of the Sacred Law, and similarly with other persuasions.

"But this clearly does not provide for all cases. We know that in the lodges of India, Moslems and Hindoos are admitted and sit in the same lodge as Europeans, and I understand that when an obligation is taken in these cases the particular book of sacred writings recognized by the obligor is substituted. In such lodges it may well be that the Volume of the Sacred Law of the lodge is the sacred writings of the bulk of the members. But it is clearly possible for a lodge to consist of such a mixture of religions that no one could be said to be predominant. In such a case there seems to be no means of determining which is the Volume of the Sacred Law.

"There is, too, another possible case which is perhaps more striking. A lodge may be formed of brethren who whilst holding a belief in a Supreme Being, do not recognize any sacred writings. Such a lodge, it appears, would be quite lawful, but I am afraid it is impossible to say what the Volume of the Sacred Law should be in such a case. If the case is ever actually put forward for a decision, it will probably be held that the volume must be the book of sacred writings generally accepted by people of the nationality of the bulk of the members of the lodge.

"Still, on the final analysis, it must be admitted that this undoubted landmark of the Craft may be in a somewhat uncertain and anomalous position."

Masonry Not Founded on the Bible.

Some zealous brethren have endeavored to substantiate the proposition that Masonry is founded upon the Holy Bible, and that a brother cannot be a true Mason and not accept the Holy Bible (although, probably, not with emphasis on the New Testament) as the Great Light of Masonry. We cannot admit

that such a position is in keeping with the broader teachings of Masonry. It is true that our present ritual and ceremonies of symbolic Masonry are largely founded upon the Holy Bible, but then, it must be admitted that our present ritual and ceremonies, as such, are quite modern. It is only those portions that can be traced to the most ancient times that truly convey the purest, universally Masonic principles, and in the latter no part can be shown to rest upon the Holy Bible for its essentials.

It is claimed that portions of our ritual (and by this we have no reference to Freemasonry as an organization, either in the present or older forms) indicate a source considerably antedating the Scriptures, and antedating certainly the larger portions of them. Such being true, it cannot be said that the essentials of the Masonic rituals and ceremonies are founded upon the Scriptures, although they are largely amplified and improved by reference thereto.

"Can I Be a True Mason Without Being a Christian?" Yes.

To the brother's question, then, "Can I be a true Mason without being a Christian?" we say, "Yes, if you believe in the existence of a Supreme Being, the immortality of the soul, personal accountability, and accept the Volume of the Sacred Law as the light for your faith and practice."

If, in the ceremonies of the lodge, a candidate is instructed that he should act by the Holy Bible, but he accepts some other book as the revealed will of God (by whatever name his Deity is known), let him substitute the words, "Volume of the Sacred Law" for the words "Holy Bible," used by his instructor, and he will have received the true teaching of Masonry upon this question.—*Masonic Home Journal*, August 1, 1916, Vol. XXXIII, No. 23.

THE MORAL PHASES OF FREE SPEECH.

(Concluded.)

BY REV. G. A. PEGRAM, UNIVERSITY PARK,
IOWA.

The world owes its progress in science, invention, music, and art, in everything that is worth while, to the exercise

of free speech. Nothing, as a rule, has been perfected for practical use until it has been modified by mutual criticism and experimentation. Free criticism and speech tends to develop and perfect inventions as well as theories.

The progress in religion, morals, civilization and education is dependent upon free speech. Whoever opposes free speech is an enemy of mankind for he opposes the development of all the blessings of civilization. All great reforms have advanced because men have exercised their rights of free speech. No great truth can be permanently suppressed, although its progress may be hampered. Wicked men fear moral truth. Southern slaveholders feared the discussion of slavery; they forbade its discussion, and it was because of this fear that John Randolph shook his finger over congress and hissed, "Gentlemen, that question shall not be discussed here." But he could not prevent its discussion outside of congress. Great moral issues are like Banquo's ghost—they will not down. The man who knows he is right and feels that he can demolish his opponents' arguments is willing for his opponent to state and defend them, in fact, he is more than willing, he is anxious for him to defend them. The power of moral truth was once tersely expressed by a college president who wrote to me this sentence, "A man can take a truth and thrash the world with it."

An important fact which should not be forgotten is that free speech has been preserved to us by the work, sacrifices and contentions of reformers. Had it not been for the self-sacrificing labors of noble men and women in all lines of reform, we probably would not to-day enjoy the freedom of speech which we do. The exponents of the great evils of all time have forbidden free speech to the multitudes and especially to those who would use it to denounce the heinous sins and great evils of their days. At the same time such exponents of evil have always sought to preserve freedom of speech for themselves. But the exercises of free speech on the part of reformers and the demand for it on the part of those who have discerned its importance has not only preserved it, but



made its exercise less dangerous and unpleasant. In every great national emergency God has raised up some who fear him, and him alone, to declare the unpalatable truths, even though in advocating the reforms they have lost their positions, their reputations, their popularity, and even their lives.

A man very prominent in all good reforms has said that the antiseoret reform left the others to the less heroic souls to fight, not because the antiseoret men cared less for the others, but because the antiseoret reform having fewer defenders, needs more help. This cause has furnished its full share of heroes and martyrs. Miller and Morgan were not the first nor the last to suffer. Captain William Morgan may be said literally to have died for the cause of free speech. The petty complaints trumped up against him were not the real reasons for his arrest. They were the excuses. The real animus of the thing was the fact that he had said that he owed it to the world to warn people against the unjust political encroachments and treachery of Freemasonry. A man, formerly a Methodist

minister, declared that the story of Captain William Morgan was a hoax, perpetrated by the Roman Catholic church because of its hatred of Freemasonry, but every one fully acquainted with the facts knows that the Roman Catholics had nothing whatever to do with his death.

To pass over the long list of martyrs to this noble cause of freedom, for it is the cause of freedom of the conscience and freedom of speech, let us notice that the latest effort to suppress freedom of speech is found in notorious attempts to throttle its exercise against secret societies. Several states have passed laws forbidding the sale or even the possession of so-called lodge secrets by non-lodge members. They fear that public discussion will injure them.

The principal organizations, which are now demanding the suppression of free speech in this country are the Mormon and Roman Catholic churches on the one hand and the great secret society system on the other. They do not oppose free speech because it is wrong, but because it attacks the evils which they foster and

protect, and therefore they fear it. Free speech has won in other cases and will ultimately win here, too, because the Word of God and the purposes and desires of all good and honest men are on its side. This guarantees the victory sooner or later because this is a majority which will never be fully defeated.

ADAMSON TO FIGHT FOR EIGHT HOUR LAW.

Washington, D. C., Dec. 17.—Reports that railroad and brotherhood heads in peace conferences have planned to propose the repeal of the Adamson act and the substitution for it of a working agreement of their own making, aroused Representative Adamson, author of the law, to declare that Congress would "spank both sides to the controversy if necessary."

Mr. Adamson, who is the house representative of President Wilson in railway legislation matters, is willing to co-operate in any plan employees and employers may evolve for the interpretation of his law, but will vigorously oppose repeal.

"Congress will not agree to any repeal of the Adamson law," he said. "The measure was passed in good faith and it is a constitutional enactment regulating hours of labor and not wages. Let the roads and their men settle their wage disputes.

"Congress will see that the public gets a fair deal. If it becomes necessary to spank both sides, we'll spank them, though I hope that won't be necessary."

Representative Adamson looks upon the efforts of the railroads and brotherhoods' heads to get together optimistically, however. He says the result of the presidential election made the employers more eager for peace than they were last fall, and that the growing belief that the president stands for a compulsory arbitration law has put the brotherhood leaders in a conciliatory frame of mind.

Chamber of Commerce of U. S. Suggests a Remedy.

Contending that the public's interest in the operation of the railroads is greater even than that of the owners of the roads or the men employed by them, the railroad committee of the chamber of commerce of the United States has just submitted a report indorsing President Wilson's recommendations for legislation to prevent the danger of strikes or lockouts in the future.

This report will be submitted to the entire membership of the chamber in a referendum. It recommends that the existing law shall be amended or supplemented so as to:

"Require full public investigation of the merits of every dispute between railroad carriers of interstate commerce and their employees, to be instituted and completed before any steps tending to the interruption of transportation shall be attempted.

"Provide that, upon any board of investigation or arbitration of disputes between railroad carriers of interstate commerce and their

employees, the employees and employers shall have equal representation and the public, as having paramount interest, shall have a majority representation.

For Statistical Bureau.

"Establish a separate, permanent division of the statistical department of the interstate commerce commission, the functions of which shall be to make a continuous study of all questions relating to wages and conditions of service upon railroad carriers of interstate commerce, and to compile statistics which, together with the records and services of such division, shall be immediately available to any and all boards of investigation or arbitration created to consider disputes between such carriers and their employees."

Notwithstanding this report there now appears to be little likelihood that the president's program will be enacted into law at this session.—*Chicago Tribune*, Dec. 18, 1916.

UNITE TO OPPOSE CLASS LEGISLATION.

New York, Nov. 15.—[Special.]—An industrial board to protect American industrial interests against such legislation as the Adamson eight hour bill, to offset the power now wielded by organized labor in politics and in labor disputes, and to deal with the public problem of the employer, was founded here to-day.

The organization will be known as the national industrial conference board. It represents twelve of the largest industrial associations of the country. It will deal openly with state and national lawmakers, furnishing to them and to the public facts on proposed legislation and how it will affect industry. It will likewise act as public arbiter between employers and employees in disputes between capital and labor.

Announcement of the founding of the organization was made to-day by Magnus W. Alexander of the General Electric Company at the opening session of the National Founders' Association's convention. The board will hold its sessions whenever and wherever called upon to solve industrial problems. Its headquarters probably will be in New York.

Represents \$8,000,000,000 Capital.

Members of the Founders' association estimated that the new conference board represented business enterprises which controlled about \$8,000,000,000 invested in manufacturing plants throughout the United States and employed between 75 and 80 per cent of the factory workers of the country.—*Chicago Tribune*.

Editorial.

THE SAME SKULKING REFUGE.

In reading an able and highly informing article relating to Theosophy, we were struck with the identity of one part with what had been said to us by Freemasons. Perhaps it is safe to presume that many of our readers will be similarly interested if we copy a few words from the article, and for the same reason, due to their own experience with secret society defenders who fall back upon the supposed ignorance of those with whom they are talking. This sometimes happens to be their unconsciously ill-chosen answer to one who has himself been in a lodge of their own order. From the clear *resume* of the actual history of the Blavatsky-Besant propaganda, we take a brief extract.

"The method of learning is from the masters or mahatmas. To the inner circle of Theosophists, these beings reveal all the mysteries that form the teaching of the society. There is but one reply if one should doubt some of these revelations. It is, that, as you do not belong to the 'inner circle,' you are of course disqualified from receiving the revelations or passing judgment on them."

To this extract, which has the familiar tone to which we have referred, we add the concluding paragraph of the whole article.

"From its Indian history, one thing is certain: Theosophy is not safe morally. Life must be in the open, not in the esoteric and inner circle, with its twilight

dew baths and its liberal moral code. My own impressions agree with those of Poultney Bigelow, newspaper correspondent, who certainly could not be accused of having a missionary bias. In the *Independent* of July, 1910, he reports a visit to Adyar. He speaks of the women who were dressed like Greek divinities—simply a gauzy shawl, gracefully draped. He mentions the effect on the lives of the people, from tropical conditions, nudity, and closeness to nature; and he closes his article by saying: 'Personally, it does not attract me. I see several charming ladies and gentlemen leading lives of serene beatitude, dressed after the fashion of Homeric gods, and professing a moral code of prehistoric independence.'"

New Year's Greeting

We wish to our whole Cynosure family a Happy New Year, full of joy and peace. May each one of us renew our vows of allegiance to the Lord Jesus Christ and continue to wage uncompromising warfare upon the Lodge and every system that seeks to dethrone Christ as Lord and Saviour.

May the New Year see peace established among the nations and men say, in the words of the Psalmist: "Come, behold the word of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire. Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth."

THE GROWING MENACE OF MASONRY.

The *Masonic Standard* says that in New York there is one Mason to every 14.4 voters in the state and one to every 45.75 inhabitants. How easy for this

well organized minority to control the unorganized majority and dominate the political situation in New York. That its power is realized by the fraternity is seen in the following editorial taken from the November 11, 1916, issue of the *Masonic Chronicle*:

"It is a good sign that Masonic temples are building everywhere throughout the country. When a lodge owns its temple it becomes a militant force in the community. It is evidence that there is a push back of its Masonry that has a business meaning."

WAYSIDE ROCK AND THORNS.

A start of surprise naturally attends the discovery that plain teaching has, after all, been followed by failure to save some one from the seductions of a secret order. Yet would not uniform success in securing consistency with truth be so contrary to a general drift of human character and action as to be a greater surprise? Wherein does such disappointment differ from that which often follows all forms of good advice and wise counsel? Warning against risky investment is itself risky, for it may bring no better result than resentment. Explain the fallacy of an impossible fraternal insurance scheme, and your pupil will spring the trap. This would be more discouraging if similar aberrations did not come to light every day in all kinds of thinking and all forms of action. Every politician, business man, doctor or clergyman includes this as a salient feature of his experienced knowledge of human nature.

It was, indeed, He who knew what was in man, and needed not that any should tell him, who spoke the parable of The Sower to illustrate various results of identical teaching,—results including three failures with one success. The same sower sows everywhere the same kind of seed. The sowing is a uniform act; what is sown is homogeneous throughout. Nevertheless, falling in four places it springs up and ripens in only one. Yet, although three out of four waste the labor and waste what is sown, returning a harvest of tares or empty failure, the reaper comes rejoicing home from the good ground where thirty,

sixty, and a hundred fold attest the successful faithfulness of the sower.

He who sets out striving by all means to save some attains that end if some are saved. If he shares the joy of Christ's servants, he will likewise share their common disappointments. Let him not, then, be cast down by a threefold surprise, so long as he attains a single satisfaction.

REAL KNIGHTS AGAIN.

About the middle of the eleventh century the religious and military order of Knights of Malta was founded in Jerusalem. In the course of time it lost its military character, if not its actual existence. In Italy, either a new order bearing the old name, or else a continuance of the old one, has in recent years held the position of a helper of the sick and wounded in case of war. In the United States, the name has been used since 1870 by an American secret society. The present Italian society has had a grand master who has been acceded to the pope at the Vatican, in which palace the members have appeared in court in red tunics marked with a black cross, carrying swords. At length an official order has placed these society members in much the same position as the ancient knights, who bore the name at Jerusalem between eight and nine hundred years ago. The new knighthood of the Knights of Malta, who are Italians, places hospital workers under military discipline. It has no effect on the American secret society which uses the name.

DETRIMENTAL TO HEALTH.

The head of a New England corporation, who is wonderfully vigorous and active after many years devoted to business, has been interviewed by the publication called the *Healthy Home*. We pass by several items of practice which relate to food, sleep, and kindred things. In the twenties, he worked long hours to the detriment of his physical condition; but he has so fully overcome the comparative feebleness or delicacy of early years as to surpass in health most men of his advanced age. Although overwork did thus injure him when he was starting in business, he still maintains

that danger from overwork is less than danger from overpleasure. Bad air, late hours and loss of sleep are, in his opinion, often contributory to injurious effects of dances and lodge meetings.

FREEMASONRY—PAGANISM.

"I know but few Masons who would not endorse, so far as their fraternal relationship is concerned, the beautiful saying of Ingersoll: 'I belong to the church that holds the world within its star-lit aisles, that claims the great and good of every race and clime, that finds with joy a grain of truth in every creed, and floods with light and love the germs of good in every soul.' Call this religion, if you will; to my mind it would be a good definition of Freemasonry—or Paganism."—Jos. E. Morcombe, in *American Freemason*.

Quite right, Mr. Morcombe. We welcome your unexpected support to our contention that Masonry is "paganism." Let us hear further from you along the same line.

INFORMATION WANTED.

Any information which you may have of the "German-American National League" or "Alliance" will be highly appreciated by the Editor of the CYNOSURE.

Can any one tell us the character of a Swedish order called "Vesa Orden," and the address of its national headquarters?

BOOK NOTICE.

The Masonic Spider and His Fly. Some reasons why the Christian Church cannot endorse or fellowship with Freemasonry, by Rev. A. L. Dearing, Methodist Episcopal church, Santa Ana, California. There are 32 pages and cover, price 5 cents, and it is for sale at the CYNOSURE office. Most of the book is in verse, of which the following is a sample:

"Will you come into our lodge room?"

Says Masonry to men;

"'Tis the finest little lodge room
Now known to human ken.

"The way into our lodge room, sirs,
Is up a winding stair;
And we have many pretty things
To show when you are there."

"Oh, no, no, no," says one good man;
"To ask us is in vain,

For who goes up your winding stair
Can ne'er be free again."

"I'm sure you must be lonesome, sirs,
In the outside world of sin;
Will you not come within our lodge?
We'll gladly let you in.

"Our ornaments are all in blue,
Our clothes are fine and thin,
And if you wish to try our style
We'll surely take you in."

"Oh, no, no," says the fearful man,
"We've often heard it said,
That all who enter your Blue Lodge
Have been by Satan led."

Says cunning Masonry to men,
"Dear friends, what can we do
To prove the warm affection true
We always feel for you?"

"We have within our lodge room, sirs,
Things worth their weight in gold,
And you are always welcome, sirs,
As you have oft been told."

"Oh, no, no," says the cautious man,
"Kind sir, that cannot be,
I've heard what's in your lodge room, sir,
And do not wish to see."

"Young man," says sly old Masonry,
"Seek wisdom in your youth,
To be as wise as Solomon,
Know all about the truth.

"We have the art of teaching truth
The church knows naught about;
If you will only come with us
You'll surely find it out."

News of Our Work.

GREETINGS.

"The heart of Asa was perfect all his days." Why? What did he do?

He stood for God against the idolatry that was disintegrating his church and filling the nation with rival altars.

Asa knew that indifference or silence respecting an evil makes one a partaker in that wrong (Ezk. 3:18-21), and hence he kept up the agitation and testimony against idolatry to the end of his days. His heart was right in the sight of God.

How is your heart? New Year's is a good time to examine it. What is the answer? Will you take your place in the trenches and on the firing line for 1917 and support the National Christian Association loyally and to the best of

your financial ability, as it keeps in line with God's call to cry aloud and spare not?

God has given to this country an N. A. headquarters at 850 West Madison street, Chicago, and men to whom you can write and consult, and also literature upon every phase of the lodge subject, which you may use as a silent preacher in every home of your community.

In view of the great need for information and co-operation in this great work, are you going to sustain the Association and the CHRISTIAN CYNOSURE this year of 1917?

We thank God for those who, like Asa, have not become discouraged and fallen out by the way, but whose hearts have been perfect all their days and who are still standing four square for the Church in her battle against the Secret Empire.

May this New Year bring you many new opportunities and successes which shall bless yourselves and home and Church and country, and meet the approval of our Lord and Saviour.

WM. I. PHILLIPS, Secy.-Treas.

CONTRIBUTIONS.

We have received since last May the following contributions:

For Annual Meetings, Agents, and General Fund: "Friend," \$5; Rev. J. B. Van den Hoek, \$2; Dr. J. Ball, \$2.50; Miss Eliza F. Potter, \$2; Rev. W. O. Dinius, \$2; G. A. Barnes, \$8; Mrs. C. A. Johnson, \$15; Rev. P. Beck, \$2; Chas. L. Todd, \$5; Rev. J. G. Brooks, \$2; Mrs. C. R. Hartman, \$1; Miss S. F. Hinman, \$1; Miss Lizzie Woods Roberson, \$2; Pres. C. A. Blanchard, \$12.50; Mrs. M. E. McKee, \$4; Mary C. Fleming, \$3; John B. Perham, \$2; Rev. T. M. Slater, \$4.15; Rev. J. M. Coleman, \$1; Mrs. C. C. Shaw, \$9; Rev. Wm. Harder, \$1; Mrs. Mary Kiteley, \$2; Rev. A. H. Leaman, \$10; J. Wynberg, 25c; Mrs. Anna C. Keil, \$1; A. Mulder, \$1; R. H. Taylor, \$1; Wm. Rott, \$5; J. C. Berg, \$10; N. P. Bourne, \$4; Rev. S. L. Livingston, \$4; H. A. Fischer, Jr., \$12; W. I. Phillips, \$25; J. K. Graybill, \$1; Rev. Aug. Wischoff, 50c; Rev. W. B. Stoddard, \$10; Frank L. Gibson, \$5; J. E. Phillips, \$5; Mrs. J. W. Fischer, \$1.50; O. N. Carnahan, \$1; Elder O. D. Buck, \$1; Mrs. H. Worcester, \$1; Rev. H. A. Day, \$1; Mrs. Hannah Chandler, \$1; Rev. A. W. Myers, \$4; L. Woodruff, \$10; Mrs. Mary P. Morris, \$5; N. S. Coleman, \$7; Henry Judson, \$1; Rev. B. E. Bergeson, \$1; Rev. J. J. Coleman, \$1; S. E. Roth, \$1; Mrs. Sarah R. Dawson, \$5; Geo. W. Shealey, \$10; S. R. Davis, 50c; Martin Davis, 50c; Rev. G. W. Fischer, 50c; A. F. Glasgow, 75c; Mrs. L. G.

Almen, \$1; Geo. W. Pike, \$25; Rev. S. F. Sprunger, \$1; Mrs. F. H. Frink, \$1; Mrs. C. Hillegonds, \$4; Rev. F. D. Frazer, \$4; Ansel B. Sawyer, \$10; John Van de Water, \$1; Mrs. J. E. Phillips, \$5; Louis Joh, \$1; Wilmot Sigsworth, \$5; "Friend," \$5, and Rev. J. R. Millin, \$5.

For Sustaining Memberships at \$2.00 each: Deborah Crenshaw Leeds; Rev. Fred T. Stevenson; Thos. O. Smith; T. H. Brenne- man; J. H. Dickie; C. J. Garber; Jesse Monk- man; Rev. J. Nordewier; W. Patterson; Rev. B. F. Hester; A. L. Dearing; Sarah E. Davi- son; Wm. E. Gosnell; D. E. Hayner; Mrs. Mary C. Baker; T. W. Stewart; Oskar Bitt- ner; E. J. Claussen, and W. W. Jones.

From College Church, Wheaton, \$21.

From Christian Reformed churches: Grand Rapids, Mich., churches: Bates St., \$15; Sherman St., \$16.50; Dennis Ave., \$14.66; Bethel, \$4.55; Burton Heights, \$7.25; Franklin St., \$13.95; Leonard St., \$28.13; Classis Grand Rapids, East, \$5. Chicago, Ill., churches: First, \$31.37; Roseland, \$13.65; Englewood Second, \$15.07; Roseland Third, \$10; Roseland First, \$35; Englewood First, \$20.23. Holland, Mich., churches: South Olive, \$10.10; Central Ave., \$44.27; Fourteenth St., \$14.30; Ninth St., \$24.36. Muskegon, Mich., church- es: First, \$46.47, and Second, \$5. Miscella- neous churches: Grand Haven, Mich.: Sec- ond, \$10; Hope Ave., Passaic, N. J., \$11.67; First, Paterson, N. J., \$26.95; Lucas, Mich., \$10; Reeman, Mich., \$15; Prosper, Mich., \$12.85; Burdett, Canada, \$1.35; Kalamazoo, Mich., Second, \$11.81; Goshen, Ind., \$2; San- born, Ia., \$14.63; Jenison, Mich., \$5; James- town, Mich., \$3.65; East Paris, Mich., \$7.85; East Saugatuck, Mich., \$14.65; Racine, Wis., \$4; Hospers, Ia., \$12; Alamosa, Colo., \$10; Rehoboth, N. Mex., \$2.91; Allendale, Mich., \$6.89; South Holland, Ill., \$21.39; Kanawha, Ia., \$5; Ackley, Ia., \$5; Middleburg, Ia., \$9.19, and Classis of Illinois, \$11.

REV. F. E. ALLEN IN KANSAS.

I lectured last Friday afternoon in the Academy in Northbranch and in the eve- ning at the Wesleyan church, north of Burr Oak, Kan. These places are be- tween 20 and 30 miles southwest of my home. I tried to get an opening at Burr Oak also, but did not succeed, although the minister in Burr Oak seemed in favor of it. Mr. B. F. Hester completed the arrangements at the two places where I did speak.

At each place where I lectured I showed them a copy of CYNOSURE and urged them to subscribe for it. Mr. Hes- ter also gave it a boost. At each place I gave opportunity to look through the lodge literature which I had with me, such as a number of Masonic magazines, King Solomon, Mackey's "Masonic Ritu-

alist," and Grosh's "Manual of Odd-Fellowship." Quite a number were interested in examining these at each place, particularly the students at the Academy in Northbranch. One of them copied off the list of lodges which had secured Federal liquor licenses in Kansas saying that he would now have something to present to his uncle, a lodge man, to show him that the secrets of the lodge do tend to cover and promote immorality. Prof. Stanley Perry of the Friends Academy said that he had always been opposed to the lodge but that he had never looked into the matter and did not know much about them. I think from now on, with the regular monthly visits of the CYNOSURE he will keep posted on the matter. I gave the students an opportunity to ask questions after the lecture, and some took advantage of it. I gave each of the students tracts, as I did also to the people at the Wesleyan church.

I wish we could get more opportunities to lecture to people who have never heard the evils of secrecy presented, but it is very difficult, in fact, it is often hard to get openings where the churches are supposed to be standing against the lodges. It required two trips into that vicinity before I got arrangements completed. But it is worth the effort for we need to keep the people who are already in sympathy with the cause, informed and awake to their duty.

(REV.) F. E. ALLEN.

Superior, Nebraska.

WASHINGTON STATE CONVENTION.

BY THE PRESIDENT.

The third state convention of the Washington Christian Association opposed to Secret Societies was held in the Reformed Presbyterian church in Seattle, December 14th and 15th. While it is hard to get the attention of the public to our work at any time of the year, it is specially hard at this time—but for all that our meetings commanded a good degree of interest and support and abundantly justified our effort to have a public meeting before the close of the year. Among the names appearing on the program, eight denominations were represented, and another witnessing church was represented both in those who at-

tended and in the address of one who appeared as a substitute speaker. As, on all former occasions of this kind, we were made glad in the discovery of new friends who expressed their delight in finding some standing for the things here discussed, and who heartily entered into the movement, some purchasing literature, and all promising their continued interest and support. Sufficient funds were contributed to take care of all expenses connected with the meetings. The messages were helpful in every case, and evidence of special care in preparation was shown in some.

The first evening session was opened by an address by the President on "How Shall the Pulpit Treat Secretism?" in answer to the endorsements which had been given repeatedly by some of our local pastors to the secret lodge system in their sermons before their orders, as reported in the public press and in addresses on other public occasions. Following him, Rev. H. D. Brown discussed the relation of lodge life to spirituality under the topic, "Is a Victorious Christian Experience Possible Within the Lodge?" The closing address was by Rev. E. B. Bergesen, in which, under the title, "The Heart of the Matter," he went into the center of things, showing that Masonry belongs to that man-made class of religions in which salvation is promised apart from the shedding of blood, and which, as we know, can bring no remission of sins.

The second session was opened with a discussion of "The Secret Element in the G. A. R." by Rev. W. O. Dinius, himself a veteran, but too good a soldier of the Cross to allow him to affiliate with other comrades under the pledge of secrecy. Following this Miss Margaret Mossford, a student of the University of Washington, presented a paper dealing with the evils of "School and College Fraternities," after which Rev. P. A. Klein told us that the "Most Effective Weapon Against the Lodge" was what he called consistent separation, not only from the lodge ourselves, but disfellowshipping all, and especially all ministers who persist in following the secret life.

The last session was opened with a

paper by Rev. F. D. Frazer of Portland, in which he dealt with the "Unchristian Features in Labor Unions." A paper on "The Lodge and the Home" was to have been given by Miss Metta Armour but owing to unavoidable hindrances she could not be present, but was ably represented by Rev. Cecil Troxel, a missionary of North China, now home on furlough, who discussed the lodge question from the standpoint of a missionary. It was inspiring to see the unity of our work in all lands, as he showed that the evils of secretism are substantially the same everywhere. One statement he made was to the effect that in nearly twenty years' experience as a missionary in China he had never been asked by a single convert if, in accepting Christianity, he might still continue in his secret lodge, and in this he was persuaded that the Chinese were far ahead of some Americans who profess conversion. The last address, by Rev. Oscar Fedder, fittingly closed the messages of the convention by emphasizing "The Fundamental Differences Between the Church and the Lodge," as intended by the Author of Christianity, and which we must not fail to recognize if we would obtain the mind of God.

After the last word had been said and the last greeting exchanged, we all thanked God and took courage. Special contributions were given by some present for providing literature on secrecy to the university students, this being one of the special lines of work kept up throughout the year, in addition to addresses by members of the Association in churches and wherever an opening could be secured.

The great body of the ministry of the city were conspicuous by their absence, though special effort had been made by paid advertising to call public attention to the work, and each minister had been provided through the mail with a program of the Convention and other literature bearing upon the subjects to be discussed. But none of these things move the men who have the vision, and nothing short of a like vision can ever lead others to move. Jesus marveled at the unbelief of the people of Nazareth, for that unbelief tied his hands from doing any mighty work in their behalf. Is

not the situation in the churches all around us a challenge that God will bless the truth spoken and the witness lifted to a great awakening, as nothing but the Almighty Spirit can raise the dead.

(REV.) T. M. SLATER.

Seattle, Wash.

BEEBE AND ALLEN AT ALMA.

BY REV. CLARENCE WESTON.

Rev. J. L. Beebe, of Red Cloud, took it upon himself to come to Alma, Nebraska, on November 16th, to help bolster up the lodges; his one object being to "get the scalp" of a certain brother who had been showing up the lodges, much to their discomfort. Mr. Beebe delivered an address telling what a great benefit the lodges are to mankind and how they are far ahead of the churches in every way. It seems strange that a man who sets himself up as a minister of the gospel should have so little use for the church of Jesus Christ.

On November 23rd Rev. F. E. Allen, of Superior, delivered an address in the Court House at Alma, taking up the other side of the question.

Pastor Allen stated facts concerning the lodge system that ought to cause any honest man to give it serious attention. In his address he sought to prove that the lodge was not beneficial to mankind and brought forward eleven propositions to support this phase of his contention. Some of the points were: that the lodge religion is unchristian; that God's Word is dishonored by placing it on the level with other so-called sacred writings, and also by mutilating it; that the lodges promote Sabbath desecration; that Christ is placed on a level with the teachers of false religions; that the lodge detracts from loyalty to the Christian church; and that the lodge gives a false view of heaven. He further disproved the claims that the lodges, such as we have to-day, are of ancient origin, and also that its so-called "charity" is, in most cases, real charity. He proved that the lodge initiations, though claimed to be uplifting, really have a degrading tendency. He showed that any honorable work can be promoted without secrecy, and he gave instances where the secrecy of the lodge has been used to formulate schemes

to suppress free speech and free press, to defeat temperance laws, to exert undue influence in elections, and to cover crimes. He showed that the precepts of the lodge do not set a high standard; that its social life is not elevating, and that its secrecy often furnishes a cloak for intemperance.

At the close of Brother Allen's remarks a man handed him a challenge for a debate, said to be from Rev. Mr. Beebe. In replying to this challenge Rev. Mr. Allen made the following statement:

"On the evening after my lecture in Alma a slip of soiled paper was handed to me, purporting to be a challenge to a debate. No name was signed to it. No time or place was stipulated. If this challenge was from J. L. Beebe, why did he not sign his name, agreeing to keep the conditions it proposed?"

"In a former debate I had with Mr. Beebe he did not keep the conditions he agreed to. The debate was to have been published; it was to have been taken down by stenographers, both of which were not done. He also agreed that no personalities were to be indulged in; that it was to be a discussion solely on the merits of the case. In the debate Rev. Mr. Beebe maligned the Church of God and the Christian ministry. Anyone who does that is unworthy of notice in a Christian debate. I have no reason to believe that Mr. Beebe would now discuss the subject in a Christian spirit when he did not before.

"Furthermore, both sides of the subject have been discussed in Alma. My sole object in coming to Alma was to get Christian truth before the people, and this has already been done in my lecture. Therefore, for the reasons stated above, I decline to consider the matter further.

"F. E. ALLEN."

Brother Allen's statement of his reason for not debating further with Mr. Beebe winds up the Alma episode, as far as he is concerned.

Alma, Nebraska.

FIELD AGENTS' REPORT.

REV. MEAD A. KELSEY.

President Blanchard once said that the greatest book on the lodge question is the Bible, and he is right. I have just been

reading: "Every one that is of the truth, heareth my voice." Then those who reject His voice in their lodge religion are not of the truth. "He that doeth the truth cometh to the light, that his works may be made manifest, that they are wrought in God." That light is Christ, as is shown by the context. So all lodge works, however good they appear, stand condemned. When will the eyes of men be opened to the true Light!

A thirty-second degree Mason and Shriner whom I met on the train recently told me with considerable enthusiasm of the new million dollar Shriner's temple in Pittsburgh, Pa. The main auditorium seats 4,000 and the banquet hall 2,000. A false floor (a fit emblem of their false religion) is provided to fit over the seats on a level with the platform in the main auditorium for their grand balls. And, according to his best recollections, they initiated 854 new members during the first three weeks after dedication, and the fee for each initiate was \$100.

How startling all of this looks when brought into the light; a million dollar temple in an American city dedicated to the Mohammedan god, Allah, and this by Americans, a large number of whom are professing Christians! And then a big revival with over 800 converts, who pay \$85,400 in fees! I could say much by way of comment but will leave the reader to meditate.

Since my last report I have continued in Indiana and it has been a good month for the spread of the truth. Immediately following the state convention I went to Lancaster, where I spoke in the Church of the Brethren on Sabbath morning, while the evening found me with the Brethren at Loon Creek, and Monday night with the same good people at Markle. At all of these places I was well received and found valued co-workers for the Master, as indeed has been the case in every place.

Returning to North Manchester I addressed the young men of Manchester College and then spoke in turn at the Plunge Creek, West Manchester, and West Eel River churches of the Brethren. Good audiences of sympathetic listeners were the rule in every place.

December 1st found me at the Bible

Training School, Ft. Wayne, an institute belonging to the Association of Missionary Churches, known to some as the German branch of the Christian and Missionary Alliance. Here I spoke on the evening of the date named, and again brought the message on Sabbath morning. Sabbath afternoon found me at Woodburn, where the Association friends kindly made way for me to speak twice on the lodge question at a Bible school convention that was under their auspices. These were all excellent opportunities and the fellowship was of the best. My stay at the school in Ft. Wayne will be especially remembered among my treasured experiences.

One other experience at Ft. Wayne I have reserved for special mention, and that is my visit to Concordia College, an institution of the Missouri Synod of the Lutheran church. Here I was most graciously received by Director Luecke, who arranged for me to speak to the young men on Saturday night. The audience of probably 200 was as interesting as any that I have ever had, and the meeting, I judge, was as important as any held during this period. It certainly warmed my heart and I feel much indebted to Director Luecke for his kindness.

Time and space fail me to speak as I would like of meetings with the Mennonites at Berne, the Friends and Wesleyans at Wabash, the defenseless Mennonites and Missionary church at Grabbill and the Churches of the Brethren at South Bend, but in all of these I recognized the blessing of God and could repeat what I have said of the fellowship and help enjoyed in other places. Altogether this has been one of the best months since I entered this service and I face the Christmas season with gratitude to our Heavenly Father that I have been privileged thus to labor in defense of the Gospel.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Again I report from the Keystone state. My work for the past two weeks has been centered in and about Philadelphia. Good results have followed. As the thorough cultivation of the field brings the best crop, repeated efforts ac-

complish most in Christian work. I have visited pastors and members of the three Covenanter churches here and delivered antisecrecy addresses in the First and Third churches. The attendance at my meeting in the First church on December 17th was large, and it was thought many young people were helped. Dr. M. M. Pearse, the pastor, was most cordial, and an offering was taken to aid our work. Among those commending our work there was a prominent lawyer who said that until recently he had looked upon those opposing lodges as "knockers" who might be better engaged. Recently, however, with some friends he had visited the Masonic temple. The whole appearance he thought unclean. What might be expected in an old bachelor's headquarters. He said the guide took them into an inner room, where there were no windows and where the general conditions were very repulsive, and solemnly announced that this was a very sacred place, for Masonry was in reality worship, and this was its sacred shrine. "Since then," said he, "I have had nothing to say in favor of Masonry."

My address in the Third Covenanter church was delivered on prayer meeting evening and the attendance showed a live interest in it. Our Free Methodist friends in Philadelphia, although without a church edifice, pending a new and better location, manifested continued interest in our work. I found Elder Aukins of the Faith Tabernacle crowded by numerous meetings. He desired another antisecret address but was unable to give me a suitable hearing during my stay in the city. Visiting many towns and cities near by, I circulated much literature. A Sabbath was very profitably spent with our Mennonite friends near Spring City, Pa. I spoke to a full house at the morning service and in the evening, in the young people's meeting, I gave incidents of my work, among the most recent of which were being out in a driving snowstorm, and upset in a snowdrift.

At Allentown, Pa., I visited Muhlenberg Lutheran College and found that the new buildings and increased endowments were bringing better results. A new constitution is being prepared for the General Council Lutheran churches

which will contain a stronger testimony against the lodge than before. The need of a more radical stand against the lodge is being realized by many pastors, I was told.

I delivered addresses in Free Methodist churches at Mt. Washington and East End, Pittsburgh, and also at New Brighton and Ellwood City, which contributed to the support of our cause. Over 100 subscriptions to the CYNOSURE were secured last month.

Opportunity to investigate lodge teaching is constant. At a table in a hotel in Pittsburgh I was seated near three Masons. One inquired if another was "going to-morrow night." I said, is there something special going on? "Yes, our blue lodge has its supper at the Masonic temple to-morrow. This is one of our oldest Worshipful Masters," he said, referring to the man seated next to me. I replied, probably this is my opportunity to learn. I have often wondered why they call the first three Masonic degrees the "blue lodge"; is it because the candidates feel blue when they are initiated? The old Worshipful Master laughed and said, "I guess some of them do, but they get over it," and the young man added, "That refers to the color of the regalia worn—it is blue." I then inquired of the old gentleman concerning his title. I said, When we had slavery the Negroes called their owners masters, but I don't believe they worshiped them. Do they worship you? Much amusing truth was brought out in this way to the embarrassment of those questioned. I learned that the Pennsylvania grand lodge has ordered that the blue lodge initiation fee be increased by \$20 to aid in the upkeep of the Masonic Home at Elizabethtown. So, with the other high costs of living, Masonic so-called secrets are to come high in Pennsylvania.

One of the Lord's dear saints who for years has helped our work here, made an increased contribution this year. I am confident this required much sacrifice. May God bless those who help in these trying times.

The Pennsylvania state convention will probably be held in the western part of the state this year, perhaps at New Castle. I hope to announce the time later.

"LIZZIE WOODS' LETTER."

Brinkley, Arkansas, Dec. 4, 1916.

Dear CYNOSURE:

The last night I was at Kansas City, Missouri, a brother said in the meeting that he had been in the lodge for eighteen years and had never heard of the sinfulness of it until I explained it to him. He said, "Sister Roberson, I carried my lodge books and papers back and gave them up. They did not like it, but I saw the sinfulness in it and quit it once and for all." I told him how Elder Countee, of Memphis, Tennessee, had been persecuted for his righteous stand for Jesus. After the service closed I was told that Elder Countee died in Kansas City, Missouri, and that his son is in business there.

The lodge men were so angry they wanted to kill me, but the Lord was with me and kept me from the hand of the enemy. As I and my friends were going to our rooms a man shadowed us nearly all the way home. He seemed to be looking for a chance to do us violence.

I next stayed two nights at Moberly, Missouri, where I lectured, and then went on to St. Louis. I taught four nights at Elder W. Thomas' church. The Lord blessed my stay there.

I left St. Louis on November 15th and stopped over at Poplar Bluffs, Missouri, where I have a brother living. He is a high Mason. The Lord led me to talk it over with him from the Bible. He could find no way around the truth. He is a leader in his town and a deep thinker, and the Word of God gave him new light. I lectured there two nights and stirred the town. Anyone who is bold enough to speak against the sin of lodges will stir the Devil's wrath. The men craned their necks to look at me. The Holy Ghost, through me, made the Scriptures plain, showing by the Word that God will reveal all secrets. That was my subject. (Luke 12:2-3; Eccl. 12:13-14; Mark 4:21-22; Luke 8:17; Matt. 10:26.) Some one read while I explained the Word. The people listened very attentively, and next morning they said to my brother that there was no escape, for God was certainly opening up their secret work. My brother ac-

knowledges that God's Word is right.

While in Omaha, Nebraska, a young man said that a Catholic young man said to him, "The priest prays away my sin. If I do a little sin he does not charge me more than \$2.50 to pray it away, but if I do a big sin he charges me \$5.00." I replied that he is deluded (2 Thess. 11-12), and the priest will have his part in the lake (Rev. 21:8). May God help my people to see the sin of trusting in the arm of flesh. Our God does not want us to pay our way to Heaven (Isaiah 55:1-2). Jesus paid it all. We don't need to pay any man. We are bought with a price (1 Cor. 6:20). LIZZIE ROBERSON.

FROM OUR SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Although the going home of my loving wife was a severe blow to me, I thank God for his merciful providence, who has given me strength to endure.

I have put in a very busy month during November. I conducted a series of nineteen days' revival at St. Mark's Fourth Baptist church, holding from three to four services daily. Thirteen confessed faith in Christ. The church gave me \$9.11 for my nineteen days' service. I also delivered one lecture and two sermons in the Sixth Baptist church, Rev. John Marks, pastor; a sermon each at St. John's Baptist church, Rev. Joseph Tolbert, pastor; and at St. James' Baptist church, Rev. Robert Pierre, pastor, St. James, La. I explained the evil influence of secret societies at each of these churches, and, judging from the responses, the majority approved of what was said. I have made two hundred family calls, read the Bible, discussed the lodge, the saloon, and kindred evils, and have secured thirty-seven CYNOSURE subscriptions.

I have decided to permanently locate in New Orleans, and for a while, or until my dear heavenly Father directs otherwise, I hope to engage in slum and rescue work which is greatly needed in this city. I ask the Lord's faithful to pray earnestly that I may find favor in his sight and receive strength from on high to contend for the faith once delivered unto the saints. The secret lodges

and the saloons are debauching the homes, corrupting society, preventing justice, turning many from the truth, and preparing the unrighteous for the final consumation and the great day of God's wrath. It seems strange that so few ministers who claim to be called of God to preach the gospel and declare the whole truth are willing in these evil days to venture out wholly upon the Word and trust God for the necessities of life. It is not unusual nowadays to hear lodgmen boast that all of the leading statesmen, ministers, lawyers, doctors, and scientists are lodgemen, but even if that were true, it does not make God's Word of less effect, and does not excuse Christians for bowing the knee and solemnly swearing to "Always hail, ever conceal, and never reveal" the secrets of the lodge under terrible penalties. God says to his saints, "Swear not at all," and again, "Be ye not unequally yoked together with unbelievers," and yet again our Lord and Saviour said, when he was before Pilot, "I spake openly to the world . . . and in secret I have said nothing." There is no excuse for Christian men remaining under the lodge yoke of bondage while God says, "Come out from among them and be ye separate."

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"The Smilin'est Gal."

Over yan across the mountings

Kinder nussed up in a holler,
Stan's the cabin where my heart is,

An' my feet they eetch ter foller.

Fer I know the gal, an' I know she
stan's waitin',

An' ther place all aroun' with a glory
she fills—

Ther rarest, ther fairest, ther sweetest,
An' ther smilin'est gal in the hills.

—Twitchell, Berea Class of '96.

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CHRISTIAN CYNOSURE



Vol. XLIX

CHICAGO, FEBRUARY 1917

Number 10

America's Prosperity.

They tell me thou art rich, my country: gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of East and West;
Thy factories and forges never rest;
Thou art enriched in all things bought and sold!

But dost thou prosper? Better news I crave.
O dearest country, is it well with thee
Indeed, and is thy soul in health?
A noble people, hearts more wisely brave,
And thoughts that lift men up and make them free,—
These are prosperity and vital wealth!

—Henry Van Dyke.

The Old Integrities.

What do we need to keep the nation whole;
To guard the pillars of the State? We need
The fine audacities of honest deed;
The homely old integrities of soul;
The swift temerities that take the part
Of outcast right—the wisdom of the heart.

We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel.
We need the faith to go a path untrod,
The power to be alone and vote with God.

—Edwin Markham.

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

Editorial

CHRISTIANITY IMITATED.

An increase of 610 Sunday schools in two months has been accomplished by the Buddhists of Japan, according to a report by Rev. K. Mito, secretary of the Japan Methodist Sunday School Board. The increased interest in Sunday School work in Japan, caused by the coming World's Sunday School Convention in Tokyo, has been a large factor in arousing the Buddhists to action.

A Sunday school board that acts for all Japan gives a banner to the best Buddhist Sunday school and confers medals for special merit. In every detail the Buddhist Sunday school imitates the Christian School—the same officers and committees; the same classification of departments. But the climax of imitation is reached in music. Christian hymns—words, tunes and all—have been appropriated. Such songs as "Oh for a Thousand Tongues to Sing," "Jesus Loves Me, This I Know," "Bringing in the Sheaves," "God Is Love," are being used by the Buddhists, practically the only change being the substitution of the name of Buddha for that of Jesus. Buddha is referred to again and again as "Heavenly Father," and to him are ascribed many of the attributes of the Living God.—*Mission Studies*, January, 1917.

Is it not strange that the imitation of Christianity by pagan religions is received with surprise by most Christians when organizations, whose religious teachings are equally pagan, openly flaunt

their imitations of Christian hymns and prayers and mutilate the Scriptures shamelessly?

The Masons sing, "Hail! Masonry divine, Glory of ages shine; Long may'st thou reign! Where'er thy Lodges stand, May they have great command, And always grace the land; Thou art divine," to the familiar tune of "Hail Thou Almighty King," and to Pleyel's hymn, the opening line of which is, "Children of the heavenly King," they sing a dirge, one verse of which reads, "Calm, the good man meets his fate, Guards celestial 'round him wait! See, he bursts these mortal chains, And o'er death the victory gains."

The Modern Woodman put words of their own to the tune "Lenox," to which the words "Arise, my soul, Shake off thy guilty fears," are sung by the church.

Practically all orders are guilty of this sort of imitating of Christianity. One of the most notorious offenders is the Grange. In the "Grange Songster," by Albert P. Knapp, and to the time of "Old Hundred" are the words: "Praise Nature's God who rules above; Praise Him for Friendship, Truth and Love; Praise Him for happiness and peace; Let praises to him never cease." To the tune "Nearer, My God, to Thee," we find "Nearer to Nature's God, Nearer to-day—E'en though the clouds obscure the sun's bright ray—No power can from my mind, This song e'er drive away, Nearer to Nature's God, Nearer to-day." The tune "Home of the Soul" carries

these words: "I will sing you a song of the beautiful life, The life nearest Heaven above, Where nobility reigns forever supreme. And its sceptre is brotherly love."

What a travesty on true religion. Nature's god, indeed! It is a strange fact that the lodge, in trying to formulate a religious system without offense to any, should produce what is so exceedingly offensive to a true Christian. One would expect an outburst of anger from the lips of every Christian who has been inveigled into the lodge. But lodge association produces soul stupor and many Christians who would shudder to hear His name taken in vain, listen without protest—often without a pricking of conscience—to these insults to God Almighty put to music.

Is it any wonder that men will say that the lodge is a "good enough church" for them when they hear prayers which counterfeit Christian prayers; scripture readings mutilated in such a way that, to the average person, the omissions will be unnoticed, and even songs which in words and tunes imitate the hymns used by the church? What a subtle poison to men's souls is the lodge!

ONE GOD ALONE.

In December we copied the Massachusetts grand master's opinion relating to the eligibility of Chinese and others of oriental candidates; and in January, the report of a committee to which he referred the same subject. We confine the present article mainly to one feature of both utterances. The grand master says: "It is an unchangeable ancient landmark of the fraternity, that there is but one Masonic dogma. . . . No man may be a Freemason unless he is a believer in Monotheism." Oriental candidates are eligible, if only their "religious belief . . . includes our single dogma." Such a candidate is warranted in "taking the obligation, not necessarily upon the Bible, but upon that work which, to him, is the volume of the sacred law—providing, always, that such volume of the sacred law teaches Monotheism." Similarly, the committee report speaks of "a simple requirement of belief in the One God," and claims that "it is enough, to say that we fully concur in the eloquent

and convincing presentation of the matter in the address of the grand master."

The word monotheism, thus insisted upon, derives its significance from Greek words meaning, respectively, "God" and "alone." "Chief among gods," is not an idea conveyed by this significant term. Monotheism is distinctly formulated three times in the twenty-first and twenty-second verses of the forty-fifth chapter of Isaiah. It is also demanded by the law, "Thou shalt have no other gods before me." Monotheism is iconoclastic. It is exclusive. It cannot incorporate any other form of Theism; neither can it be itself an inclusion within Polytheism.

Fortunately, there is no lack of able and authoritative evidence respecting the principles and practices belonging to Chinese and other oriental religions. Peculiarly competent observers have lived during long years in the heart of such religious institutions as are now in question. Scholars have devoted study to comparative religion. Native writings have been translated. In fact, we have the reply of Buddha himself to the very question now raised anew. But, for the moment, the examination of these religions must be postponed, and this article must be limited chiefly to the significance of the word Monotheism.

WHY "CHRISTIAN"?

"The Order of the Eastern Star is a Christian organization. Our belief is based on the existence of a Supreme Being. The lessons are Scriptural—teaching moral and purposes beneficent." said a "Worthy Matron-elect," according to the *Masonic Home Journal* of December 15, 1916. If Christian, why not say their belief is based on Christ. "*A Supreme Being*" need not and often does not mean Him. The Order of the Eastern Star is not *Christian*, but such a loose statement is a first class opiate to Christians within the order, and was undoubtedly used for that purpose.

The excellent portrait of Rev. Charles G. Finney, which appeared in the January CYNOSURE was lent to us through the courtesy of the Metropolitan Church Association.

RATES GROW THRIFTILY.

A daily newspaper answers at considerable length a correspondent who writes: "I saw an article about Royal Arcanum rates that are to be increased. As stated, the largest increase is for members who have reached the age of 65 years or more. It is apparent that this is an attempt to freeze out the old members. If it were otherwise, why raise their rates so much more than for younger members? I joined at 50, paying \$3.26 on \$3,000. In 1905, rates were raised, and to members who had reached 65 years they were increased five times. Now they double this, so that those who were 65 in 1905, or have reached that age since, are asked to pay 10 times the amount they paid when joining. No wonder so many are withdrawing."

In the explanatory matter that follows, it is said, for instance, that "Officers of the order state that the 'regular rate' members, as a rule, have not paid the actual cost of their insurance; and that, on their account, has been paid out over \$36,000,000 more than they have contributed." Cold comfort is offered the complaining member in the following terms: "If in the beginning of his membership, or since 1905, our correspondent had paid rates that were adequate, no such increase as is now proposed would be necessary." True enough! If at the time of the horse trade no one had been cheated, no lawsuit would now be on the docket. The same article quotes from a reply written by the superintendent of the Insurance Department of the State of New York to a Royal Arcanum member, who has reached both the age of 75 years and the fraternal disappointment pertaining thereto, this additional crumb of comfort: "You have no just cause of complaint, except on the ground that when you joined the society you were not required to pay just what you should." So required, he might not have joined.

"WHAT BECAME OF THE DESIGNS?"

Masonic tradition informs us that at the building of King Solomon's temple it was the custom of one of the Grand Masters at the hour of high twelve to enter into the unfinished sanctum sanctorum, or holy of holies, of the Temple

and there offer his devotions to Deity and to draw his designs upon the trestle board.

The same tradition informs us that upon a certain occasion after he had finished his customary devotions and duties and had retired, in accordance with his usual custom, it was discovered that there were no designs upon the trestle board, and that the workmen were in confusion for want of some guide whereby to pursue their labors.

There has been some controversy and much curious speculation among Masonic writers and others as to what became of the designs drawn upon the trestle board by the Grand Master upon this occasion. Did he leave them in the unfinished sanctum sanctorum when he retired from it? And, if so, had they been stolen or destroyed? Or did he take them with him and had they been mislaid? In either event, what became of them? Upon this point tradition is silent.—Chas. F. Catlin, P. G. C., in *Masonic Voice Review*.

Let us help in this worthy search. Perhaps the Grand Master put them under the rug or left them in his overcoat. Or maybe he stuck them in his "stove-pipe" hat.

What is the matter with tradition? Did it get winded?

SECEDERS' TESTIMONIES.

The testimony of seceders from secret societies has unfailing value. Each personality is liable to color a narrative, and special circumstances can add freshness. Newsy qualities more readily appear in testimony of recent occurrences of any kind. This is a great advantage; people read newspapers daily who never open a historical volume.

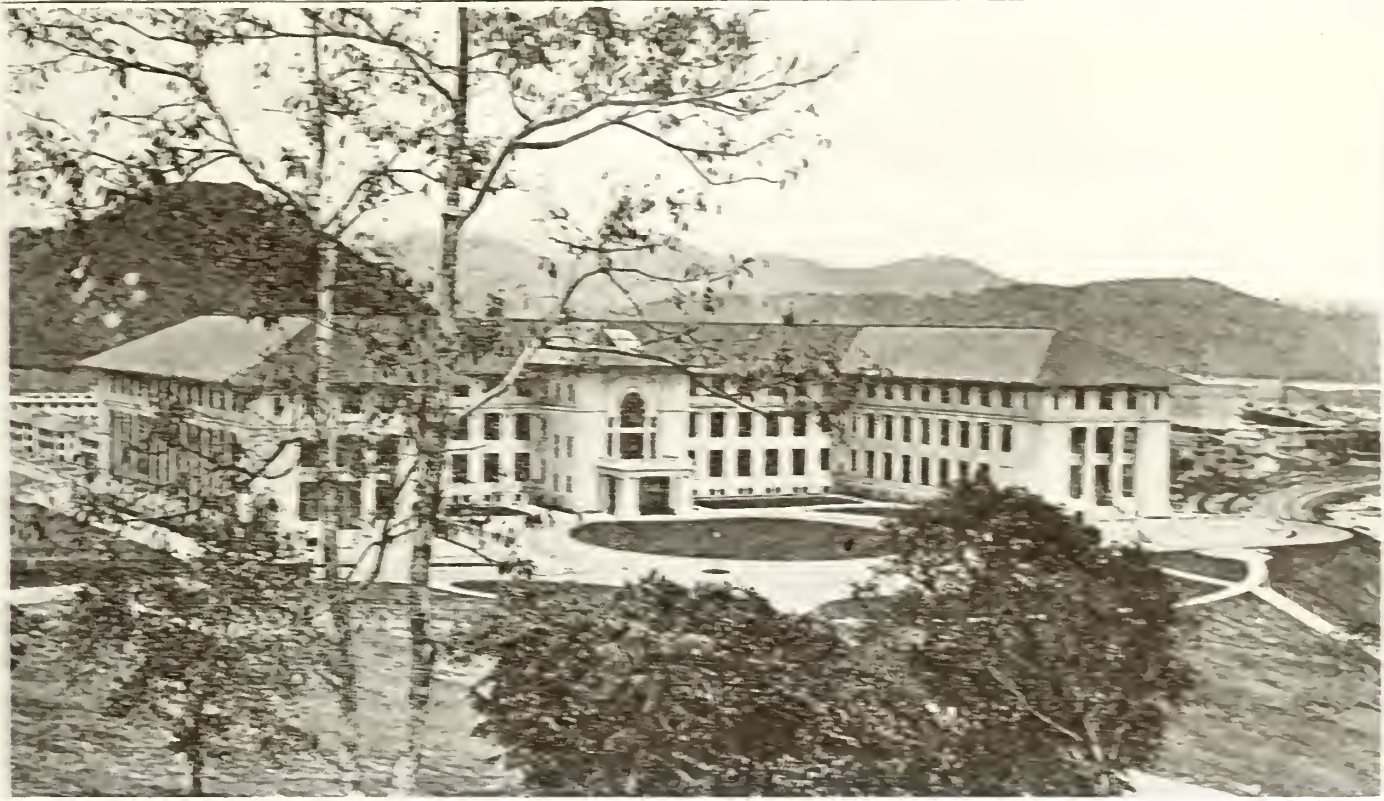
In testifying, it is doubtless natural for a seceder to dwell chiefly on the way he came at length to his own secession; the particular reasons that brought him to the final point; or those which had worked progressively until that time. It may be, that for this very reason he is liable to overlook or undervalue his own progress toward the lodge door before entering. The people whom he would warn, however, are now where he was before he joined. They are, therefore, at the only place where warning could

A Few Weeks On The Canal Zone

By President C. A. Blanchard, D. D.

The picture below represents the new Administration building at Balboa Heights, the southern end of the Canal. This is the point where all the Government plans come together. The office of the Governor of the Zone who has for years been Colonel Goethals, the offices

The Zone occupies a unique position among the world's places primarily it is a commercial not a political center. From it in every direction will run steamship lines to all the commercial centers of the world. This movement has already begun but must be vastly



THE NEW ADMINISTRATION BUILDING BALBOA HEIGHTS CANAL ZONE

of the Panama Railway, the Bureaus of Construction and Maintenance, the Bureaus of Housing and Feeding, all have their official centers in this beautiful building. It stands on a spur of Ancon Hill and looks down a broad and beautiful avenue to the Balboa Clubhouse which is the center of social activities in Balboa. Along the avenue between which is called Del Prado are planted rows of palms; these are now in their beginnings; in twenty-five years they will probably be from thirty to fifty feet in height and will make the walk one of the most beautiful in the world. It will not be so long as Unter den Linden, but will be much more beautiful. The buildings which border it are residences for employees and will not correspond to the palaces which lie along the German thoroughfare, yet it will be from every point of view a most beautiful drive.

enlarged as time goes on. During the first year of service the Canal showed receipts sufficient to pay all operating expenses and quite a profit. Then came the slides which for half a year closed the gates.

During this time the lines which had already adopted the Panama Canal were compelled to discontinue its use. It was a grave question in the minds of those who did not know all the facts what would result. We have now had about six months of service since the channel was cleared and put in the service of the commercial world. Already the number of ships passing through from north to south and south to north is nearly equal to the largest record made during the first year of service. When we reflect that the German ships, which were largest patrons of the Canal during its first complete year, now do not use it at all, it is obvious that the future

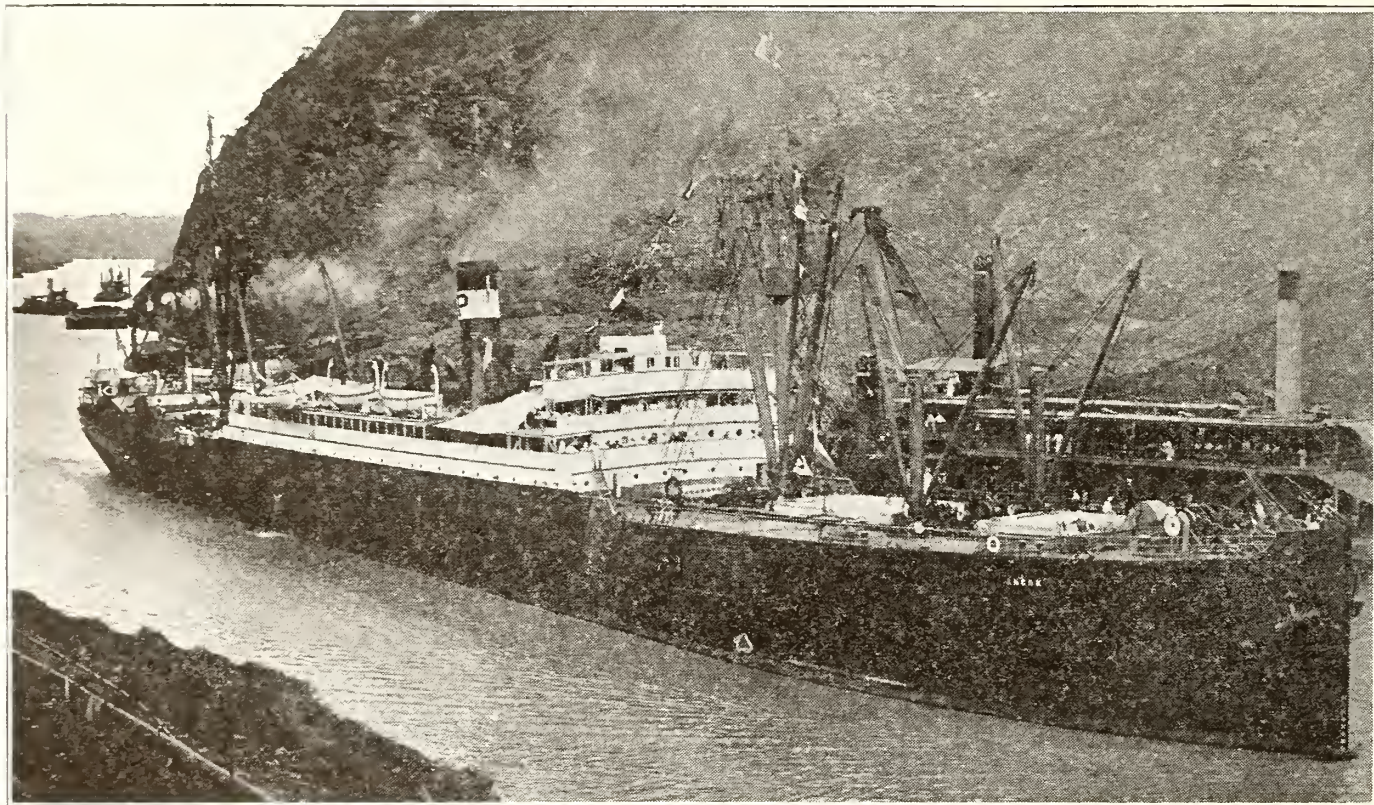
holds possibilities which can be but dimly comprehended.

The Men of the Zone.

As a newcomer I am impressed by many things, but chiefly I think by the youth and energy of the men whom I have met since I have been on the Zone. One might have forecasted this, but it had never come to be a vivid reality in my mind; now that I am here and have

tainly the appearance of the men whom I have met is that of earnest, hardworking, capable persons whose habits are what they ought to be.

Religiously, I imagine that there is a deficiency; this is characteristic of new communities; it would be strange if it were not in some measure true here. It is natural for men who have plenty of money and reasonable hours to spend



THE S. S. ANCON OFFICIALLY OPENING THE CANAL, AUG. 15, 1914.

for several weeks been walking among the men it is my most living impression of the region. The people who are here have large things to do, they must be prompt and there is no way to postpone. Those who cannot do their tasks, are necessarily relegated to the rear. The result is that from a business standpoint the halt, the maimed and the blind are absent. It has been very interesting to speak with the superintendents of the shops, the superintendents of transportation, the men in charge of the defense of the Canal and those who are in the departments of education, statistics, etc.

One would expect men of this type to be men of high moral grade; one does not often find thorough-going effectives whose moral tone is low. I think that this will be found to be true of the average man on the Zone. Since I have been here, I have heard of only one official who is a drinking man. Cer-

both time and means in pleasure seeking. This attitude is, of course, directly the contrary of the mind and character of Jesus Christ. It is recorded of him that he pleased not himself. Most men who have abundance of means and abundance of time are in danger of wishing to do nothing else.

Another interesting fact in this connection is that the American population has never been sufficient to maintain the swarm of denominational enterprises which we have in most of our towns at home. The result was that not having sectarian enterprises to maintain, many good men felt that they had no religious duties to perform. The organization of the Union Church has, I hope, produced a permanent change in this respect. Its appeal is to Christian faith, not to denominational enthusiasm, and it is my impression that as days go on there will be an increasing number of men and

women who will see that if the Zone fails in moral and religious tone its material beauties and prosperity will not be sufficient to save it from rotting to pieces.

A Vision of Centuries.

When one comes to read the story of the building of the Canal he finds it intensely interesting. He is continually reminded that the discoverers of America, from the frozen regions of the North, where Sir John Franklin and his successors perished, to the Spanish adventurers who did their work in tropical seas, were not seeking for America, but for a way to the East.

All were moved by a common impulse. They were not seeking America, but the Indies, and when they found that America barred the way to the Indies

in the Suez and the Panama canals, both of which have become accomplished realities and bid fair to be more and more important as the years pass.

It is not strange that the enterprise, involving so many uncertain elements, should have cost much more than was anticipated. This is usually true, even when a man builds a dwelling house; how much, certainly, must it have resulted when a waterway was to be constructed by a nation occupying the North Temperate Zone, which was to do its work in the tropics. Every essential condition under which the work was to be accomplished was different from those under which our men were accustomed to work. Estimates of about \$200,000,000.00 have been practically doubled with the completion of the enterprise



ROYAL PALMS, ANCON HOSPITAL GROUNDS.

they began immediately to see if they could not find a thoroughfare. When it appeared certain that there was no thoroughfare, the question of making one instantly arose and this question remained with men until this tremendous enterprise was accomplished. It seemed obvious that the commerce of the world should follow lines of latitude and that the long detour by way of Cape Horn and the Cape of Good Hope must certainly be avoided. This feeling resulted

and even now, though the construction work has been accomplished, the work of maintenance will necessarily be expensive for years. The great slides are probably over; I say probably, not certainly, for one cannot tell without the gift of prophecy, but the dredges are constantly at work and scows laden with debris are always moving out to one ocean or the other. Heavy rainfall is liable to produce increased action along the border of the canal, but we

have no reason to anticipate in the ordinary course of events another complete stoppage of the waterway.

Sea Level or Lock Type.

One of the first questions which arose respecting the construction of the Canal was whether it should be built on the sea level or the lock type. It is greatly to the credit of President Roosevelt and our Congress that they adopted the recommendation of five American engineers for the lock type construction, against the protest of five famous Eu-

ropean engineers and they do their work wonderfully. Since we have been on the Zone a ship has passed from one end of the canal to the other in six hours and twenty minutes. I believe this is fifteen minutes less than the previous record. It is true that the ship was not a large one and could be more easily handled than one of the greater boats, but its passage involved the use of all the locks in the canal and the movement through Gatun lake. It was formerly supposed that it would take pretty



THE CANAL SLIDE, NOV. 3, 1915, COMPLETELY FILLING THE CANAL.

ropean engineers and three American engineers who voted with them. In fact, throughout the preliminaries it seemed that the minority opinion generally prevailed and as we study the work from the end rather than the beginning, it seems certain that the minority were right. If the bottom of the Canal were eighty or ninety feet below where it is at the present time one cannot imagine what the slides would have been or how they could have been handled. Certainly there have been sufficient difficulties and certainly the present problem is sufficient to tax the thinking powers and energies of those who are in control.

The work done on the canal from ocean to ocean is very beautiful to contemplate. The locks themselves are a

much a day to accomplish this journey; already the time is cut to nearly one-fourth of that period.

The People of the Zone.

The builders, practically throughout, are Americans. I believe this was required: whether or not my recollection is correct this has been the plan adopted. These Americans are five or six thousand people in the midst of thousands of laborers who have done the hard manual work. The common laborer for the canal has been secured from the West India islands, from China, and from Spain. This labor is paid in silver and the rates of compensation, though they seem small to us, are probably much larger than the workers have ever received elsewhere. In order to secure the type of men and women required

for construction and administration, the government has paid them in our own currency and the rates have been higher than are usual in the state. This was inevitable and is not a ground of reasonable complaint. Life in the tropics has been a great disappointment to me because of its agreeableness. From about ten o'clock in the morning to about four o'clock in the afternoon it is warm and the heat is enervating. The evenings are usually delightfully cool, all night long the fresh ocean breezes blow through your room and four or five hours in the morning are almost perfect in their livable qualities. A drive from five to eight or nine o'clock

arises in part from the fact that the population is young and vigorous, from the further fact that the sanitation is probably as perfect as anywhere in the world, but in part it also must result from the fact that all things considered this is as healthful a region as there is anywhere for people who live as they ought. Of course, those who are slaves to their vices will sicken and die here just as they do everywhere, but clean living results in happy living, and long life here just as it does elsewhere. I have visited schools and seen school children in the considerable part of the world and I have never seen more beautiful, happy, earnest faces than I have



A STREET IN OLD PANAMA. THESE STREETS ARE FROM EIGHT TO THIRTY FEET IN WIDTH.

on the beautiful pavements of the Zone is an experience long to be remembered. The palms, native and cultivated, on all sides, the flowers most beautiful in their vivid colorings, the sky in the dry season often filled with beautiful white clouds, even the heavy tropical showers, when the rain seems to be a deluge rather than a shower—everything has its peculiar beauty. I am quite sure that persons who live wisely here may live as happily as anywhere else in the world. The figures show that the death rate per thousand is smaller here than throughout our country at large. This

found here. Of course the secret societies are busy here as they are everywhere and are doing the same kind of work here which they do everywhere. Almost every secret society man I have spoken with on the Zone has said that the lodge is his religion and that he considers it quite as good as the church if not better. Men who hold this opinion will not be supporters of the church; ordinarily they are not even attendants when others support it. The Sabbath is largely given over to pleasure seeking. The prayer-meetings are usually small and there is in this respect a great

want which we ought to pray might be satisfied. A friend told me this week of a man in the Panama Stockade, the state's prison of the Zone, who was treasurer of a lodge of the Improved Order of Red Men. A member of this lodge was in the hospital and was entitled to something like \$15.00 a month as sick benefits. The young man now in prison was treasurer and for three months stole the \$15 per month, which should have been delivered to his sick lodge brother. He then went on to take some four or five hundred dollars from the lodge funds which were in his possession, and now the young man is shut away from his fellows in this stockade. His excuse is that he had gotten at drinking. In the zone itself the United States does not permit the sale of intoxicating liquors, but in the two cities of Colon and Panama liquor flows freely. Four drunken men may be found sitting on the sidewalks or leaning up against the pillars of buildings at almost any hour of the day. Americans who wish to purchase these and other various vices may do so freely. The money which they receive enables them to satisfy their desires for degrading indulgences, and here as everywhere else in the world the pathway of the sinner is hard to travel.

We are just about sailing for New York and hope soon to be at our regular tasks. Meanwhile we extend to all our readers our Christian salutations and pray for them every one, all good gifts through Jesus Christ our Lord.

—Edwin Higgins, Canal Zone

OBERLIN EXPELS TWENTY ATHLETES

Twenty men, leaders in the student body and prominent in the athletic life of Oberlin College, have been expelled as the result of a fraternity exposure which occurred last August. Contrary to the constitutional laws of the college these men had organized a secret society known as Alpha Tau and had their headquarters at a rooming house.

Over two years ago a similar exposure was made. The fraternity men at that time were allowed to remain in college upon signing a "non-frat" pledge to which they put themselves under bond

not to commence another organization of that kind. As most of the members of Alpha Tau had signed this pledge the faculty felt that expulsion was the just penalty for broken pledges, and the student opinion backs this decision.

The *Oberlin Review* in commenting upon this matter says that by the expulsion of these students the "authorities have not by any means as yet solved the fraternity problem" and it "feels sure" the same trouble will arise in the future. It says:

"That these men had solved the problem of the social life of the college by their organizations we hardly believe, and we feel that their view of the matter though undoubtedly sincere, was considerably warped and that they had worked themselves up to an undue pitch in their loyalty to their system. But the fact that such a large number of men of such standing in the college found social conditions such as to cause them in all sincerity to run completely cross-grain to the life of the institution is a serious matter. If it were confined to this one group, we might believe it less serious, but this is only an outcropping of a problem which has ever been with us."

What is the matter with the social life of Oberlin that only a secret fraternity can supply it? Oberlin has its literary societies, its musical organizations, its religious groups, etc. What sort of a social problem do they have there that can not be solved in these organizations? There is only one trouble with certain students of Oberlin and the editors of the *Oberlin Review*; they want the fraternities and want them so much that instead of supporting the faculty they intend to keep up the agitation until they succeed. If the solution of Oberlin's "problem" means a defeat for the time-honored stand of this school on the fraternity question, then let us hope that the "outcroppings" will be dealt with severely enough to forever root them out.

TEACHERS URGE FRATERNITY BAN

Springfield, Ill., Dec. 18.—The Illinois State Teachers' Association to-day recommended that all fraternities and secret organizations be forbidden in the high schools of Illinois.—*Chicago Tribune*

FRATERNITIES AT MONMOUTH

Many years ago the United Presbyterian College at Monmouth, Illinois found that secret fraternities had come in upon them and were undermining the moral influence of such an institution. It was at first considered as the problem of the college but later it was found upon the matter of action. The matter however took the matter in hand and after much discussion of the question the societies were ousted. The result from a student in the college who writes as under date of December 15, 1936 that these college secret fraternities made him this institution. The trust that the same course will be pursued as was formerly and the course the same result may be expected. The moral influence is the proof of freedom.

WASHINGTON 'FRAT' UNDER FIRE

Washington, D. C. is the latest city to pass through the throes of a fight against the fraternities from the public schools. The following which is taken from *The Evening Star* of December 20th shows that the warning and effects of school fraternities is the same as they are in other cities. The matter of school fraternities have received warning from experience it seems.

The Evening Star reports the discussion as follows:

A meeting yesterday concerning more than two hours was spent with special charges against the both secret organizations as well as general arguments in opposition. Leaders of the fraternities admitted indirectly that the secret societies had maintained chapter rooms in some of the buildings of the school officials.

Not only were many charges made at the house of the fraternities but remedies were suggested whether other school activities and associations could be made to make their place.

Less Fraternities More Fraternity

It was apparent from the side and personnel of the meeting yesterday that nothing short of the congressional hearing was being held to where the control of the schools should be tested and a leader stated the people of Washington in regard to their schools.

For Dr. Robert R. Ransom of the Washington University, Washington, voiced his for the abolition of the secret societies was the climax of the discussion. From the keynote which after an arrangement of the societies of many grounds he carried unopposed to the committee and passed.

"I believe the time has come when these organizations should be abolished. I am certain

there is a stronger feeling against them in the community than the amount of education received. The feeling is growing stronger and stronger as preparation for the present is made dangerous.

The time has come for a national question. For many quarters the community will cooperate. The best secret fraternities are more fraternities. They remain as a principle they are a part of the secret society. The high school fraternities which are at present engaged in numerous efforts to dangerous efforts.

The main objection to secret societies is that they create false values in high schools. That is why the college fraternities are opposed to them—because the high school fraternities also come in the college and university as well as fraternities and as well as college values and the college men should stand them.

It is not hard to see plainly that high school fraternities have killed high school fraternities. There should be no fraternities in the organization. These organizations are not educationally desirable.

A Tropical Dream

Dr. J. J. Lampson, faculty member in American at Central High School, said:

For the last Central High School we have a lot of work with the secret societies. The student bodies of the fraternities are the students who are the privilege of evening managers of their teams. Besides the fact that the students are for the support of fraternities. After we moved into the new building with its large amount of valuable scientific equipment we felt that it would be necessary to have a democratic. I am afraid to admit that our secret societies were the fraternities and fraternities. Since I have been suggested that the fraternities be abolished we have had to take by the throat of disliking our present system.

For our entire school the fraternities and for our entire school the question with a strong feeling for the secret societies. They represent an invading government in the school high school. The school of secret societies is not those who defend the right of the many but those who defend the right of the few. And the fraternities are fraternities in education in education in education and in secret alliances but they are against a part of our school system.

Dr. J. J. Lampson said to the members of the Young Men's Christian School, declared that even if the fraternities and fraternities were abolished and 10 per cent of the school system were lost would be lost. The school would be lost.

Oppose School Fraternities

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here I met one fraternity boy, who predicted: 'You're going to lose out in the fight against the frats.'"

Le Roy Birch, another teacher at the same school, rose to answer Mr. Myers. He said he was the faculty member of one of the fraternities, and declared that the "10 per cent in the fraternities are so split up in different secret societies that they counteract each other."

In answer to queries by Rev. Dr. Van Schaick, president of the board of education, Mr. Birch admitted that some of the fraternities have rooms. "But they are largely maintained by the alumni members," said Mr. Birch.

"You would consider it a very serious matter if the high school pupils, by subterfuge, should violate the rules of the board of education, would you not, Mr. Birch?" Dr. Van Schaick asked.

"Yes," said Mr. Birch, and he sat down.

Had Faculty Adviser Put Out.

Rene Samson, a teacher at Central High, said that the frats at that school at one time had combined to have one faculty adviser of athletics put out. The feat was successfully accomplished, he said.

In ending his talk he declared that the fraternities at one time were so strong that the board of education as then constituted had been influenced by them.

"That may be," said Chairman Galliher, "but we don't imbibe that apprehension."

Miss Margaret Merrill, teacher at Eastern High School, and a leader in many of the constructive movements for girls in the high schools, told of the work which may be done outside of secret societies. Every need that is met by the sororities may be more than met by other organizations, she said.

Could Not Take Obligation.

Miss Merrill told how one of the teachers with whom she was acquainted had been invited to become a faculty member of a sorority but was unable to take the promise demanded by the girls "to further the interests of our organization." In her work, she said, she had many girls who had refused to join sororities because of their interest in the organizations with which they were already connected. Others, she said, had given up the organizations which were open to all to enter the exclusive societies.

Miss Ruth Rizer of Central High said that a plan of converting sororities into clubs had been tried out successfully at Wellesley. Miss H. May Johnson of Eastern High School emphasized the point that the fight is not a personal one. "We love all these boys and girls alike, but we frequently find ourselves in awkward positions because of the secret societies," she said.

"These organizations should not be under the supervision of teachers, because the efficiency of the teacher must rest on the thorough understanding of every pupil that the teacher is influenced only by good work. If the teachers belong to the secret societies they

would not be partial to the members of the organization, perhaps, but the pupils would certainly feel so. Also, it would be another burden on the teacher. Nothing but abolition will solve the problem."

She told the story of one girl who had left school because of the practical ostracism by members of a sorority. This was but one of many such cases, she said.

Obtained Views of Students.

Miss Alice Wood of Western High, who explained that she had made a study of the subject covering many years, also opposed the secret societies. She explained that each year she had had her pupils write unsigned communications to her, stating whether or not they belonged to secret societies, and giving their frank expression of opinion of the organizations. Four points were acknowledged practically by all, she said. They follow:

That fraternities and sororities do control elections in the schools; they make for group spirit instead of unity; the tendency is away from ideal democracy, and the pupil who most needs what the fraternity can give him can't get it.

Roy C. Claffin, president of the High School Teachers' Union, explained the action of the executive committee of that organization in urging that secret societies be abolished. He asserted his belief that they can be abolished if it is desired, citing the fact that they have already been abolished at the Wilson Normal School.

"The cream of the high schools is in the secret societies," he said; "but there is a great deal of cream that is not in these organizations. If, in the opinion of the board of education, these societies should not exist, I believe the students in them are men and women enough to give them up." He said that parents, down in their hearts, are for the most part opposed to the organizations.

Defends the Fraternities.

A. B. Many of McKinley Manual Training School defended the fraternities. "I am a member of one of the organizations," he said, "In the one year during which I have been a member of this fraternity I have learned more real democracy than I ever learned in all my experience as a teacher. The first thing I did after I became a member of the fraternity was to abolish the room which the boys had downtown. Several other improvements have been made, but many remain to be done. Fully 50 per cent of the boys in our organization earn their own money, some even in menial ways."

Robert Jones, chairman of the legislative committee of the Central Labor Union, spoke briefly, saying he represented the working classes of the District of Columbia.

"We wish to protest against them as being undemocratic and unsocial," he said. "The majority of pupils going to school are unable to pay fraternity expenses. The fraternities amount to practical ostracism. We do not think teachers should be placed in charge of these select groups, as we feel the teachers

both of the high and graded schools are servants of the people and we do not feel that our money should go to pay them to teach select groups."

When the matter came to a vote, the Board of Education, with but one member dissenting, decided that no student should thereafter become a member of a high school fraternity or a sorority, the penalty for disobedience being expulsion from school. The Board also decided that present members of fraternities and sororities would be allowed to retain their memberships, but under the regulations now in force regarding fraternities. Thus it will be a few years before fraternities are eliminated from the Washington high schools. The wisdom of this concession is doubtful. "Frats" die hard even when speedy execution is attempted and to grant them a limited lease of life will undoubtedly mean continued agitation and wire pulling to save the things until the last member is out of school, some three or four years hence. This is not conducive to discipline and is only courting future trouble.

The Board of Education, however, has appointed committees to encourage "social" organizations to which all students are eligible to membership. If the clubs are literary and forensic in character as well as social; if they are well managed and prove popular with the student body, the fraternity question will be largely solved and the students themselves receive lasting benefits. It would appear that the Board of Education must have confidence that this scheme will make the fraternities unpopular or they would not have risked allowing them to continue for a time.

ILLINOIS W. C. T. U. ON LIQUOR LODGES.

The following resolution was passed by the Illinois Woman's Christian Temperance Union at the annual state meeting in Waukegan in October, 1915. Our correspondent writes:

"This resolution was voted, together a dozen others, and printed in a Waukegan daily paper with the others, but somehow it was lost and could not be recovered when the annual minutes were published. And, strange to say, a similar accident has happened before."

The resolution reads:

"In all social and reform work we believe that we should remember the words and example of our Lord Jesus Christ, who said, 'Ye are the light of the world—let your light shine before men.' 'I even spake openly before the world and in secret have I said nothing.' And we should shun the example of our enemies who resort to secret methods to carry on the liquor business where it is forbidden by law."

PERILOUS TIMES.

BY A PRESBYTERIAN MINISTER.

In a certain town, where the writer was pastor of an orthodox church, the lodge element was exceptionally conspicuous. This influence entered into nearly every phase of life in the place, even the churches. We lived, moved and had our being in a lodge atmosphere. Some that could not be enveloped by the slimy coils of Masonry or Odd-Fellowship were enmeshed by the Woodman or Relief Corps net.

"Be a j'iner, or be ostracised!" was the implied manifesto. We had not gotten well settled in our new quarters when the season for the installation of officers in the orders arrived. At the close of a church service several gave us pressing invitations to attend that of the "Mason-Star" combination. Then in the lobby of the post office during the week I met no less a personage than the "Worshipful Master" (a very ordinary individual), who never worshiped at any living altar. He also urged us to attend.

I did not tell him why we could not go, although I said to some of the church folks that, as the event occurred on Saturday night, it would unfit me for my Sunday work.

We heard nothing more about it until a year rolled around. Then another public installation was almost due. This time it was on Friday evening, so the old excuse would not do!

The secretary of the "Stars" wrote a nice invitation. Other members expressed their desire, and the secretary made a personal appeal. Then, as a climax, a woman who attended my church when other "duties" did not prevent, and who had been very friendly to us, called to see me on the afternoon

just preceding the "Mason-Star" event. Of course her plea was supposed to bear special weight, as she was no other than a "Past Grand Matron, O. E. S." Before she said one word about it I knew what she was after! I knew that I was getting well into my Gethsemane! That woman was going to compel us to go, or make us suffer if we didn't. She said, "You had better go." We did not go, and we suffered—for Christ's sake!

I treated her as well as I knew how. I thanked her for the invitation. I told her that I had neither time nor inclination in that direction and that the church held my interest. She said that the pastor of a sister church and his wife would be there and they wanted us, too. (These persons had just been hoodwinked into joining. The man told me that if his old father knew what he had done he was afraid that the news would almost kill him.)

From the hour that woman got my answer she went "after our scalps," with the help of her "sisters" and "brothers." I wish to state here that in that place I had neither been attacking the lodges from the pulpit nor out of it. I was simply driven into a corner and compelled to do what I did. I was not afraid to attack the lodge, but the time did not seem ripe for me to do so.

I hope and pray that this conflict will soon come to such a crisis that all the orthodox churches will "line up" for Jesus Christ, and against all darkness! Until then I shall preach the Gospel, and try to show men the better way. We are living in "perilous times." "The times are out of joint;" "sound doctrine" is not popular.

Now comes the sequel of my story: The lodge element joined forces with the Sabbath breaking, card party gambling clan. They organized a campaign against me and resorted to regular "ward heeler" methods.

And of course the "higher ups" in my denomination said: There is a faction: you cannot do any good when there is a faction! If those men had stood with me for the right I would have stayed and fought it out in the name of Christ, and in the power of God. But they did not stand. So, in spite of the fact that

a large majority of the members of my church—the real Christians—stood firmly for me, I resigned and came away.

And those other men I have mentioned, who did not stand with those loyal, faithful members in this matter, will have their sin to answer for at the judgment bar of God!

In that time of trial; in the period when the powers of darkness were trying to snuff out the true light, many got a very vivid sample of what the lodge system is capable of doing.

Sometimes I feel like crying out: "O Lord, how long?" Some day the Church of Christ will line up against this power of antichrist. Some time the world shall see the glorious fruitage of the tedious tilling, and the tearful sowing of the faithful ones who have endured the burden and heat of the day in this effort to have a "church without spot or wrinkle, or any such thing"; a Church built upon "the Rock," Christ Jesus.

The Church in many respects is as ripe for a reformation as it was in the days of Calvin and Savonarola and Luther. In many of our ecclesiastical bodies today, if a man should stand forth and speak the truth, for lack of which many churches are gasping and dying, he would meet as severe a storm of protest as did any of the old reformers. Many square and compass and three link badges, and other emblems of slavery would glisten and vibrate as their wearers, ministers and laymen, would "gnash upon him"! He would be hooted and ostracised and "put out of the synagogue," or worse.

When the eyes of men and women are hoodwinked: when the cabletow is attached to them, the only power that can give them clear vision; that can set them free, is our blessed Christ, who can make us and them "free indeed"!

My sainted father was in this fight, from the day of the murdered Morgan clear through until he was called to his eternal home. I am glad to give my testimony against this monstrous enemy of light and freedom.

In the name of Him who spake nothing in secret, I wish you eternal success. As "Christ shall reign until He hath put all enemies under his feet," so the oath-bound secret menace shall fall and per-

ish. "Let us not grow weary in well doing, for in due season we shall reap if we faint not." I have tried to express the same thought poetically, in these words:

When all the earthly days are done;
And when the sands of time are run,
Then insistent reign of Error,
That has filled Time's heart with terror,
Shall receive its overthrow,
Truth, the victory shall know.

Supreme, exultant, He shall stand,
The sword of God held in his hand.
And with the Lord's whole armor on;
Truth forever! And Error gone
To the lowest depths of hell,
In oblivion to dwell!

RELIGION VS. THE GOSPEL.

Religion in itself has no saving power. Paul told the Athenians they were too religious. Religion has been made a cloak for many crimes, and the very word is sometimes a synonym for hypocrisy.

Frederick J. Haskins reminds us that, "while the Spanish conquerors, the French filibusters, and the English buccaneers, who took their turns in pillaging Panama, were cruel beyond imagination, they were always famous for their outward evidences of religion and piety. The Spanish were always chanting hymns and honoring the saints; the French would shoot down their own soldiers for irreverent behavior during mass; the English pirate captains never failed to hold divine services on Sunday, and often prohibited profanity and gambling."

It is the gospel of Jesus Christ that saves, and that is not a religion but a gift of eternal life. Get this fact before the people. Preach it, testify to it. Take their minds away from church, and sacraments and works of every kind and fasten them upon the Babe of Bethlehem. Exalt him, his incarnation, his death and sacrifice, his resurrection and exaltation, his coming again. "Where there is no vision the people perish," but the vision which saves them from perishing is Christ and him crucified.

This is what makes foreign missions a duty. Hinduism, Mohammedanism and all the other "isms" are good enough in their place. That is, there is moral

teaching enough in them to talk about, but what good is it either now or at the day of judgment? Humanity is lost, and must be shown the way home through the Cross. May God make us to be clear, and then faithful.—*Christian Workers' Magazine*.

TO CELEBRATE BI-CENTENARY.

Notwithstanding the fact that the great war now raging has seriously affected the Masonic institution, the United Grand Lodge of England is planning to celebrate its 200th anniversary by holding a special St. John's day service June 24 of next year. The service will be preceded by a special grand lodge meeting in London and will be followed June 25 by a notable Masonic function.

The committee having the matter in charge has expressed regret because of its being impossible in the midst of a world-wide war to make arrangements on the scale of Masonic welcome and hospitality to bretheren of friendly jurisdictions originally contemplated. But it feels assured that the craft will desire that, even in the present distracting times, so great an event in its history shall be worthily celebrated.—*Masonic Chronicler*, Sept. 23, 1916.

CHEAPENING FREEMASONRY.

BY R. M. HOLT, CLIFTON, TEXAS,
A FORMER FREEMASON.

Mr. J. E. Morcombe, a leading Freemason and editor of *The American Freemason*, complained, recently, that Masonry has "cheapened itself" through its members who have paraded their Masonic affiliations to serve personal ends. His editorial, copied by many prominent Masonic magazines, reads as follows:

"There are phrases that a few years ago were to be heard only among brothers, and then with definite meanings attached, which have now no more than the worth of current slang. 'On the square' is the asservation of the street corner loafer or the maudlin fool of the pot-house. The real Mason hesitates to use the phrase, even legitimately, lest he be counted among the grafters. There are 'Past Master' in crookedness, according to newspaperesque English, as in every walk of life. The 'third degree' is a culmination of raw police work, seek-

ing through brutality to secure evidence against suspects. A fellow successful in politics or business or even in rascality, has the 'thirty-third degree' of excellence in his line, without more to wish for or to gain. I have a package of 'Master Mason' tobacco on my desk, that is even worse than the brand I usually smoke. And the other day, opening by chance a farm journal, I noticed a large-typed head: 'The Grand Master.' The title seemed rather out of place, until I found it was the name of a boar pig, of undoubted pedigree and of fine breeding qualities. (I was not before aware that such excellencies appertained to the office). And these are but samples and any reader of the daily papers will have noticed how the peculiar phraseology of Masonry has come into ordinary talk."

Not long ago I read of a Freemason who whipped his little boy for initiating his five-year-old playmate into the secrets of the "third degree," an exposure of which he had in some way secured. It does seem rather a pity that the sacred rites and privileges of this "noble" order should land on the bargain counters of their own retailers!!!

THE ROYAL ARCANUM.

Chicago, Nov. 21.—(To the Friend of the Insured.)—A friend of mine, 72 or 73 years of age, has an insurance policy in the Royal Arcanum. He has been paying assessments for about 35 years. According to the new table of rates my friend would hereafter pay \$31.92 per month on a \$3,000 policy. Having carried the insurance for over 30 years, he would continue the policy in spite of the high rate of insurance provided he could feel reasonably sure that the Royal Arcanum is sound financially. We should like to have you advise us in this matter.

HUGO H. WORTMANN.

The Royal Arcanum is making a strong effort to get on a sound rate basis. The recent increases in rates mean that it will go on for a few years without further change and perhaps permanently. Your friend should consider the future and not the past in considering his rate, as he had been paying less than the cost at his age.

TRIBUNE INSURANCE EDITOR.

—*Chicago Tribune*, Dec. 12, 1916.

FRATERNAL IN TROUBLE.

The Continental Beneficial Association, a fraternal chartered under the laws of Pennsylvania, but which removed its executive offices to Chicago in June of last year, has been examined by the Pennsylvania insurance department, assisted by the examiners of the Illinois department. An accrued loss liability of approximately \$300,000 was disclosed.

During the last few years the Continental has made a special business of taking over the membership of other fraternal and assessment organizations which got into trouble. Its bad financial condition is due primarily to the fact that its officers had paid hundreds of thousands of dollars in commissions to those claiming to be able to influence or control the sale of other concerns.

When it took over the Loyal Americans, a fraternal with headquarters at Springfield, Ill., it paid over \$100,000 to George R. Kendall of Springfield, who is supposed to have divided that among other officers. It took over the Knights of Honor, a Missouri fraternal, last November, paying to a man named Bordeaux of Belleville, Ill., over \$35,000, and to Horace Dyer and Max Ruhler, two St. Louis attorneys, \$40,000.

These commission payments were not made known to the membership of the Knights of Honor nor to any of the insurance departments concerned.

Complaints are now filed in the Illinois insurance department against the Continental Beneficial, made by other insurance departments, claimants under policies, and others protesting against its failure to pay death claims. Insurance Superintendent Potts has laid the facts before Attorney General Lucey for action in the courts. It is probable that an application for a receiver will be made within a few days.—*Chicago Herald*, Nov. 17, 1916.

REPUDIATES THE MOBILE BILL.

"The *National Economist* has, thus far, taken no special side in this unfortunate controversy, but it is a free lance, and believes in fair play. Like all questions at issue it has two sides, and we believe that members of the [Fraternal] Congress can be depended on to ultimately see that justice is done, and demand that the right shall triumph. The next session of the Congress will be a vital one in its history, and if the charges made by Mr. Fraser are true, some interesting legislation may be expected. We have never been an advocate of the Mobile Bill. We have always regarded it as a boomerang. But a majority of the fraternal societies seemed to want it, and we were willing they should have it. Then the New

York Conference Bill was adopted, as a sort of life saver, after the danger seemed apparent, and we were willing to let the societies have that, also. Now, they do not seem to have what they want—in fact, not one in ten really knows what he does want—and so Mr. Fraser and some of the managers of the Congress disagree. We still hope something

may be done to clear the atmosphere, but to be frank and truthful, as we always aim to be, we see very little prospect of a betterment of conditions. However, as we are not managing the Congress, and as it has, in the past, seen fit to ignore our fatherly advice, we must be contented to allow it to go on and bump its head as hard as it desires."

News Of The Unions

Clipped From the Daily Press in January

Protest Army Drills in Schools.

A resolution protesting against proposed military training of students in the public schools was passed at the regular meeting of the Chicago Federation of Labor on January 7th. Speeches condemning the system were made by several delegates, who declared the school-boys were to be trained in the use of guns "for the purpose of turning them against organized labor during strikes."

Sues for Fee, for Defending Labor Murderer.

The jury in the case of Attorney Arthur F. Miller of Clinton, Illinois, against Attorney Frank Comerford of Chicago, for \$800 attorney fees, brought in a verdict for the full amount, plus interest from the date of filing of the suit against Comerford. Attorneys Comerford and Miller defended Carl E. Person with the backing of the American Federation of Labor in 1914 against the charge of murdering Antone Musser, strike breaker.

Attorney Comerford testified that he received \$12,000 for his services in the case.

Demands Curb on Courts.

Senator Owen introduced a resolution in Congress on January 8th to declare any federal judge who hereafter holds an act of congress unconstitutional shall be guilty of "judicial usurpation," of violating the constitutional requirement of good behavior, and "shall be held to have vacated his office." The president would be authorized to appoint a successor.

That his purpose in offering his resolution to prevent the Supreme Court from passing on the constitutionality of laws is to prevent a clash between capital and labor was his assertion.

"In my opinion," Senator Owen said, "the Supreme Court not only does not have the right but it should not have the right to pass on the constitutionality of any law. Its passage by congress is not only prima facie but even final evidence of the constitutionality of the law."

Bomb Wrecks Toledo Hotel.

Four rooms in a downtown Toledo, Ohio, hotel, where strike-breaking linemen in the employ of the Ohio State Telephone Company are housed, were wrecked by a bomb in the early evening on January 10th. A dozen guests were knocked down by the explosion.

So far as is known none was seriously injured.

The bomb was set off, according to the hotel clerk, in a room occupied by C. C. Connors of Cleveland, a marine engineer, whose boat is tied up here for the winter. Connors was not injured.

Spare Unions, Plea.

"Lay off one-third of the police force, if necessary, but put our men back to work."

This recommendation was made to the council finance committee by John Fitzpatrick, president of the Chicago Federation of Labor, who appeared with other labor leaders to denounce the committee's action in ordering department heads to make a 25 per cent reduction.

"It would be a valuable thing to lay off one-third of the police; they don't render any service," said Mr. Fitzpatrick. "Then, too, they might pick up some of our men who are out of work and have to get a living somehow. You're making criminals out of our men by discharging them."

Taxi Company Forced to Quit.

Chicago has forced the unique spectacle of a concern, instead of its employes, going out on strike.

The Atlas company was a nonunion concern up to a few months ago, when enough of its chauffeurs were enlisted into the union to enable them to call a strike on the firm. The strike was accompanied by violence, in which chauffeurs were beaten, stink bombs were hurled, and several passengers were struck by flying missiles. The company finally capitulated and, in addition to accepting the union, paid its men a higher salary than the union scale. The final ultimatum of the union calculated to force chauffeurs out of work, refuse them admission to the union, and supplant them with men of its own picking led to the taxi company quitting business in Chicago.

U. S. Employes Organized Union.

The American Federation of Labor reached into the United States government field of employes on January 11th, and gathered a small Chicago group into a local labor union. Then the organizers announced that it was the beginning of a nation-wide campaign to organize all of the 400,000 government employes into one great labor body, similar to the American Federation, the purpose of which will be to

cause the government to raise wages and better conditions.

The local federal union of Chicago is the first to be organized in the west or central west. The action in Chicago was started simultaneously with a like move in New York, Philadelphia, and Washington. Since the government does not officially recognize labor bodies it is believed federal employes will not be encouraged to join.

Editorially the *Chicago Tribune* speaks as follows: "Whatever solution we may find for the problems of public servants, it will not be found through their unionization and affiliation with the American Federation of Labor.

"The reason lies in labor union method. Unions get what they want by threatening to strike or by striking and in extreme cases by getting other unions in other trades to strike too. If the officials of the American Federation of Labor could threaten to order out all government employes if congress refused to pass or defeat such legislation as they liked or disliked they would be president and congress, and representative government would be a hollow sound. Our interest would not be centered in the election by all of us of a president and of congressmen but in the election of the president by a few of the associated labor unions."

Three Hundred Janitors Strike.

The humble janitor was Chicago's man of the hour today (January 17th). Bleak apartments, shivering and indignant tenants by the thousand, and nonplused landlords testified to the effectiveness of the strike of some 300 janitors.

The caretakers drew their fires and quit their duties early this morning. The pinch of zero weather was soon felt on tenant floors. Acute suffering was reported in some cases, especially where there were children or ill persons.

Baseball Players' Union.

The Baseball Players' fraternity, through President David L. Fultz, threw down the gauntlet to organized baseball and declared that unless the magnates agreed to the requests of the fraternity there would be no need of training camps this spring.

As evidence of the intent of the fraternity to fight for what it terms its rights, the organization announced that it had expelled Pitcher Harry F. (Slim) Sallee from membership because he had signed a contract with the New York Giants after promising to stand with the fraternity until given the word that would permit of a contract acceptance.

Unions Hold Up \$47,000,000 Terminal.

For exactly six months not a stroke of work has been done on the new Union passenger and freight terminal at Madison and Canal streets, Chicago. The great improvement, which is to cost \$47,000,000, has not made the slightest progress since last July.

The demand by the Building Trades council, headed by Simon O'Donnell, was that all the railroads interested in the new station should make an agreement to use only union labor in

the future in all constructive work done inside of the limits of Cook county.

That would mean that the Pennsylvania, the Chicago, Milwaukee and St. Paul, the Chicago, Burlington and Quincy, and possibly the Chicago and Alton, would have to agree that whether they did any future work directly or through contractors none but union labor could be employed.

Officials of the office of District Attorney Clyne will make an investigation with a view toward establishing a charge of conspiracy, restraint of trade, and numerous violations of the interstate commerce law.

Teachers' Federation Wins Fight Against Return of Ousted Teachers.

For the second time the return of Henry C. Cox and Miss Gertrude E. English, former district superintendents, to the school system, was held up December 20th by the teachers' federation faction of the board of education.

Mr. Cox and Miss English are not members of the teachers' union, and for that reason the Federation opposes their return unless the other sixty-six go in with them.

Ice Cutter Strike Ends in I. W. W. Fire.

The big icehouse of the Harry Lawler Ice company at the upper end of Twin Lakes, Wis., was destroyed on January 3d by an incendiary fire.

Tuesday morning a strike alleged to have been instituted by the Industrial Workers of the World broke out at the Lawler plant and 275 men refused to go to work. The houses had been under the guard of deputies until early this morning when a settlement was reached by which the large majority of the men returned to work. Others—a hundred of them—were paid off and shipped back to Chicago. It was declared that the men paid off were nearly all members of the I. W. W.

It is said one man alleged to have been a ringleader had been held in a room in a boarding house at the time of the fire.

"You slipped one over on me," he is alleged to have told his guards, "but I will get even just the same," he threatened.

Ten minutes later tongues of fire were shooting out from several points of the big icehouse. It is alleged the building had been kerosened.

I. W. W. Menaces Lumber Camps.

Five hundred Industrial Workers of the World, acting on orders from their headquarters at Virginia to gather there on a "campaign of destruction" of some of the largest lumber mills in the world, are moving tonight (January 1st) through the wilderness toward Virginia after having assimilated or dispersed 700 woodsmen employed in five camps of the International Falls Lumber company at Gem-mell, Minn.

So far no bloodshed has been reported, but there are fears of real trouble when the "army" reaches Virginia, where the plants of the International Lumber company are located.

E. W. Backus of the International company called on Gov. Burnquist at St. Paul today to ask for help.

I. W. W. Reign of Terror Said to Grip Australia.

The Rev. J. Q. A. Henry, formerly of Chicago, who arrived from Australia January 7th, gave out a sensational interview, alleging the I. W. W. dominated and terrorized Australia.

"The trouble in Australia began," said Dr. Henry, "with the return from England of Premier Hughes, the high priest of the labor party. He brought word that vigorous measures must be taken to send more troops to take the places of 75,000 Australians lost.

"Had conscription passed, I. W. W. leaders openly threatened revolution. In connection with the disturbances, a prominent I. W. W. leader named Barker was arrested. I. W. W. leaders said unless he was immediately released they would burn Sydney. Upon the refusal of the government, the I. W. W.'s set out to make good their threat. Fires broke out in Sydney every night. When houses to the value of \$3,000,000 had been destroyed the government backed down and let Barker go."

Australians in Chicago deny the truth of these statements.

"I have a copy of the last issue of the *Sydney Morning Herald* which has reached this country," said Fred Davidson of Melbourne, Australia, formerly a Chicagoan. "It shows that seven of the I. W. W.'s have been sentenced to fifteen years at hard labor, four of them to ten years, and one to five years. Two have been sentenced to hang, and in Australia when such a sentence is imposed it is carried out. I believe those sentences will be a staggering blow to the I. W. W. members.

"There is considerable bitter feeling against those Americans who are furnishing funds for the I. W. W. outrages. The money for it is all coming from Chicago."

Coal Drivers' Strike.

Without warning, a strike of coal drivers was called in Chicago, Saturday morning, January 20th. And this was done at a time when the railroads were making supreme efforts to relieve the coal shortage. In order to prevent untold suffering, the coal dealers granted the demands of the drivers for a fifty cents per day increase in wages.

TAFT SEES NEED OF CURBING UNIONS.

In a recent address before the St. Andrew's Society of New York, former president William H. Taft, according to the *New York Times*, spoke as follows on our war prosperity and the resulting labor situation:

Extravagance Encouraged.

"Wages have increased in leaps and bounds, so that in some branches of business that increase is represented by 200 and 300 per cent. The profits of capital in many branches have shown an equal advance. Habits of extravagance

have been encouraged, not only among those who live on capital, but upon those who live by manual labor. Unusual high wages convince the wage-earner of the growing power he has in combination with his fellows. It makes the organization of labor popular because in such times strikes are usually successful.

The Adamson Law.

"The enactment of the Adamson law under the conditions of its passage has added to this feeling, and there are evidences of a factionalism that may well give concern to all of us. Such a feeling, consciously or unconsciously, is based on the conception that men who have property and men who have capital have an advantage so unjust that without respect to existing law wage earners are entitled by the force of their combination to wrest away that property and capital or compel a division of it. The purpose of such leaders is to use their political influence by statute to weaken the law which shall protect property rights in industrial disputes. Their effort is to give to organized labor immunity from the restraints that apply to all other classes of persons. Organized labor is thus to be made a privileged class.

Unparalleled Suffering from a Railroad Strike.

"And now we are told that if the Adamson law is declared unconstitutional, then we shall have a strike on our hands. What does that strike mean? If it is successful, it means that the interstate commerce of this great country is to be paralyzed. With the great congestion of population in the large cities, the absolute stoppage of interstate commerce for a month would not only cause great inconvenience, it would stop business. The ten million wage earners in industries would, many of them, be thrown out of work. It would be a physical impossibility to furnish the food necessary to the life of the people, and great suffering would and must ensue. This is what the railway orders propose if the Supreme Court of the United States shall hold that Congress, in raising the wages of the railways orders, exceeded its power.

To Starve the Public Into Submission.

"The president now proposes a law that shall forbid the combination for such a strike until the issues have been arbitrated. The leaders of the American Federation of Labor and of the railway orders joining together protest against such a law. They don't intend to give up the means of starving the public into submission. They thus seek as one group or class of the country to make laws of their own. This, gentlemen, is an anarchical factor, and it calls for our anxious consideration, none the less because we are now in great prosperity. We cannot afford to allow the desire to have present profits continue to blind us to the dangers to which this is leading us. Such resolutions as the one I quoted above will not frighten the courts—they will proceed equitably and impartially and administer justice and wield the powers that the law gives them without fear or favor. The enforcement of their orders will depend on the courage of the executive."

SENATE BLOCKS RAIL MEASURE.

The Senate committee on interstate commerce, in executive session, turned down, by a vote of 7 to 3, the first part of the new railroad legislation advocated and urged by President Wilson, by refusing to bring into the Senate the Newlands bill providing for a compulsory delay of strikes pending an investigation.

The bill included the salient features of the Canadian act, which the president urged was one of the most important pieces of legislation that could be enacted in settling labor controversies.

Gompers Defiant.

Washington, D. C., Jan. 17.—President Samuel Gompers of the American Federation of Labor told the house committee to-day that if legislation to make a strike unlawful were enacted, he for one could be counted upon as one of those who would violate it.

"There is something deeper and more important than continuous operation of trains, as much as that may be desirable," he said.

Chairman Adamson flatly told them that the legislation proposed was in the

interest of the public and not to please either side. The first section of the bill, however, to permit exceptions to the eight-hour law in the discretion of the interstate commerce commission has been dropped and he said would not be further considered.

Gompers told the committee the bill, which is part of President Wilson's railway legislation program, was the most far-reaching and fundamental to come before Congress for sixty years.—*Chicago Daily News*.

A Challenge.

Mr. Gompers informs Congress and the country that if a law is passed to make it unlawful for railroad trainmen to paralyze the transportation of the nation by walking out without giving time for official inquiry and negotiations, he will be the first to violate it.

Mr. Gompers expresses a point of view which it may be assumed other railroad leaders share.

The issue is the most vital which could be raised in a republic. It is whether the public safety is subordinate to the interest of any group of individuals, or superior. Mr. Gompers says there are other questions more important than this. There are none.

If the public safety is subordinate the end of the democracy is in clear view. If the American public can see beyond the end of its nose to the anarchy expressed in Mr. Gompers' theory it will lose no time in meeting his challenge and asserting that the people of this republic are supreme, that the common weal is superior to the interest of any individual or group within the nation, and that they will no more submit to tyranny in the guise Mr. Gompers presents it than in the guise of plutocracy or monarchy.—Editorial, *Chicago Tribune*, Jan. 19, 1917.

Should Be No Compromise.

The right to quit work in a body is recognized in private industry. It cannot be recognized in a necessary public service if public right is to be considered. When a man voluntarily enters the public service, a service upon which the health, safety, existence of the whole community directly depends, as it does depend upon the common carriers, he

should be bound by the law of the land not to join in concerted action to paralyze the service. Such collective action is a power no group of men should be able to exercise over the community and will not be permitted to exercise if the public gives it a moment's clear thought.

No compromise of this principle should be permitted for one moment. No procrastination in establishing it should be tolerated. This is no subject for political prestidigitation. It is an issue of first rate moment, which we cannot shirk if we are to avoid a repetition of the disgraceful situation of last August or the national calamity of transportation paralysis.

At bottom the issue is whether the American people is self-governing or has reached the end of effectual democracy where organized faction assassinates freedom.—Editorial, *Chicago Tribune*,

MODERN WOODMEN'S VALUATION DEFICIT.

At the close of 1915 the Modern Woodmen of America stood obligated to pay to the beneficiaries of its members the very large sum of \$1,499,651,500. It is needless to say that this is an enormous amount. It ought to be unnecessary to say that such a mass of liabilities should be backed by ample resources to meet them as they mature.

In ordinary business affairs when an obligation to pay money at a future time is entered upon, the obligor is expected to have sufficient means to meet his obligation at maturity.

Apply this test to the Modern Woodmen and what do we find. First of all there is the obligation of, in round figures, \$1,500,000,000, maturing at the present time at the rate of about \$12,500,000 a year, but which will mature at a much more rapid rate in the future, for it would be preposterous to assume that it will take 120 years to mature the entire amount. On that side is the indebtedness; on the other side we must look for the means of paying the debt. The total annual income over and above the cost of management is not much more than \$13,000,000, and it cannot be increased very much without increasing the rates of assessments. A glance is sufficient to convince anyone that the in-

come is not sufficient to take care of the debt. One other source may be sought: The assets now in the possession of the society. The net amount of these available for claims is not quite \$13,000,000, or barely one year's present income.

Is the Modern Woodmen of America in a financial position, then, which assures its solvency until it has paid every dollar it has promised to pay? While the answer is given in the facts presented above, we will turn to the official statement of the society as submitted to the state insurance departments. From the Valuation Exhibit we take the following:

Assets—Actual and Contingent.	
Present mid-year value of future net contributions	\$195,541,357.20
Admitted assets less \$1,-338,288.75 funds not available for claims...	14,688,163.47

Total	\$210,229,520.67
Liabilities—Actual and Contingent.	
Present mid-year value of promised benefits..	\$562,191,511.20
Accrued liabilities	1,921,695.75

Total	\$564,113,206.95
Assets to liabilities, 37.27 per cent.	

The difference between the two sides of this account is nearly \$354,000,000, and that is the amount the society should now have in hand in addition to the \$14,628,163.47 of assets it actually holds. Perhaps some explanation of this valuation method may be needed. Assume that the Modern Woodmen went to a large and well-disposed bank. It presents a list of all its members with the amount of assessments they are paying, also a mortality table by which the probable duration of life of each member could be calculated. It says to the bank, "How much will you allow us for all the assessments that will be paid, you collect them from month to month as they accrue?" The bank figures and says to the Modern Woodmen, "We will pay you cash down for those assessments \$195,541,357.20."

The Modern Woodmen then goes to some other big financial institution and shows it a list of its members with their

respective ages. It says, "We have promised to pay these members \$1,499,561,500; this amount to be paid as the members die. How much will we have to pay you in cash, to assume this obligation and make the payments we have agreed to make?" The financial institution figures, and it says to the Modern Woodmen, "We would not undertake such a contract unless you paid us \$562,191,511.20 cash in hand."

This is just the situation of the Modern Woodmen. It cannot sell its assessments for more than \$195,541,357.20, and it cannot get anyone to assume its insurance obligations for less than \$562,191,511.20. To make up that difference it needs about \$354,000,000 more available assets than it has. That is about \$6,000,000 more than it needed at the close of 1914. The situation, therefore, is growing serious.—From *The Insurance Observer*, May 16, 1916.

WOODMEN ON BOOZE AND SUNDAY PICNICS.

A member writes: "I do not like your attitude on the liquor question. I do not believe it any concern of the Editor of our official paper as to whether a member drinks intoxicating liquor or lets it alone." The Editor in conducting the official paper endeavors always to use the Head Camp by-laws as his chart. On the liquor question, the Head Camp delegates expressed their wishes in no uncertain words when they adopted this by-law:

"If any member of this society, heretofore or hereafter adopted, shall become intemperate in the use of intoxicating liquors, or in the use of drugs or narcotics, or if his death shall result directly or indirectly from his use of intoxicating liquors, drugs or narcotics, then the certificate held by said member shall, by such acts, become and be absolutely null and void, and all payments made thereon shall be thereby forfeited."

The members in another camp felt grieved when they held a Sunday picnic, and he refused to publish an account of their outing. On this point the Head Camp by-laws, in stating for what causes local camps may be disciplined, reads:

"For holding Sunday picnics under the auspices of the Society or of any local camp thereof, or of the use or sale of intoxicating liquors at any meeting of the camp or at any entertainment given under the auspices of the Modern Woodmen of America; or for failure to prosecute individual members for aiding or assisting in such picnics or the sale or disposal of intoxicating liquors as aforesaid."—*Modern Woodmen Magazine*, November, 1916.

We would think more of this declaration if it said "local camps *shall* be disciplined." That "may be" is a hole in the wall big enough to let the whole organization swarm through.

FATHERHOOD AND BROTHERHOOD

BY L. J. U. SMAY, LAUREL, IOWA.

An editorial entitled "This Thy Son" says that Christ declared the "Fatherhood of God, and the consequent and inevitable brotherhood of man." We need to be reminded that this can not be accepted in a sweeping sense. It sounds nice and looks enticing, but it embodies the weaknesses of human fraternalism, which seeks to bind together as brothers, men who have not the same father. The prodigal son and the elder brother both had the same father. That can not be said of all men.

The chosen family were children of God in a special sense, and in a still more intimate sense are Christians, sons of God through Christ. But Christ makes it very clear and positive that there are two fatherhoods. He says, "I speak that which I have seen with my Father, and ye do that which ye have seen with your father." And when they claimed Abraham as their father, Jesus said: "If ye were Abraham's children, ye would do the works of Abraham," "ye do the deeds of *your Father*." Then again, when they tried to claim God as their father, Jesus plainly and bluntly told them: "If God were your father, ye would love me, ye are of your father, *the devil*." Here is the twofold truth, there is a fatherhood of God and also a fatherhood of Satan.

Now, so long as the fatherhood of Satan is in humanity it will not do to say, "the fatherhood of God and the consequent and *inevitable* brotherhood of

man." Jesus says, "if God were your father, ye would love me." None can come to the Fatherhood of God except through Jesus Christ. All others are of the fatherhood of Satan. Sad it is to say, yet sadly true.

Behold the rituals of universal fraternalism seeking to approach the sovereign Ruler of the Universe in the attitude of supplication, but refusing to come in the name of Christ. Jesus says, "no man cometh unto the Father but by me." The fraternalism that seeks to fraternize Jew and Christian and Mohammedan and Hindoo by leaving Christ out of its prayers, cannot enjoy the Fatherhood of God. There can be no universal brotherhood of man until all mankind come to the same father. Foreign missions must consummate their work and the whole race accept Jesus Christ. Not until then can the universal brotherhood of man be realized.

O Brotherhood of Christ, there are dying daily without hope under the fatherhood of Satan many thousands who should be born from above and lifted into the Brotherhood of Christ, unto the Fatherhood of God. Fling out to every soul the only hope, the glorious assurance of the Fatherhood of God through the Brotherhood of Christ. The natural man, without Christ, is not in the Brotherhood.—*Evangelical Messenger*.

JACOB S. LOUCKS.

Jacob S. Loucks, a faithful friend of the National Christian Association, passed to his reward on December 21st last, in his eighty-eighth year. His whole life was spent in or about Scottdale, Pennsylvania, where his stalwart qualities made him a tower of strength in the Mennonite church. He was one of the founders of the Mennonite Publishing House of Scottdale, of which institution his son is general manager. Mr. Loucks will be greatly missed by all who knew him.

"Blessed are the dead which die in the Lord."

Riches are like muck which stinks in a heap, but spread abroad makes the earth fruitful.

DWARFING THE MORAL SENSE.

BY I. J. GRAY.

I frequently observe myself inquiring why it is that a comparatively few believers in Christ see the iniquity and abominable wickedness of the institution known as Freemasonry and seem powerless to overcome its influence over a large majority of professed believers in the same Christ who are made welcome and comfortable within the fellowship of the several denominations of the Christian church? But we have the assurance that from the beginning "the Light shined in the darkness and the darkness comprehended it not," and so conclude that it is the Master's own time and way of revealing himself ultimately as the "true light which lighteneth every man who cometh into the world." From the day that Moses looked upon the multitude content with their silly worship of the golden image of a calf all along through the ages there appear here and there a few who are given to see clearly the difference between the true and the false, and, by the grace of God, are enabled to pulverize the images which the multitude even buy with silver and gold, stubbornly resisting all efforts to wean them from their idolatry. When the Master was asked why he taught in "parables" his reply was, "It is given you to know of the mysteries of the kingdom," but the multitudes were denied that knowledge by reason of their own blindness. So, in patience, he tried to open their eyes to the light. Happy are they to whom it is given to know of the mysteries of the kingdom and are willing to possess their souls in patience. "Let patience have her perfect work."

There is a wide gap between the prophets of old and the prophets who bore such names as Finney and Moody, but as the admonitions and warnings of the old prophets were allowed to fall upon deaf ears, resulting in that apostasy which left those who refused to hear a "nation scattered and peeled," will the admonitions and warnings in modern times of men who live close to the Master and are gifted with spiritual insight result in anything less than a general apostasy, disintegration, moral decay, and death? For one I confess

that I still hug the notion that "like causes produce like effects" and am unable to escape the conviction that already evidences exist of exactly such conditions as I have named. True, I live in Kansas, where we are prone to boast of our "dry" properties while we aim to forget and hide our shame caused by the blackest crimes known to the calendar, including the "well-organized mob" which battered down the doors of the jail, overpowered the officials in charge, took forcible possession of the prisoner, adjusted a noose, hung him to the arm of a telephone pole and "riddled with bullets the swinging body of the condemned wretch" in imitation of what we in times past have denounced as "a barbarous custom of a benighted South." And why not? Have we not for generations welcomed into our denominational fellowship men who have vowed to follow to the ends of the earth and persecute to the death any man who voluntarily uncovers the secrets communicated to him by Freemasons? Have we not thereby contributed to the dwarfing of the moral sense and thus opened the way for the vengeance of the "well-organized mob"? Yes, Kansas is "dry" in spots where she is not soaked with booze and saturated with the blood of human victims, but unless Kansas, whose pride is her immaculate prohibition linen, is shaken out of her lodge morality and called to repentance she will be forced to realize that her righteousness is as "filthy rags."

Lawrence, Kansas.

MASONIC ROWDIES.

The theory that members of the Masonic order are "improving themselves" has received a severe setback, judging from the following communication clipped from *The Masonic Chronicler*:

"There are many things to remember and many things that should be forgotten as we travel life's path of duty and recreation. A man of refined sensibility will at all times and places so deport himself as to command the respect of all men and more especially of our fraternity, the members of which are striving to improve themselves while in Masonry. We should never forget that personal rights end just where another's begin.

This right is broad enough to permit any noble to have a full cup of joy at a shrine meeting without doing things he would not courteously do in his home or permit in his office. Throwing paper wads and ungainly screeching and shrill whistling when a speaker or performer is announced would not be tolerated in a political meeting. Let us see to it, lest we forget, that at all times and places we are men of expectancy and loyal to all our superiors whom we have chosen to act as our leaders. But it seems befitting that every noble should know and remember that the custodian of Medinah Temple has a most strenuous duty to perform in seeing that it be clean, as it always is, at the opening of all meetings held there. That burden can be lightened if each noble acts as befitting a man and more especially a Mason.

"About 5,000 attended our last ceremonial and it required hard workers and a number of them to put the temple in so clean condition as Custodian Thomas has it every Sunday for the popular lectures of Dr. White. No gentleman, and more especially a Mason, will be offended for being reminded—"Lest he forget."

CHAMBERLAIN GREENLEE.

Any of our readers who may wish for additional reading matter along religious lines of a non-sectarian character, should write to *Zion's Watchman*, Butler, Ind., for a sample copy.

"Faithful" is a word of obligation, and the idea here is of the obligation on the part of God to stand by the tempted soul. Isn't it magnificent that, the moment you take your stand against temptation, the whole Godhead is behind you, and there can be no temptation too great, because no temptation can be greater than God?

A. T. PIERSON.

Still larger responsibility has been flung upon us in recent years by the incoming millions of foreign peoples. These people must be brought to Christ. Unless we recognize their presence as an opportunity, we shall be forced to recognize their presence as a peril to America's religious life and America's free institutions. — *Watchman-Examiner*.

John Quincy Adams — Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

Washington, 18 December, 1831.
To His Excellency, Levi Lincoln,
Governor of Massachusetts.

[Extract.]

Dear Sir: I can not forbear immediately to acknowledge the receipt of your two kind letters of the 11th and 12th instants, although a heavy and quite unexpected burden of occupation, imposed upon me by the duties of the station in which I fear I have rashly permitted myself to be placed, will deprive me of the opportunity of which I did propose to avail myself of communicating with you upon one topic especially of transcendent interest to my mind. I mean neither more nor less than the institution of Freemasonry in these United States.

The speaker of the House of Representatives of the United States has thought proper to appoint me chairman of the Committee of Manufactures—a station from which I have in vain endeavored to obtain a release. It will leave me little time for anything else, and particularly not for the review, which it was my purpose to take of the Masonic controversy now in progress in our own and neighboring states, and which I believe destined to produce consequences deeply affecting the interests, the happiness, and the liberties of our country.

The design must for the present be postponed, and perhaps my undertaking would, at all events, have been premature. It is now a little more than five years since the true character of Freemasonry, as existing in this Union, was disclosed to the public eye. It first exploded by the catastrophe of one of the deepest tragedies that ever was enacted upon the scene of human being, exploded by a complication of nine or ten of

the most atrocious crimes that ever were conceived in human hearts or committed by human hands—crimes committed not by men in the stations of life to which ignorance is a snare, intemperance a stimulant, or indigence a temptation—not by men under the instigations of malice or revenge—but by men in the educated classes of society; men who had been instructed in the duties of Christians and citizens; men above the pressure of want; men, in other respects and independent of their secret and mystical ties to this institution, of fair and respectable lives; men enjoying the confidence of their fellow-citizens, and holding offices of trust committed to them by that confidence.

We see these men, not in the solitary depravity of a single heart, but after repeated consultation in lodges and chapters, combined and for the commission of more than one of the crimes, abusing the sacred authority of the law with which they had been invested for the furtherance and execution of justice, to the commission of swindling, slander, theft, false imprisonment, man-stealing, treachery, arson, transportation of a citizen beyond the limits of his country, and to close the catalogue, *foul and midnight murder*.

Such was the first disclosure of the *secrets* of Freemasonry—such was the practical exposition of its laws. The laws themselves were afterward revealed. It was to prevent the revelation of them that all these crimes were committed, and, by the retributive justice of Providence, it was the very commission of the crimes which brought the laws to light.

It is not then to Freemasonry as a *secret society*, of mysteriously concerted operation and portentous power; of strangely mingled royal and priestly titles with fantastical fooleries of attire and pageantry; of ostentatious devotion and hidden carousals; of charity and of revelry in the proportion of Sir John Falstaff's tavern bill for bread and for sack—it is not to this society, such as it was before the murder of William Morgan, that I intended to entreat your at-

tion as a citizen, a Christian, a magistrate, and a man. Freemasonry, as known to the world before the commission of the Morgan-murder crimes, might not be worthy of your attention. From the time when the crimes were committed, and the laws by which they were committed were revealed, that a citizen of the United States should exist, who can ask himself, "What is this to me?" is as unaccountable as the fascinations of Freemasonry itself.

But the disclosure of the crimes and the disclosure of the laws were not enough. Five years has the government of New York been struggling, not as it ought instantly to have done, to strangle this hydra with unnumbered heads, but to execute upon the criminals a feeble and ineffectual justice; five years, in the face of this nation, have Masonic sheriffs and jurors, and witnesses betrayed their duty to their country and their God, to screen the guilty from punishment; five years have lodges, chapters, and encampments aided and abetted in the concealment of the crimes and in the escape of the criminals from justice, while a gang of two hundred thousand Masons, from every nook and corner of the Union, are joining in one concerted yell of persecution! persecution! and certifying and swearing that *they* never took an oath incompatible with their duty to the religion or the laws of the land. "*In generalibus latet dolus*" was the maxim of the old logicians. The denial of the Royal Arch oath is a miserable prevarication. The Entered Apprentice's oath and penalty is itself a violation of all religion and of the constitution of our commonwealth. To say that such an oath is not to affect religion or politics, is to unite impossibilities. It is to take a fire-brand in the hand, by thinking of the frosty Caucasus. The four Royal Arch Masons who sunk Morgan's body in the Niagara River inflicted upon him the penalty of the Entered Apprentice's oath. Their names are known probably to every lodge in the State of New York, but they can not be convicted, for none will testify, and the grand chapter at New York which has the power of expulsion throughout the state, so far from expelling any one of the

kidnapers or murderers of Morgan, has aided them with money to support them in prison and to pay their fines. But I must abridge this letter. From the combined consideration of these three elements—

1. The practical disclosure of the character and laws of Masonry by the Morgan-murder crimes.

2. From the subsequent disclosure of its written laws, oaths, and penalties in literal conformity and obedience, to which these crimes were committed.

3. From the struggle of five years' duration between the government of New York to bring these crimes to punishment, and the successful Masonic combination to defeat the law of the land and to screen the guilty from its power.

From these combined considerations there appear to me to result solemn and sacred duties to every citizen of the Union, and especially to every citizen invested with authority. It was therefore that I commenced this correspondence by the inquiry whether you were acquainted with the facts. They are known to few. I find by your answer that some of them, not important, are still unknown to you. The extent of the combination, preceding the murder of Morgan, is even now known only to the surviving accomplices in the guilt. Of the four immediate perpetrators of the murder, one may yet reveal the horrid tale, the minute particulars of which are known to many *worthy* brothers of the craft. Much of the Masonic participation, both before and after the fact, will probably never be known abroad from the recesses of the lodge. With these observations I have mingled no reference whatever to the Antimasonic party, their proceedings or their leaders. I look only to their *cause*; and if that is under bad management, I can only express the hope that it may be more energetically taken into their own hands by the virtuous and the wise.

I am, very respectfully, dear sir, your friend and servant.

JOHN QUINCY ADAMS.

Man's greatest strength is often shown in his ability to stand still.

News of Our Work.

THE LODGE AND THE HOME.

[Remarks of Rev. Wm. M. Nichol before the New York-New Jersey Convention, Corona, New York, October 31, 1916.]

The lodge makes unreasonable demands upon the home, requiring a large share of its time, income, and spirituality. It is very bold in its claims at funerals, in church services, corner stone layings, etc. Every true Christian should resent its encroachments, and, by the help of our blessed Lord, do all in their power to overthrow the lodge as their enemy.

The ideals of the home are very high while those of the lodge, in the main, are low, and once the lodge enters the home, the home ideals are lowered. The two do not harmonize. The husband cannot tell his wife about his order; either can she reveal to him the activities of her lodge, and this breaks down the intimacy that should prevail in the home. The religious ideas of the lodge are in direct opposition to Christianity even though at first glance they may seem to be a very close imitation. My experience at many lodge funerals has convinced me that my mother's teaching, to hate the lodge, is correct, since Christ is ignored in the ritual. And I have listened closely at lodge services to hear his name mentioned. A Christian should fearlessly oppose all secret orders, even the minor ones, for the nominal orders give one a taste for the real ones and close the mouth against them all. It is the system and not the members that we condemn. Many lodge members are unaware of their great danger.

God spoke of the home in a very endearing way when he desired to show us how much he loves the Church and the saint. We have some beautiful homes pictured in the Word, given to us as models. As I look on these charming pictures I cannot think of the lodge except as something silly and harmful. I think that the lodge with a stately ritual that most closely imitates Christianity, is more dangerous than the low, vulgar lodge, for the former is "Satan's

masterpiece" while the latter is condemned because of its very vulgarity.

In one of our great cities lives a man and his wife who in many ways are very estimable people. He has a good business and she in her own right is well off. Both belong to the lodge. He has never been active in it but she is said to be very active. They are members of different denominations, but seldom attend church. Before his marriage he was a church officer and very punctual in attendance upon the services and was severe on those who did not do equally well. Their home, while cheerful, has little or no Christian activity. I would not say that the lodge has brought all this about, but I am certain that it has had very much to do with it. These are good people blinded by the god of this world and fail to realize what an evil heritage they are leaving to their only child.

I might relate other incidents but I believe enough has been said to show that the lodge is a most insidious enemy of the home.

REFORMED PRESBYTERIAN TESTIMONY.

The excellent report on secret societies adopted at last Synod says: "Modern evangelists hail them as among the agencies which are to establish the Kingdom of God in the world, and pastors accord to them the honor of preaching to their members in regalia."

The second recommendation of the report adopted by the Synod reads:

"We condemn the practice of those evangelists and ministers who recognize the lodge by preaching to its members as organizations and by extolling its so-called virtues as disastrous to the welfare of the church."—*Christian Nation*, Sept. 13, 1916.

THE HIGH COST OF PUBLISHING.

Knoxville, Tenn., Dec. 25, 1916.

The high cost of living touches and pinches magazines, with other things, I am sure. But I would be very sorry to see the subscription price of the *Cynosure* changed, for it would affect greatly the number of subscriptions. I do not believe it will be necessary to change the

price. An appeal to the friends of the cause surely will bring support to the CYNOSURE.

The new dress is all right, but the CYNOSURE looks good to me in any dress. A mighty task it is—the CYNOSURE'S task—to open the eyes of the blind and to open the blind eyes of a blind Church.

(PROF.) J. R. MILLIN.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

It was my hope to announce the time and place of the Pennsylvania Convention at this writing. Delays in correspondence make this impossible. However, we will probably hold it in March, and I will give full announcement next month.

The past month has brought the usual cold and clouds of January but there has been much sunshine. The field work has been largely done on familiar ground but new fields have been reached, new friends found, and many helped who desired what the N. C. A. has to give. The last of the old year was spent with the loved ones at home, and brought the joys of the season. The last Sabbath of the old year was with our Free Methodist friends at Alexandria, Virginia. The Lord blessed the services both morning and evening.

At Alexandria I failed to see any evidence that the Masonic lodge is going ahead with the erection of the proposed memorial to George Washington. It will be remembered that much was said in the papers of the contemplated memorial there, some years since. Has the scheme "blown over" like that of the great university they said they would build at Beaver, Pennsylvania? Such "blows" probably are useful advertising, even if nothing materializes.

My recent work has been in fields covered in connection with our Pennsylvania state meeting last year. It is pleasing to note considerable fruit resulting from that seed sowing. I was told at Hanover, of helpful discussions in the shops, stores, etc., started by our meeting. A Masonic minister who attended the convention is reported to have said to his Bible class that he "judged the lodge was not exactly the

proper place for a minister." An Owl, who claimed to be a Christian, has made a similar discovery. Several to whom the CYNOSURE was introduced last year, continued their subscriptions.

A farmer told me of his experience with a neighbor who has yielded to persuasion, and united with a lodge. Going to his home he announced he had come to go to his lodge with him. When told he could not, he said, "Why, are we not good neighbors? You say the lodge is a good thing; can't you share this good thing with me?" The lodge man declared it was a good thing when one is sick, as the lodge pays the doctor's bills. The wife spoke up and said that she wished she had the five dollars he had paid in. "What," said my friend, "do they require you to pay your doctor bill in advance? Suppose you should not get sick, then what? I always pay my doctor after he has cared for me." "Yes," added the wife, "he bought a badge too and paid two dollars and a half for it!" My farmer friend persuaded his neighbor to give up his lodge; gave him five dollars for the fee he had paid and suggested that he sell the badge. My attention was called to a man who had been sick for some time. He has a wife and six children and looks to the charity of antisecrecy people to relieve the dire distress and suffering which has come upon them. When this man was in health he paid into the lodge over seven hundred dollars. When he was taken sick the lodge returned five dollars per week for twenty weeks and subtracted his dues, and then reported that their laws would not allow them to do more.

Since coming to south central Pennsylvania, I have delivered about a dozen lectures, sermons, and addresses bearing on the lodge and have secured about seventy subscriptions to the CYNOSURE. These addresses have been mostly in the meeting houses of the Mennonites, Church of the Brethren. Brethren in Christ, and United Brethren. The college at Elizabethtown, and the Messiah Bible Training School at Gratham have been visited and the students addressed along antilodge lines. The meeting in the "Slate Hill" Mennonite church last

evening was well attended, and a contribution was given to aid the work. As usual space does not permit even a mention of many personal kindnesses shown by friends. After over thirty years' experience on the road I can most emphatically declare there is not the slightest need to join a lodge to help one when traveling. The Christian finds ready help from his brethren. Several pastors in and near Elizabethtown told me of urgent invitations received to visit and participate in services at the Masonic Home located there. It is said that the ball room is magnificent. The pastors, however, were not invited to the dances! Elizabethtown has been stirred by a suicide and the attempted murder of two of the employees of the Masonic Home.

I am writing at Shiremantown, in the beautiful Cumberland valley, and I am planning to go to Harrisburg and see what can be done towards the state convention and meetings in the western part of the state.

REPORT OF FIELD AGENT.

REV. MEAD A. KELSEY.

This report must necessarily be brief owing to the fact that your humble servant has been on leave of absence from service most of the time since his last report; and this, I say regretfully, may continue indefinitely for reasons which the treasurer may best explain. If this should prove to be the case, as seems most probable, I wish here to express my appreciation of the many kindnesses of which I have been the recipient at the hands of the General Secretary, the Board of Directors, and the many friends in the field. I have enjoyed the hospitality of many homes, and the fellowship and assistance of many of the Lord's servants, all of which has meant more to me than words can tell. That the Lord may bless all and return to them many fold is my prayer. I myself feel distinctly strengthened because of the personal touch and fellowship in service during these months, and I thank the Heavenly Father for it.

From South Bend, which I mentioned in my last report, I went to Goshen, Indiana, where a meeting had been arranged for the Silver Street Mennonite church. I was met at the station by

Rev. Allen Yoder, the pastor, and taken to his comfortable country home, which was also my home while in those parts. The meeting house, which is in the country, reflects the general thrift of the community as well as the religious interest of the members. The meeting was a good one with a large number of young men in attendance, but the general attendance was reduced by inclement weather. This was December 18. Two meetings that had been planned following shortly after this had to be abandoned for reasons that seemed sufficient, so that I had no other engagement till the 22d at Linn Grove. Here in the church of the Evangelical Association we had what seemed to me one of the best meetings of the month. Rev. B. G. Smith, the pastor, co-operated heartily, and the next day took me from his home where I had been pleasantly entertained, to Berne, where I got the train for my next point. Several at Linn Grove joined the CYNOSURE family. Sunday the 24th I spent with the Friends at Pleasant Valley, near Monroe, Indiana. Here I had good fellowship and liberty in bringing the message. The pastor, Rev. Andrew Davidson, is in warmest sympathy with the work, as is also the membership of the church. This was my last meeting, and being a Friend it was perhaps fitting that this campaign should conclude with the Friends. But this does not mean that my testimony ceases, for while I live I shall, by God's grace, be a prophet of the Gospel of openness and light as opposed to every false way.

Richmond, Indiana.

FROM CHARLES G. BRITTON.

Since my last report I have visited again the town of Point Richmond. I passed by a vacant store the door of which was standing ajar. I decided that a couple of interesting exposures posted in the window would not be amiss. With my little bottle of paste I put up the illustrated degree of Friendship of the Odd-Fellows, also the Royal Arch Masonic degree, and, passing out, I sprung the night latch upon the door. Those secret exposures look safer to me when I can leave them behind glass and a locked door, and I succeeded in leaving

the secret work of the lodges behind another locked door before I left the Point.

Then I went over to the town of Richmond. In several places I saw remnants of the I. O. O. F. leaflets which I had pasted up in former visits. I do not think they were wasted, because some besides lodge people must have seen them before they were defaced. In fact, I met one I. O. O. F. friend who said: "I have quit attending lodges now or paying dues because they no longer have any secrets." As I came down one side of the main street near a busy corner I noticed some recently vacated stores and workmen busily cleaning up one of the places. Their bundles of tools were all tied up and they were putting on finishing touches in the rear of the store. I lost no time in entering and pasting up the secret work of the degree of Friendship of the Odd-Fellows. I passed the store again an hour later and found the place was locked and my poster was still upon the inner side of the glass.

Some two weeks ago I was talking with three men who were engaged in street repair work for the city, not far from my home. Our discussion turned to politics and high taxes, and one gentleman said that, as long as the Masons remain our unusual officeholders, graft would surely dominate in our public offices. I agreed with him, and remarked that I thought the Odd-Fellows system was an equal menace, and I repeated that portion of the oath of the degree of Friendship where the candidate swears to shield the brother of the degree in his every imprudent act, whether from his own fault or the evil designs of others. I gave one of the gentleman one of the Odd-Fellows' illustrated leaflets, and was searching for some appropriate tracts to give to the other, when a policeman walked past and reached out his hand for the leaflet, which the gentleman gave to him. He looked at the illustrations, then glanced from the gentleman to glare at me, and, raising his hand, he rubbed his index finger across his chin on the horizontal and said to me: "What is this you are organizing?" With my index finger of my right hand I rubbed my right eye and said, Do you think that it would be worth while? He angrily re-

plied, "Well, you are giving them around to Tom, Dick and Harry." I said, Pardon me, please, but did you see me giving them around to Tom, Dick and Harry? He retorted, "You are taking the technical side of it, and you are mighty independent about it. Do you think that I was born yesterday? Do you think I am a fool?" I said, "No, I hardly think that you are all of that, but neither was I born yesterday."

Glancing at the telltale I. O. O. F. leaflet he said, "This is not the truth, it is a lie." I said, If it is not true, but is a counterfeit of Odd-Fellowship, it behooves you as well as the Odd-Fellow order to look into this counterfeit and help suppress it, because, according to this, it is a hindrance to justice and a menace to divine and civil law; it has caused juries to violate their oaths and men to perjure themselves before Almighty God. I could amply prove this from my own case in the courts of Oakland, where I was robbed of all sense of justice, and can prove it. He angrily replied, "Anyone who says that Odd-Fellowship or Masonry shields crime or defeats justice in court is a liar." I replied, That is where our opinions differ. I would be only too glad for an opportunity to show these things in open court.

I then prepared to take my leave, and said to the policeman, Well, Brother Hiram, if you are through with that leaflet, I will take it with me. He passed it to me and I said, Thank you, Brother Hiram, and went my way. I knew that he was a Freemason, for I had previously made keys at his residence. I looked up his address, got together some tracts, the oath of the degree of Friendship of the Odd-Fellows, and the illustrated booklet, "Freemasonry at a Glance," and sent them to him in care of his chief. The next time I saw him he spoke to my companion but did not glance at me.

During the election on November 7th I had been assigned by the drys to a place near the polls to hand out their literature and speak a word for prohibition, but upon my own initiative I had run what remaining Royal Arch Masonic oaths I had through my typewriter, making messages like this: "Eliminate liquor and secret societies from among us and

graft and crooked politics will have but little to hide behind." I handed those tracts out with the drys' literature. While I was on duty there this Masonic policeman came by, and I handed him an antisaloon ticket with the request to help us make California a dry state. At first he declined it and then, turning back, he accepted it. Looking me meaningly in the eye, he remarked, "At any rate I will not be a hypocrite." I replied, That is the right thing to do. Don't be a hypocrite; be out and out and open and above board at all times. When I meet him now he just ignores me, but I hope that the tracts and the oaths which I sent him will show him the evils the the lodge system and lead him out of it.

CHARLES G. BRITTON.
Oakland, California.

"LIZZIE WOODS' LETTER."

Dyersburg, Tenn., Jan. 11, 1917.

Dear CYNOSURE:

I left Dyersburg, Tennessee, on the 5th of December and went to the general convocation of the Holiness people at Memphis. I received the four pounds of tracts which you sent to me and had the pleasure of distributing them to people from fifteen states, especially to the ministers of the Gospel. Although many of them had never seen any literature against secret societies, they had given up their lodges because they found that they were mixing with ungodly men. But they have never been bold enough to tell the awful penalties attached to these oath-bound secret societies. So many pastors in the churches to-day see what the lodge evil is doing to their flocks and yet they are afraid to testify of the sin to be found in them.

I met Elder Crockett at the meeting and he told me that, after I left Dermott, Arkansas, a year ago last October, one of the lodge men, after my lecture in his church, became so angry with him that he took a big stick and set out to hunt Elder Crockett and give him a beating. He did not know where Brother Crockett lived and passed by the house while he was sitting on the porch and overheard him talking about how he was going to beat him. It is very hard for a man to be a pastor in such a place

and stand against the sins of secret societies, whiskey, and unclean living. These are the three sisters that Elder J. G. Bailey stood against at Dermott. The people talked of burning his house down because his home was my headquarters, but he and his good wife said that if God wanted their house burned because of my stand against this great evil that is sapping the life out of the church, then they were willing to give up the house. There are not many men of the standing of Elder Bailey—who was moderator of the Southeast District Baptist Association and president of the Educational Board of the Southeast Baptist academy—who, although he had many lodge preachers to deal with, stood firmly for the truth. It takes a bold man to stand for Jesus, and Elder Crockett will have a hard fight if he is to stay in Dermott.

Lodge religion is the biggest thing we have in the south among the colored people and if one says a word against the sin of their religion, he may lose his life at any time. How any preacher can advise his people to organize themselves into lodges is astonishing, for, after men and women get into them, they lose the power of the Holy Spirit and become formal in their Christian lives. The secret society is damning those that belong to it, of course, and those that lead others into it can get lots of money and buy good homes but what will it profit a man to gain the whole world and lose his soul. (Mark 8:36-37.) I am sorry that my people ever knew anything about lodges. There is so much money in them for the leaders that they learn to love money more than they love God.

I gave out the tracts at Memphis to all classes of preachers, Holiness, Baptist, Methodist and all. I held a few night meetings at Trenton, Tennessee, and made house to house visits. I then went to Jackson, Tennessee, on the first day of January, but, after lecturing there for three nights, I was called to Brinkley, Arkansas, as my sister was very sick there. I staid with her until January 8th, and then came to Dyersburg where I am lecturing every night and teaching the women early in the

evening and will remain here until the 18th if the Lord wills.

May God bless all the readers of the CYNOSURE and the leaders of the National Christian Association. I wish all a Happy New Year and trust that all will pray for me that I may fight the good fight of faith. Yours for him who said, I am the Way and Truth and Life.

LIZZIE ROBERSON.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

I have not been very well for the last month, but a few doors have been opened to me, praise the Lord. I have delivered addresses and sermons in the following New Orleans churches: the Tulane Avenue Baptist church, which is one of the leading churches and is without a pastor; the Progressive Baptist church, Rev. J. L. Burrell, D. D., pastor; the St. Mark's Fourth Baptist church, Rev. J. Acox, pastor; the Amozion Baptist church, Dr. S. E. Piercy, pastor; and I also lectured and preached in the St. John Baptist church, Dorcyville, Rev. L. C. Washington, pastor; the St. James Baptist church, St. James, Rev. R. Pierre, pastor; the First Baptist church, Lewisburg, Rev. Wm. C. Carter, pastor; and in the First Baptist church, Mandeville, Rev. E. Lastee, pastor. I made visits in homes where I held prayer and read the Bible and distributed tracts. I also delivered an address to the students at the day school, at Lewisburg.

I find the secret lodge octopus strongly intrenched in all of the above churches, the pastors of which are Freemasons, some even being connected with a number of secret orders. It is but natural that the sheep will follow their shepherds, yet I rejoice to know that there are a few in each of these churches who have not worshiped at the shrine of secret lodges.

I am still being bitterly opposed and misrepresented by certain persons in the Secret Empire. I was encouraged a few days ago when a young man said to me, "Brother Davidson, I am in full sympathy and accord with you in your work. You are on the right road and although your foes are many, God will give you

a glorious victory over your enemies. I am no longer a member of any lodge, but on account of my business interests, and the wicked hatred vented on its enemies by the secret orders, I do not say anything against them publicly, but my convictions are that no man can be a true Christian and a true lodgeman at the same time."

Also a lady high up in grand lodge circles said to me, "Dr. Davidson, I see you to-day as I could not see you a few years ago. I saw you then as an over-zealous and enthusiastic crank, seeking renown, opposing everything that you could not run, but now I see you as an earnest, conscientious man, striving with an earnest and true heart to better the conditions of your race and build up a pure gospel church. I am convinced that secret societies are dangerous, sinful, and destructive, and just as soon as I can, I am going to get out of all lodges and live a life consecrated to God."

The conclusions of these young people are the conclusions of many others who do not have the courage to acknowledge them. The light is shining out in darkness. The lady above mentioned, who would not read the CYNOSURE a few years ago, is now a subscriber. Pray that Truth may triumph.

Rev. G. W. Fischer, of Giddings, Texas, sends us a very encouraging word along with his renewal of his CYNOSURE and a contribution to the work. He writes: "I became acquainted with the CYNOSURE at college and for twenty years it has helped me much in the fight against secret orders, especially in such places as Hiawatha, Kansas, and El Paso, Texas.

"It always encourages me when I learn that there are other Christians outside our denomination, the Lutheran, who hold the same view as we regarding secret societies and who have the courage to condemn them. The people you have out in the field leading antise-cret meetings need encouragement. I have learned from experience how unpopular and discouraging, fighting the lodge is."

God has made every man fit for his work.—*The Stones of Venice.*

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CHRISTIAN CYNOSURE



Vol. XLIX

CHICAGO, MARCH 1917

Number 11

"Give Us Men."

By the Bishop of Exeter.

Give us Men!

Strong and Stalwart ones;
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country wreath them
As her noble sons,

Worthy of their sires!

Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others;

Give us men—I say again,
Give us men!

Give us men!

Men, who when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight:

Men who strike for home and altar
(Let the crowd cringe and falter),
God defend the right!

True as truth, though lorn and lonely,
Tender as the brave are only;

Men who tread where saints have trod,
Men for Country—Home—and God;

Give us Men—I say again—again—
Give us such Men!

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

THE PREACHER.

He held a lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair—the World's Great
Light,
That gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder note and bold
To raze the walls of Satan's hold.
The trumpet coming thus between—
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant, come!
Lay down the pitcher, and the lamp,
Lay down the trumpet, leave the camp!"
The weary hand will then be seen
Clasped in those pierced Hands, naught
between.

One smile can glorify a day,
One word true hope impart;
The least disciple need not say
There are no alms to give away,
If love be in the heart.

No man can produce great things who
is not thoroughly sincere in dealing with
himself.—*Lowell*.

Editorial.

Put Masonic literature in hands of a friend who you think would make a good Mason. It may cause him to form a favorable opinion of the order, and "unbiased by friends and uninfluenced by mercenary motives," he may make application for the degrees. This could not be considered soliciting, as it is only giving an opportunity to the uninitiated to acquire proper knowledge as to the aims and purposes of Masonry.—*Masonic News*.

It might also be said, "Put antimasonic literature into the hands of a friend whom you think is in danger of becoming a Mason. It may cause him to form a correct opinion of the order and save him from its meshes." We are glad to say that many are doing this sort of Christian work with very gratifying results.

The average American Mason is fully up to the average American profane in good citizenship and intelligence, but the Mason should be decidedly above the average in these desirable qualifications.—*Texas Freemason*.

It has taken two hundred years for the Masons to get "fully up" to the rest of us in intelligence and good citizenship. Wonder if they can hold that position during the next two hundred years?

A writer in *The Builder* finds that the initial letters of the official title of the Shrine—A. A. O. N. M. S.—can be

transposed to spell "A Mason," and it is symbolical of the membership of the order.—*Texas Freemason*.

And the letters A. A. O. N. M. S. may also be transposed to spell "A monas," which according to Webster, is an "atom." We claim that ours is a greater discovery than that reported by *The Builder* since it is more specific, while "a Mason" can mean almost anything.

The great Voltaire, stigmatized by the Roman Catholic church as an atheist, was a Mason; so was Thomas Paine. To a Mason it is unnecessary to deny the charge of atheism. An atheist cannot be a Mason.—*Texas Freemason*.

What fellowship there must be for a Christian, with Voltaire and Paine!

Any woman should be free from insult by a man who has passed the tiled portals of a lodge.—*Texas Freemason*.

Of course she *should*, but will she, if she does not happen to be a "wife, mother, sister or daughter" of such a man?

A STRANGE INTERPRETATION.

In his address relating to Chinese Masonry, the Massachusetts grand master adopts what he introduces with a reference to words of the Old Charge: "In ancient times, Masons were charged, in every country, to be of the religion of that country or nation, whatever it was." Masons were not merely permitted but authoritatively charged, to be of a local ethnic religion, no matter what it was. The word *times* connotes by its plural form something more than a momentary occurrence, while the phrase *ancient times* indicates a period. In ancient times and in pagan countries, heathen religions included dualism, henotheism, polytheism and pantheism, together with all their variations of sabaism, animism, superstitious rites and abominable idolatries. By recognition and injunction, all were officially gathered into the Masonic pantheon.

In the same article the same grand master declares that "no man may be a Freemason unless he is a believer in Monotheism"; reinforcing the state-

ment by including those very ancient times when the Old Charge was in force, and by adding with strong emphasis: "No neophyte ever has been, or ever shall be, permitted visions of our mysteries or reception of our obligations until he has openly, unequivocally, and solemnly asserted this belief." Most readers would think this is saying that in an earlier period Masons living in a polytheistic country were charged to be polytheists, yet not one candidate in a polytheistic nation was initiated until he had "openly, unequivocally, and solemnly asserted" belief in monotheism.

The study of the ritual and symbols of Masonry is bound to prove beneficial to any man, but the practice of the principles of Masonry redounds to the interest of all Masons.—*Masonic Chronicler*.

We have studied the ritual and symbols of Masonry and have not been benefited thereby, and observation of our Masonic acquaintances fails to reveal much of benefit to them in the practice of its so-called principles.

Will Masonry die? is a question often asked. Yes, it will die on the advent of the millennium.—*Texas Freemason*.

Correct. But it will probably be resurrected when Satan is loosed at the end of the thousand years, but upon his final incarceration, Masonry, and every other abomination, will be cast into the pit with him.

NAMED THE THIRSTY HERD.

The Elks came near being buffaloes. We make no reference to any supposed evolution; we are referring only to nomenclature. A man who was born in New York, where the drinking club itself was born, is said to have cast the vote that decided the choice of the name. He died Dec. 27, 1916, at the age of seventy-two. Let us hope that, although in an earlier year he was on a committee naming what likes to call itself a fraternal order, he sympathized with whatever improvement may have been made or regretted any lack of such improvement as thoughtful initiates may have desired. He was but one of thousands who, whether reluctantly or not, drift in

a sweeping tide that bears all along together. How many Masons have detested Masonry? What a multitude of Odd Fellows have no disrelish for "sectraian songs," like "Jesus lover of my soul." Let us think tenderly of the dead nor refuse to pray for the living, "Father, forgive them for they know not what they do."

"We have about one in fourteen now of our voting population in North America, members of our great organization."

Is that what ails politics?

Our sympathy and prayers go out for our friend and brother, Rev. A. H. Brat, Otley, Iowa, the very efficient officer of the Iowa Christian Association, who has been called to lay away the body of his little son. The funeral was on Saturday, February 17th. Brother Brat writes, "We have the promises of the covenant keeping God to console us." Sometimes we think God grants special honors by taking to himself his redeemed. This is the way we feel when a friend or son is taken into a prominent position in this life. When President Wilson gives one a place for service it is considered a great honor; how much greater the honor when the King of Kings calls one to more intimate service for himself.

Some of the friends will doubtless wish to write to Brother and Sister Brat and the hearts of all of the CYNOSURE family go out in tender sympathy for them.

IN THEIR OWN HONOR.

From a Pennsylvania community, with a population largely composed of Lutherans, German Reformed, and Catholics, comes a report of the burial of one "Bill" Boyer, a tollgate keeper, whom our correspondent says was best known for his happy-go-lucky ways and his story telling proclivities. There is no suggestion that he was a Christian. His funeral seems to have furnished an occasion which was siezed upon by the Odd-Fellows to make a display with the apparent view of breaking down the antilodge sentiment existing in that community.

The demonstration made at Bill Boyer's funeral was not a unique occurrence, but it is typical of what is being done by

the secret orders everywhere. For this reason let us look carefully at the report of the funeral as published in *Town and Country*, of Pennsburg, Pennsylvania.

Bill Boyer is said to have received "a fitting Christian burial" and this in spite of the fact that such a thing is impossible for an unbeliever. One hundred Odd-Fellows attended the services as a guard of honor, and "persons who have little to say for or against lodges expressed surprise at the way the Odd-Fellows had provided for Bill's funeral."

Proof that the funeral of this pike-keeping jester was seized upon to boost the order, is found in the following extracts from the report given in the *Town and Country*.

"One of those present expressed himself frankly: 'This is an example of the place of lodges in our complex life. They don't intrude. They don't presume to take the place of the church. But Bill's funeral is another example of practical Christianity—carrying out Christ's spirit—which too frequently the church sadly neglects.'

"Another said: 'I cannot see why some ministers and denominations knock lodges. They show to-day again that they are the poor man's friend. Their chief aim is beneficiary and practical charity. This slush about 'secrecy' as being un-Christian is foolish talk. Signs, steps and pass-words, though secret, are not antichristian, nor in the least pernicious. I believe that lodges are a handmaiden to churches because their aim is to carry out the practical side of the teaching of the church.'

"Still a third made the reasonable remark: 'The greatest secret society is the Kingdom of God—only those who possess the heart secret can be its members.'

"At least the consensus of opinion on this matter was that Bill Boyer, poor and without hardly any near relations, received a splendid Christian funeral and all expenses were ungrudgingly paid, and the honor goes to the Odd-Fellows—a so-called secret society."

To the above we add the personal boost of the editor of *Town and Country*:

"The Odd-Fellows Fraternity has earned a just tribute in that they acted

the part of the Good Samaritan in giving 'Bill' Boyer, a fellow member, a fitting Christian burial. It is that human touch that makes all the world a little better and each time a gentle service to needy ones is rendered. Levities may not like lodges, and pass on the other side—Samaritans are more generous and serve their fellowmen. Our hats go off to the Odd-Fellows!"

If the Odd-Fellows or other lodges confined their efforts to burying paupers and the friendless that would be commendable. But it is because of the fact that they mix in religious rites, because they hold out of the hope of a blessed future life and give so-called "Christian burials" to the unsaved which makes wreck of men's souls,—it is because of these things that we condemn them.

The service held in a Lutheran church; the sermon preached by the "veteran pastor" of that church; the Christian rites performed; the guard of honor of one hundred brother Odd-Fellows will avail "Bill" Boyer nothing. He might as well have been silently laid away. But the advertising which the Odd-Fellows have been careful to secure from Bill's death, is a cunningly devised scheme to fascinate and bring into membership the young men. The Odd-Fellows service was manifestly not so much in honor of Bill Boyer, as in honor of themselves. But by far the most serious harm from this sort of thing comes in the confusion wrought in men's minds as to the requirements for salvation. The religion of the lodge does not teach repentance, and turning away from sin and it does not require faith in Jesus Christ. Its philosophy holds out a false hope of salvation for "there is no other way under heaven, given among men whereby we must be saved" than through the blood of Jesus Christ.

FOUND EASILY BECAUSE THERE.

There are in the world three conspicuous religions that teach monotheism clearly. These are Judaism, Christianity, and Islam, which is also called Mohammedanism. The sacred Scriptures of the Jews are likewise sacred to Christians, who declare that "To us there is one God," and Islam proclaims as its

chief dogma, "There is no God but God." Among the prophets, Jesus, the only "sinless" one, is the only one whom it expects to return and judge the world. Each of two sons of Abraham, "the Friend of God," became progenitor of twelve tribes or princes, and their descendants revere the God of Abraham alone. Nothing is easier than to find this doctrine in these three "Oriental Religions." Than to discern it, however, amid the shadows of pagan "Oriental Religions," nothing is harder. This is emphatically true of the actual search made within China's "*Three Religions*."

A FRATERNAL BREWER.

At the state encampment of the Grand Army in Buffalo, in the year 1897, John A. White, Sr., who has lately died in Pittsfield, Mass., served on the staff of the department commander. He was past commander of Rockwell Post, G. A. R., of Pittsfield. He was also a member of the Turn Verein and the Harugari, which are German secret societies, and of the Odd-Fellows. In 1868 he and Jacob Gimlich formed a partnership, becoming the founders of the brewing business which they built up together, and which during many years was known as that of Gimlich and White, though it is more recently continued under the title of Berkshire Brewing Association. The sons of Mr. White acted as bearers at the funeral, while honorary bearers and escorts were provided by the Grand Army.

THE MOODY BIBLE INSTITUTE.

The Moody Bible Institute of Chicago last year sent fifty-three students into different theological seminaries of the United States. Doubtless no other educational institution has such a record.

Freedom is not the right to do as you please, but the liberty to do as you ought.

What do we live for if it is not to make life less difficult to each other?—*George Eliot*.

Where we love is home, home that our feet may leave, but not our hearts.—*O. W. Holmes*.

The Stonemen Club.

Rev. H. C. Stone, formerly vicar of the Trinity Protestant Episcopal chapel in Philadelphia, has during the past year made unceasing efforts to carry the "Stonemen Fellowship" beyond Philadelphia, and to establish it in other cities. Having this end in view 7,500 members of the order, led by Mr. Stone, were brought over from Philadelphia to the Borough, on December 10, for a visitation of the churches, a great street parade, and a centrally located men's mass meeting. These visitors received such a welcome as delegations of visiting Christian men should always receive. But now efforts are being made to establish the fellowship in Brooklyn, *The Watchman-Examiner* thinks it imperative that the Baptist churches of Brooklyn should have information concerning this movement. In our issue of December 16, 1915, we published an article written by Rev. Peter C. Wright, pastor of the Gethsemane Church, Philadelphia. He is a careful and clear-thinking man. His article was authoritative and no word of it has been disputed. We feel that we cannot do better than to reproduce this article:

"Episcopalian Craft in Philadelphia."

"Philadelphia is in the throes of a denominational controversy brought about by the effort of an Episcopalian church club to force Episcopacy upon the men of the city.

"Trinity chapel is a part of Holy Trinity Episcopal Church, Rev. Floyd W. Tomkins, D.D., rector. Rev. H. C. Stone is vicar of Trinity chapel. An organization among the men of the chapel was formed some time ago, which received a decided impetus from the Sunday campaign a year ago. It was known as the Stonemen Club. The growth was so rapid following the revival of last year that Mr. Stone, in consultation with George Wharton Pepper, conceived the idea of making the club a great interdenominational organization, for which the latter prepared a ritual composed of three degrees. In preparation for each of these degrees men were to learn a catechism of belief. The club

was to be a secret order, though not sworn to secrecy. No man should be admitted to any of the meetings without his card of membership. It was the intention to make the club purely religious, uniting the men in a pro-Protestant movement.

"Patriotic orders have been agitating anti-Catholic sentiment in the city for several years, one of which came to be known during the fall as the No Name Society. Its influence became quite widespread during the recent political campaign for the election of a new city government. This sentiment was seized upon by the new Episcopalian pro-Protestant organization, and the men flocked to the Stonemen Club by thousands, until it is said that more than 100,000 men have enrolled. There had been a fine field prepared for the efforts of the club by the success of the organized Bible classes in all the churches last year, at which time about 50,000 men had been added to their membership. Thousands of these men joined the Stonemen Club. All joined innocently enough, thinking that the organization aimed at establishing more firmly among men the Protestant principles as they are related to the home, the church and the state.

"The first degree proved innocent of any other idea, and men grew enthusiastic. The club seemed to be launched with great prospects. The men were told that a wealthy person had left a large sum of money, the income of which was to be used in the support of the organization. There was talk also of a fine club house in the center of the city. During the fall the club held its weekly meetings on Saturday evening in the great Convention Hall, so great was the attendance. Other meetings, secret in nature, have been held in Baptist, Methodist, Presbyterian and other churches. Pastors, deacons, elders or even sextons could not attend these gatherings unless they held a Stonemen Club card of membership. In these meetings the catechism of degrees was taught under degree masters. When the men began their preparation for the second degree



some became a little suspicious of the doctrine which they were being taught. Little suggestions were dropped, and an investigation began, which resulted in finding that the second and third degrees are Simon-pure Episcopalianism, even to the High Church degree. So objectionable were the teachings, in fact, that several of the leading Episcopalian ministers, such as Rev. David M. Steele, D. D., and Rev. Carl E. Grammer, D. D., have come out publicly against the organization. The following is quoted from the catechism:

Question: What ancient form of words contains an outline statement of your beliefs?

Answer: The Apostle's Creed, which is as follows: (The Apostle's Creed.)

Question: Is the celebration of the Lord's Supper of Holy Communion something in which our Lord and you alone have a part?

Answer: No, for each Holy Communion all those, living and dead, who have come to the knowledge of Jesus Christ are thought of as one great fellowship pleading before the Father Christ's unselfish life and his sacrificial death upon the cross.

Question: What is the initiation to the second degree?

Answer: Through the Sacrament of Baptism, for all who are unbaptized and for all others it is the solemn renewal of their baptismal vows.

Question: What is the initiation to the third degree?

Answer: It consists in admission to the Holy Communion according to the Apostolic Rite of the Laying on of Hands and the stirring up of the gift of God's Spirit in all upon whom hands have thus been laid.

"It is further stated in describing the third degree: 'It shall include the laying on of hands by the honorary chaplain of the fellowship, who is hereby declared to be the Bishop of Pennsylvania.'

"Bishop Rhinelander, Mr. Stone, Dr. Tompkins and Mr. Pepper have all been consulted and out of these conferences have come the admission that the third degree is practically confirmation into the Episcopal Church. Mr. Stone, when asked by a company of ministers whether any other bishop than the Episcopal bishop could officiate at the third degree, said that none other unless he might be a Catholic bishop, for the reason that none other could be in the Apostolic succession. Mr. Stone also told the company of ministers that there could be no hope of uniting the religious leaders in a great church unity plan, but now he had the men they would finally

be compelled to unite. In a signed article published in *The Public Ledger* on November 19, Mr. Stone and Mr. Pepper say: 'If all men are willing to add to their professions a recognition of the fact of episcopacy a way to corporate communion is opened without discussion of denominational differences.'

"It should be remembered that these leaders and their co-workers have gone into churches of other denominations, under cover of secrecy, to teach these doctrines to the laymen of those churches. This has been done without giving the men to understand the purpose of their organization, or first consulting with the spiritual leaders of other denominations.

"This article merely recites the most essential facts relative to our situation in order that Baptists elsewhere may be prepared against a similar situation should effort be made to start the club, as it is announced it will be."

Alleged Changes.

It is said by the promoters of the Stoneman Fellowship that, since the publication of Mr. Wright's article, changes have been made in the catechism and ritual so as to bring the organization more fully into harmony with the interdenominational spirit, but these changes, whatever they are, have not been announced publicly, and the protesting ministers of Philadelphia have not been able as yet to learn what the changes are, though they have made unceasing efforts to do so. Mr. Stone declared in Brooklyn that the chaplain of the Brooklyn organization will not necessarily be an Episcopalian, but may be a minister of any denomination. Suppose a Presbyterian minister were designated as the Brooklyn chaplain? Could this Presbyterian minister administer the third degree (which consists of confirmation by laying on of hands as preparatory to the Lord's supper) before he himself had received the third degree? And how can he receive this third degree, except by "the laying on of hands" or confirmation at the hands of the chaplain, Mr. Stone, or the honorary chaplain, "the Bishop of Pennsylvania"? Otherwise the "apostolic succession" idea is to be abandoned, then the

Brooklyn organization will be unlike the parent organization in Philadelphia.

The last paragraph of Mr. Wright's article, just quoted, explains our interest in the matter. If Congregationalists, Presbyterians, Methodists, and others choose to cast in their lot with such an organization as the Stonemen we have no objection whatever, although we have little admiration for the course which they pursue. The laymen of our Philadelphia Baptist churches are measurably excusable, because they went into the order under the distinct misapprehension, as Mr. Wright explains. But now that the light has been turned on, we hope that Baptists everywhere will refuse to be beguiled and seduced into uniting with an organization, the teachings and practices of which are utterly contrary to the genius and principles of the Baptist denomination. We are glad to say that the Baptist Ministers' Conference of the Long Island Association has no sympathy with the movement, and has passed resolutions to that effect. It is announced in the daily papers, however, that Mr. Stone will spend the greater part of the next three months in Brooklyn perfecting an organization of the Stonemen in that city, and Dr. John F. Carson, a former moderator of the General Assembly of the Presbyterian church, is the chairman of the temporary organization for forwarding the movement in Brooklyn, and is giving the movement his heartiest and most enthusiastic approval. From many sources pressure is being brought to bear on our Baptist churches to fall into line, and already we are being called "unfraternal," "narrow" and "sectarian."

—*Watchman-Examiner*, Dec. 21, 1916

D. L. MOODY ON "UNIVERSAL BROTHERHOOD AND UNIVERSAL FATHERHOOD."

I want to say very emphatically that I have no sympathy with the doctrine of universal brotherhood, and universal fatherhood; I don't believe one word of it. If a man lives in the flesh and serves the flesh, he is a child of the devil. That is pretty strong language, but it is what Christ said. It brought down a hornet's nest on his head, and helped to hasten him to the cross, but nevertheless it is true. Show me a man that will lie and

steal and get drunk and ruin a woman—do you tell me he is my brother. Not a bit of it. He must be born into the household of faith before he becomes my brother in Christ. He is an alien, he is stranger to the grace of God, he is an enemy to God, he is not a friend. Before a man can cry, "Abba, Father," he must be born from above, born of the Spirit.—*Christian Workers Magazine*.

BUDDHISM AND THEISM.

The Massachusetts grand lodge report concerning a proposed lodge in China refers to T. W. Rhys Davids, L. L. D., professor of Buddhist literature in a London college, as "The chief English authority on Buddhism." In the extended article which he contributed to the *Encyclopedia Britannica*, he repeatedly indicates his opinion on the very subject which is the key to this Masonic report. For instance, he speaks of Buddhism as "a system which acknowledged no Creator and no God," and calls it "a religion which ignores the existence of God." He avers that "Buddhism does not attempt to solve the problem of the ultimate origin of the kosmos. It takes, as its own ultimate fact, the existence of the material world and of conscious beings living within it." There need be no more explicit denial that Monotheism is included within Buddhism. The statement harmonizes with Buddha's own postulate that, "Without cause and unknown is the life of man in this world." It likewise conforms to the doctrine of a Buddhist catechism which says, "Buddhism teaches the reign of perfect goodness and wisdom without a personal God." The eminent orientalist, whom the grand lodge committee acknowledges to be a "chief authority," even while admitting that he does not confirm the opinion of an American Freemason whom it quotes, is not alone in his own opinion. Other scholars and educators, who have combined scholarship with direct, intimate, and protracted observation in Asia, firmly join hands with the professor but sharply clash with the Freemason. The following quotations indicate how strong a light they focalize on the question,

Is Buddhism Monotheistic?

"Gautama had no place in his system

for a supreme God." "As there is no supreme God, so there is no idea of an omnipotent Creator." "Buddhism has no creator, creation; no original germ of things; no soul of the world; no personal, no impersonal, no supramundane, no antemundane principle." "It is a colossal weakness of Buddhist belief, that it has no supreme, eternal, perfect being who rises above all other beings." "There is no divine self, or supreme presiding spirit, in the universe." "There is no recognition of a personal supreme being; Buddhism is, unquestionably, at least passively atheistic."

Corollaries are combined with similar statements; for example, "Gautama declared that, at the destruction of this universe at the end of a *Kapila*, such a being could not exist; and that, had all things been created by such a being, there would have been no possibility of evil and suffering, for all things must have been good." "There is no living God to whom man's aspirations can rise." "There is no true idea of sin as an offense against a supreme being by the transgression of his holy will. So, Buddhist morality knows nothing of motive based on the love or fear of God. Every exhortation to good deeds and purity of thought lies along the plane of self-interest." "Sin is, in the Buddhist sense, the thought or act which produces suffering; it has no reference to the breaking of the law of a supremely holy being." "No supreme being is recognized as claiming retribution; there is no God, it is a vague law of eternal justice—a law without a lawgiver, or a judge. There can therefore be no pardon, no commutation of sentence, no such thing as divine pity or help." "Forgiveness is an impossibility, for there is no one who can forgive." "The operation of natural laws is inexorable, and is presided over by no supreme being."

"His agnosticism was ill adapted to the irrepressible wants of mankind. . . . While he cast a cloud over the being of God, he drove his despairing countrymen to the worship of serpents and evil spirits. In Ceylon, which is *par excellence* an orthodox Buddhist country, ninety per cent of the population are said to be devil worshippers." "We have already

referred to the intimate connection which exists between Taoism and Buddhism, and in nothing is this more apparent than in the Taoist pantheon. Laotze, the founder of the religion, knew nothing of gods and goddesses; and it was not until the introduction of Buddhism, that his followers set up for themselves shrines and images." "The Buddhist creed denies, alike, the reality of the material world and the existence of an overruling mind; yet it peopled an ideal universe with a race of ideal gods." As one of the Chinese "Three Religions," Buddhism shares abundantly in their interwoven complication of atheism respecting a sole—or even supreme—creator of nature, with polytheism that adores innumerable gods of nature. Neither its partial theoretic atheism nor its complete practical polytheism, is compatible with Christian monotheism, the doctrine of the Creator and ruler of the universe who alone is God.

INSPECTOR.

BUFFALO BILL.

Masonic editors are disquieted over the fact that Col. William F. Cody, commonly known as "Buffalo Bill," through the industry of his wife was baptized into the Catholic church when on his deathbed. Col. Cody was a Knight Templar Mason, an Elk and a member of the G. A. R. and other societies. On the day before his death, when he was unconscious, a priest was secured to perform the baptismal services. Mrs. Decker, sister of Col. Cody, is reported to have explained it thus: "We were sure it was what he would have wished had he been awake, but we feared he would not become conscious enough to realize what was being done before he passed away." No effort was made to rouse him.

The funeral services were in charge of the Elks; the Masons and other orders of which he was a member also taking part.

Later the body will be placed in a tomb to be hewn from the rock at the top of Lookout mountain, near Denver, Col., and at this ceremony the Masons will have charge—that is, if the Catholics do not steal another march on them.

NATIONAL PATRIOTIC ORDER, SONS AND DAUGHTERS OF THE U. S. A.

A new society has been organized by H. G. Rogers, with headquarters at Waterloo, Iowa. It is the National Patriotic Order, Sons and Daughters of the U. S. A. The purpose of the society is to unite socially, fraternally and patriotically all American citizens and give moral, social and intellectual aid to its members; to inculcate patriotism, to teach truthful history and true allegiance to the government of the United States of America; to honor the memories of all deceased soldiers, sailors and marines of the United States; to work in harmony with all other patriotic societies and to assist them, and not to take any of their places; to assist in the promulgation of the doctrine of equal rights, universal liberty and justice to all.

The stated principles and objects of the Order are founded upon a trust in Almighty God. American-born citizens of the U. S. A. who are white males and females, are eligible to membership, and white foreign-born naturalized citizens will be admitted upon special dispensation from the national executive committee. The supreme lodge will issue honorary life membership certificates to the President of the United States, ex-presidents, governors of each state and to the mayors of every town and city in the nation, and especially designed honorary life certificates to every honorably discharged soldier, sailor or marine of the United States who served during any war, or who gave service to the government, to officers and members of the national guard and to officers and men who served the regular army. To these no entrance nor membership fees will be charged.—*Fraternal Monitor*, Feb. 1, 1917.

AN ELK JOY RIDE.

Past Grand Exalted Ruler Henry A. Melvin, Associate Justice of the Supreme Court of California, was cut about the head and severely bruised on December 4, 1916, when an automobile in which he was riding from Los Angeles to San Bernardino was struck twice and wrecked. A few minutes later a third

car went into the ditch to avoid a third collision.

With Judge Melvin were William M. Abbott, of San Francisco, president of the State Association; Dr. Ralph Hagan, Past Exalted Ruler of Los Angeles Lodge, and C. G. Pyles, of Los Angeles. They were en route to help dedicate the Elks' building at the Gate City.

Judge Melvin delivered the memorial address for Los Angeles lodge the day before the accident occurred.—*The Elks-Intler*, January, 1917.

From the evidence submitted it would appear that the Justice must have mistaken the "memorial" service for a wake.

AMERICAN ORDER OF CLANSMEN.

The American Order of Clansmen is described as a "nation-wide, patriotic, social and benevolent secret society." The officers of the society are Dr. Henry Waterhouse, grand director general, and Francis R. Apter, grand secretary, both of San Francisco. Its purpose is to unite all loyal, white American citizens and to "counteract the influence of those of the white race who refuse an undivided allegiance to our country and our flag. We believe in an undivided American nationality, and seek to keep alive the spirit of patriotism, to maintain the supremacy of the white race; to safeguard our beloved country, our flag and institutions and glorify its history and the memory of its illustrious sons."—*The Fraternal Monitor*, Nov. 1, 1916.

"THE SPRING WILL COME. . . ."

One of the finest songs that has been sung to celebrate the Great War and its shell-scarred beauty:

The Meuse and Marne have little waves;

The slender poplars o'er them lean.

One day they will forget the graves

That give the grass its living green.

Some brown French girl the rose will wear

That springs above his comely head;
Will twine it in her russet hair,

Nor wonder why it is so red.

His blood is in the rose's veins,

His hair is in the yellow corn;

My grief is in the weeping rains

And in the keening wind forlorn.

Flow softly, softly, Marne and Meuse;

Tread lightly, all ye browsing sheep;

Fall tenderly, O silver dew,

For here my dear Love lies asleep.

The earth is on his sealèd eyes,

The beauty marred that was my pride;

Would I were lying where he lies,

And sleeping sweetly by his side!

The spring will come by Meuse and Marne,

The birds be blithesome in the tree.

I heap the stones to make his cairn

Where many sleep as sound as he.

—MRS. HINKSON (KATHERINE TYNAN).

MILLS COLLEGE SORORITIES END EXISTENCE.

Oakland, Cal., Jan. 24.—Wide interest attached to-day to the announcement that sororities at Mills College, one of the oldest California girls' schools, had voted themselves out of existence "for the good of the college." The sororities that died, as far as Mills was concerned, were Mu Sigma Sigma and Delta Theta Delta, both of which had flourished at Mills College for nearly forty years.—*Chicago Evening Post*, Jan. 24, 1917.

DROP SECTARIAN WAR.

Under the above caption the *Tamaqua Courier* said on August 9:

The Knights of Malta and the P. O. S. of A. societies of Pottsville have decided to decorate their buildings in honor of the state convention of the Ancient Order of Hibernians, to be held at Pottsville next week. The action is regarded as important as indicating a growing cordiality between leading Protestant and Catholic societies.

When the P. O. S. of A. convention and the Knights of Malta conclave were held in Pottsville the Knights of Columbus, a Catholic organization had elaborate decorations, and the action of the Protestant societies is in recognition of this liberality.—*Brotherhood*.

Any of our readers who may wish for additional reading matter along religious lines of a non-sectarian character, should write to *Zion's Watchman*, Butler, Ind., for a sample copy.

HISTORICAL FRAUD.

The Builder, of November, 1917, which is probably the most important journal of Masonic research in America, gives a list of the Presidents of the United States and the signers of the Declaration of Independence which it claims were Masons.

The list was compiled by George W. Baird, P. G. M. District of Columbia, and has been widely copied by the Masonic press.

In this remarkable list, however, Mr. Baird fails to notice Millard Fillmore, who was a Mason but seceded from the order. And he finds Masonic evidence(?) that at least four others were Masons who were not; viz., John Adams, James Madison, John Quincy Adams and John Hancock.

It is almost past belief that there should be a Masonic attempt to claim the membership of John Quincy Adams, who was probably one of the greatest, if not the greatest opponent that the order has ever had. The murder of Morgan occurred in 1826, in the second year of Mr. Adams' presidency. In 1831, two years after his term closed, he became an active opponent of Masonry and during a period extending over a number of years, addressed a series of letters to public men, attacking Freemasonry. It is these letters which for some months past we have been republishing in the CYNOSURE and which testify to his unswerving opposition to Freemasonry.

Probably Mr. Adams would not have been stirred to such public opposition had not the Masons resorted to the same sort of historical falsehoods to which they are now using—claiming the membership of those who were not members, after they were dead and could not defend themselves from the slander. Concerning the Masonic charge that John Adams was a Freemason, John Quincy Adams denied the allegation and characterized it as "an injury to his memory, which I deem it my duty, as far as may be in my power, to redress. You will observe he [John Adams] says he had never been initiated in the Masonic order."—(Adams' "Letters and Addresses on Freemasonry," p. 51.) And speak-

ing of his own reported membership and his hesitancy to openly oppose the order, he says: "I endured from individuals of the fraternity, instigated from passions of the order, falsehood, by statements in their newspapers that I was one of their members; perjury, to affect the Presidential election, by an affidavit sworn to before a Masonic magistrate by a Master Mason that he had sat with me twice at meetings of a lodge in Pittsfield." (Ibid. p. 56.)

It reminds us of a report made by a Masonic lodge some five hundred miles from where Chief Justice John Marshall was living, purporting to quote him in praise of the order. Unfortunately for the Masons this was done while Mr. Marshall was still living, and, in spite of the slowness of communication due to the stage coach days, the report reached Mr. Marshall and brought forth a vigorous denial that he had said the words attributed to him.

John Hancock expressed his opposition to the lodge in these words: "I am opposed to all secret associations."

James Madison said: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

The claim which Mr. Baird, P. G. M., makes is nothing short of an historical falsehood and is doubtless done "for the good of the order." This may seem to some a harsh declaration but when easily available evidence of the facts is studiously avoided, there is no other name for it.

The Masonic Presidents.

The list of our Presidents who have been Masons are, at the best available information, as follows:

1. Washington (technically a Mason, but such an indifferent one as to be fairly classed among the non-affiliated).
2. Andrew Jackson.
3. James K. Polk.
4. James Buchanan.
5. Andrew Johnson.
6. James A. Garfield.
7. Wm. McKinley.
8. Theodore Roosevelt.
9. W. H. Taft.

The relation of Franklin Pierce and Martin Van Buren to Masonry is not clearly determined but they are usually

classed among the non-Masons. The list of Presidents who were Masons, printed in the Iowa Masonic Library *Quarterly Bulletin* for January, 1917, excludes Van Buren and Pierce.

We received letters from Benjamin Harrison, Rutherford B. Hayes and Grover Cleveland at the time of their Presidential candidacy which clearly implied that they were not in sympathy with Freemasonry.

The non-Masons among the Presidents are: 1. John Adams. 2. Thomas Jefferson. 3. James Madison. 4. James Monroe. 5. John Quincy Adams. 6. Wm. Henry Harrison. 7. John Tyler. 8. Zachary Taylor. 9. Millard Fillmore. 10. Franklin Pierce. 11. A. Lincoln. 12. U. S. Grant. 13. Rutherford B. Hayes. 14. Chester A. Arthur. 15. Grover Cleveland. 16. Benj. Harrison. 17. Woodrow Wilson.

Freemasons are much more active in politics now, we believe, than at any time since the abduction or murder of Morgan. This is shown partly by the course of Wm. J. Bryan, who, when first nominated for President, was a member of only two fraternal insurance orders, which we understood from his letter were not considered by him as secret societies. He is now practically a member of every prominent secret order, even including the Elks. According to the San Francisco *Examiner*, Mr. Fairbanks promised that, if elected Vice-President, he would join the Freemasons. This statement of the *Examiner* was proved correct later by the daily press, which reported that Mr. Fairbanks had taken three degrees in Masonry at Indianapolis, Indiana, after his election to the Vice-Presidency. Ex-President Roosevelt belongs to a church understood to be opposed to secret societies. There is no question but that this was its attitude in early times, and is still the position of a large portion of that church. Notwithstanding this, Mr. Roosevelt joined the Masons after he became Vice-President and since then has become a member of almost all the orders of any prominence. According to an organ of the saloon order, Mr. Roosevelt became an "Eagle" about

1908. Mr. Taft was made a Mason "at sight" after becoming President.

We do not believe that any of the above four named gentlemen would have gone into the lodge if they had not first gone into politics and learned the power that there is in the lodge for or against candidates; that is, we do not believe that at heart these men love lodgery. They do not have the "mark of the beast" in their head but in their hand.

The *Quarterly Bulletin* of the Iowa Masonic Library flatly disputes the claim of Mr. Baird that John Adams was a Mason. It says: "The statement has been often made that John Adams (1735-1826) of Massachusetts was a Mason. However, we have evidence to the contrary and claim that he was not a Mason. See letter from John Quincy Adams, dated August 27, 1831, and appearing in the Anti-Masonic Re-Publications, Vol. II, 1834-1879. Of course many good Masons will state that an anti-Masonic publication is not proof or ever good evidence, and we are willing to take exactly the same stand and do not propose to contradict any such statement. However, we have found good proof in substantiation of our statement concerning the gentleman in question. We refer to Gould's History (1889), Vol. 4, page 356, and even more positive and conclusive evidence, to a letter written by John Adams to the Grand Lodge of Massachusetts, dated June 22, 1798, and appearing in the reprint of the Proceedings of the Grand Lodge of Massachusetts, 1792-1815, page 134, in which Adams himself states he was not affiliated with the fraternity."

A correspondent in *The Builder*, of February, 1917, takes issue with Mr. Baird as to John Quincy Adams' asserted Masonic membership, and says: "Why should we boast of the distinction of having had a brother who became President of the United States, when at the same time he used his literary ability to attack our brotherhood? If he never was a Mason we need have no concern about his attacks more than another's showing equal ability. If he was a Mason his hostility imposes on us an especial burden of explanation. And his attitude was notorious, cannot be denied,

while his distinguished career adds weight to the wrong side of the scale where we are concerned. We had better let the Antimasons have all of him since he gave them what he did."

—J. E. P.

GREAT "CONVERSION EPIDEMIC."

Masses of Russian Jews Converted to Christ.

According to an article in the *Jewish Morning Journal* (Yiddish), translated by Rev. Samuel Needleman, a vast change is coming over the Jews in Russia in their attitude toward those of their number who have accepted Christ.

"Newspapers and correspondents in Russia bring the sad news that masses of Jews are now converted to Christianity, and the conversion epidemic is so great that it has spread from Odessa to Petrograd, from Moscow to Siberia. Conversions take place by wholesale and retail. It is rare to find a family which does not contain a convert. They are so accustomed to the conversion epidemic that there has ceased to be any shame in being with converts. At one time a convert was a blot or black sheep in a family. Now people do not observe these blots, because nearly all families have the same blots * * *

"Conversion is such a free occurrence that it is not looked upon any more as an ordinary dishonest act. Most of the parents continue to live with their converted children. The baptized children are not cast out of Jewish company. Companionship is had with them in the streets and at institutions, and even visits are paid to them. A convert is not looked upon as an outcast, a betrayer of the Jewish people, as he was formerly considered among Jews, but he is held as an upright man, even as before he became a convert.

"Twenty or thirty years ago an upright Jew did not desire to have any dealings with a convert. Even free-thinking Jews would avoid a baptized Jew. The pious Jews looked upon him as a betrayer of his people—as a liar and hypocrite. Now the religious feelings of the so-called pious Jews of Russia have been weakened, and a great number of the radical and nationalistic Jews believe

that religion and the nation are two separate matters; that a man can be a patriotic Jew and at the same time believe in Christianity."—*The Mennonite*, Feb. 8, 1917.

CHILDREN'S LODGES AND THE SABBATH SCHOOL.

One of the greatest agencies employed by Satan in his effort to destroy the church of Christ is that of organized secrecy. Not content with hoodwinking and cabletowing the adults, both men and women, he has caused to be organized junior secret orders to catch the feet of the young, and now the effort is being made to incorporate some of these junior orders of various names and kinds with Sunday-school work, and this can result only as a detriment to the Sunday school and the work of the church.

In the International Sunday School Association Secondary Division Leaflet No. 4, under the heading of "Auxiliary Organizations and the Sunday School," is the following paragraph:

"To meet the leisure time needs of their Sunday school scholars, many teachers have made use of the various organizations that operate among teen-age boys and girls. These boy and girl orders have been used freely to interest the adolescent in the school and have had much merited success in so doing. Many teachers also have found a larger place in the lives of their scholars than would have been their privilege otherwise. *It is therefore a pleasure to be able to co-operate with these agencies for helping boys and girls.* Below will be found brief sketches of some of the best known organizations. *Each of these has agreed to make the International, State and County Sunday School Association officers their representatives in the Sunday school.* Information concerning any of them can be secured by writing to any Sunday school association office." [Italics ours.]

Thus does the International Sunday School Association recommend these junior orders for incorporation with the Sunday-school work.

The Orders Recommended.

Following this recommendation in the circular is the mention of eighteen of these orders, a brief description of the most of them being given. We give the names of these organizations, with our comment on the same.

1. The United Boys' Brigades of America. "This organization is distinctly military in form, utilizing all the various arms of the United States service

in its work." A beautiful thing, indeed, to be connected with a Sunday school that teaches the religion of the Prince of Peace who is opposed to war and to the military spirit now so rife everywhere.

2. The Kappa Sigma Pi, or Modern Knights of St. Paul. Here is an order that has degree work. We quote from the leaflet here: "The three degrees, or inner circles of the order, recognize the physical, social, mental and religious development. The secrets are such as Christ had with his disciples and on the same principle as practised with the early church for evangelizing and saving the world. Fifteen denominations and nine nations are already represented in the order." Christ used no secret work and himself said, "I spake openly to the world: * * * in secret having I said nothing." (John 18:20.)

3. The Bethany Girls. "The only distinctive Bethany work the girls do is to obtain signers to the Covenant" of the order.

"A Humorous But Instructive Initiation."

4. Knights of King Arthur. This is a fraternity based upon the oldest English Christian legend. Each boy takes the name of some hero. "He starts as a page and *undergoes a humorous but instructive initiation.*" [Italics ours.] How instructive one may judge when it takes an innocent, unsuspecting youth, blindfolds him, then creates alarm by conversation in his hearing by a number of bandits sent out by the order, who say:

"Let us seize and kill him. Down with King Arthur." [All seize and bind him.] "Let us draw lots to see who will be the one to joust with him. No, he is but a kitchen knave. Let us pierce him with arrows. Let us toss him over the crags. Comrades, we will burn him at the stake. Make sure he is well tied. Now pile high the fagots. Give me the flint and steel."

"There are initiations for each degree, passwords, signs, signals, grips, etc., but no secrets from parents, teachers and pastors."

So these boys who are to be attached to the church are taught to play murder when they suppose they are to be led into ways of Scriptural knowledge. Here they are left in the midst of doubtful history and misty legend, bewildered, and with reverence for church and Christianity shattered.

5. Knights of the Holy Grail. It consists of two degrees, Esquire and

Knight, and has the usual amount of tomfoolery connected with it as with the other orders.

6. Woodcraft Indians. More nonsense for the growing boy.

7. Girl Pioneers of America. More nonsense for the growing girl.

8. The Pilgrim Fraternity. Another fraternal order for boys.

Appleseed Johnny, a Model.

9. The Boy Pioneers — Sons of Daniel Boone. The boys are to take as their models such men as "Simon Kenton, Kit Carson, Davy Crockett, Appleseed Johnny and Daniel Boone." Fine for Sunday-school boys!

10. The Camp Fire Girls. An organization for girls, which teaches them many valuable lessons about cooking, sewing, caring for the sick, etc. "There are ceremonial costumes, honor beads, sleeve emblems of rank, symbolic names and designs, artistic ceremonies, special songs."

11. The Boy Trust. This has three circles, the outer, middle and inner circle. Any boy can join the outer; a nominal Christian, though not a church member, may join the middle circle, and an active Christian may join the inner circle. They promise never to swear, or steal, or lie, never to do anything that would grieve the Lord, injure themselves or lessen their chances for growing into the strongest possible manhood.

12. The Queens of Avalon. This is a girls' organization that corresponds to the Knights of King Arthur, mentioned previously, and just as objectionable from a Christian standpoint. "The ritual ceremonies and initiations are complete."

13. The Boy Scouts. Our readers already know of this order, with its oath and three degrees.

14. The Knights of Methodism. This is the official boys' organization of the Methodist Episcopal Church. It is under the direction of the Board of Sunday Schools, the Epworth League and the Methodist Brotherhood.

The leaflet quoted goes on to state: "Sunday-school teachers of the Junior period desiring organizations for their boys and girls, should investigate the Brotherhood of David, the Captains of Ten, the Covenanters and the Miriams."

Cob-Web Order.

Mr. M. G. Baily, assistant secretary of the Ohio Sunday School Association, originated an order called the Cob-Web Order, which is attached to the Camp Fires of the Boys' Congress. The *Morrow County Republican* is responsible for the following item concerning this organization:

"A new secret fraternity for boys was launched at Lima, Ohio, this week [October 7, 8, 9, 1913] as a feature of the Boys' Congress which was a preliminary part of the State Sunday school meeting held Tuesday, Wednesday and Thursday. M. G. Baily, assistant state secretary, was boys' secretary of the Columbus Y. M. C. A. and is father of the idea. No fewer than 500 boys between the ages of twelve and seventeen were on hand at Lima and these formed the charter members of the camp."

The *Ohio Sunday School Worker*, the organ of the Ohio State Sunday School Association, in the August, 1913, issue said: "The executive committee of the State Congress gathered with Mr. Baily to formulate plans for the coming two days' work." "The real purpose of the Camp Fire is to give an opportunity to confer upon the delegated the degrees of the order of the Cob-Web, and this impressive ceremony came as a fitting close to the program. Normal Peal, Arthur Shaffer and Homer Edson led in bestowing the first and second degrees." A fuller description of the initiation was given in the *Worker* of November, 1913, and in the July, 1914, *Spark Plug*, the official organ of the Boys' Congress.

"Get Dare-devil Stuff."

This same number of the *Spark Plug* in an advertisement, urges the boys to purchase the book giving the history of Jesse and Frank James, the bold highway robbers, and says, "Read something that will wake you up."

The August (1914) number of the *Ohio Sunday School Worker* says, "Get dare-devil stuff, if need be, but get it in legitimate lines."

We object strenuously to this mixing up of the world and the church.

The effect, if not the direct teaching of the auxiliary associations, is to make the young depend upon good works and human endeavor for salvation instead of the grace of God. It is utterly impossible for any set of boys and girls to keep the vows some of them have taken un-

less they are powerfully converted and made new creatures.

Conversion Ignored.

We object to these orders being connected as organizations with the Sunday school work because it is an attempt to get the boys and girls into the Sunday school and church without them having been converted, completely ignoring the necessity of the new birth, and will fill the churches with baptized worldlings who do not know the Lord nor his power to save from sin.

We object to these organizations, further, because the whole thing tends directly to the capture of these boys and girls by the regular secret societies. Even if this is not the *real purpose* of the organizers of these orders, it will be but a short step from these fraternities to the Masonic lodges and to other orders of the same character.

Sunday School Leader High Mason.

It is stated on good authority that Marion Lawrance, the general secretary of the International Sunday School Association, is a 32d degree Mason (Scotch Rite).

It is not much wonder that junior secret orders are springing up and that the attempt is made to utilize them in Sunday-school service when leading men of the Sunday-school work submit to the degrading initiations and take the blasphemous oaths of the Masonic lodge; and for the sake of popularity crucify Jesus Christ by joining in brotherly fellowship with those in whose ritual and prayers his worthy name is purposely omitted.

We suggest that the twenty-two churches which are avowedly opposed to secret societies lift their voices in faithful protest against this tremendous movement designed to capture the boys and girls and make them part of the great secret empire, which, because of its worldly character, is so destructive of true spiritual life, and hence inimical to the highest interests of the church.—Editorial, *The Free Methodist*, Feb. 6, 1917.

MODERN KNIGHTS OF ST. PAUL.

A Sunday School Order with 20,000 Members.

Boy converts in the Billy Sunday meetings in Detroit, numbering several

thousand, have taken St. Paul as their model. They are joining the organization known as the Modern Knights of St. Paul. Although the society has just been launched in Detroit, chapters have been organized in six churches. Rev. D. H. Jemison, of Cincinnati, grand chaplain of the order, addressed the Methodist ministers' meeting of Detroit at the Central Methodist Church during the morning.

Dr. Jemison said the order now had twenty thousand members in the United States, organized in seven hundred chapters. The order, he said, met the boy on his own plane, with its athletic, social and fraternal features, providing a normal approach to the Christian life.

It is planned to organize a chapter of the order in every one of the 120 churches participating in the Billy Sunday campaign.—*The Detroit News*, January 29, 1917.

MARION LAWRENCE AND THE SCOTTISH RITE.

General Secretary, International Sunday School Association to Receive Thirty-third Degree.

Toledo, Jan. 3.—Among the distinguished people in attendance at the jubilee reunion of the Scottish Rite is Marion Lawrence of Chicago, head of the International Association of Sunday Schools. At the annual meeting of the Supreme Council in Pittsburgh last September, Mr. Lawrence was elected to receive the honorary thirty-third degree at the jubilee meeting of the Supreme Council to be held in New York City next September."

—*The Ohio Mason*, Jan. 12, 1917.

A REVIVAL CONFERENCE AT CHICAGO.

Never, perhaps, was a revival conference called at a more timely hour than that which met in Chicago from January 31 to February 5 inclusive, in commemoration of the eightieth anniversary of the birth of D. L. Moody and the thirtieth of the foundling of the Moody Bible Institute. Dean James M. Gray of the Institute spoke truly when he said in his call that it is a time of spiritual need and national danger different from any

the United States ever has known. The sense of need was deeply felt in the Conference that Christians everywhere should cry unto God in a spirit of humiliation and confession, and of intercession that he should graciously send us a nation-wide revival.

The Conference was notable for the men of distinction in the administrative and educational work of the church who took part in it. For example, leaders like Bishop Luther B. Wilson of the Methodist Episcopal Church; Prof. A. T. Robertson, of the Louisville Baptist Theological Seminary; Dean Torrey, of the Bible Institute of Los Angeles, and representative pastors like A. B. Winchester of Toronto, John Timothy Stone of Chicago, and evangelists and rescue mission workers of the type of Paul Rader and Mel Trotter.

It was notable also for the remarkable unity in the teaching of these men, though representative of almost as many different denominations. And this unity expressed itself in the most conservative testimony to the Bible as a revelation from God, the deity of Christ, the personality of the Holy Spirit, the lost condition of men by nature, and the all-sufficiency of the atoning sacrifice of Christ. No discordant note was struck from the beginning to the end of the conference.

In the closing session, an appeal for world-wide prayer was given out, signed by the conference speakers, representing many different denominations. It pleads that "in this hour of surpassing sorrow, sin and fearful world tragedy, fellow Christians of every name, and in every land, may be united in beseeching the God and Father of our Lord and Savior Jesus Christ for mercy and help" and that "the fearful sorrows of this hour may be translated into a blessing, refining, lifting, and unifying the sadly separated children of God and preparing the world for Kingdom conditions."

YEOMEN OF AMERICA.

The Yeomen of America, fraternal insurance society, which has 12,500 members, voted in special convention recently to empower the executive board to raise rates, levy special assessments, or merge with some other insurance society. The Yeomen, formed in 1899, now has a death fund deficit and many



old age claims coming due, President Lee Metcalf stated to the convention. Mr. Metcalf said that the Yeomen would probably consolidate with another fraternal insurance society which is on a sound basis.—*Chicago Tribune*.

"KU-KLUX" OF LOAN SHARKS.

Loan sharks of Chicago are banded together for co-operation and mutual benefit in a secret organization which in passwords, cryptic signs, and mystic numbers rivals the Ku-Klux Klan in its palmy days.

Its members are known by numbers instead of names. These numerals are used in all written communications which pass between the clearing house and its members, and in letters from one member to another.

Passwords are in constant use, especially in telephone conversations. Telephones are treacherous. Much fraud has been practiced over the wires. The loan sharks take no chances.

How System Works.

Identification must be absolute or there is nothing doing in information. Mr. Wolf, for instance, calls Mr. Fox on the phone.

"Is that you, Fox?" says Wolf. "Yes." "I would like to know if E. Z. Fish is a good risk?" "Who are you?" "I am Wolf." "How do I know?" "I am 808." "Well? O, yes—'suckerino.'" "Correct. Why didn't you give the password in the first place?"

So, having identified himself as one of the ones, Mr. Wolf gets all the information he is looking for from Mr. Fox.

Revealed by City Survey.

The secret system of the inner brotherhood

of loan sharks has just been laid bare for the first time by a city wide investigation of usury, conducted under the direction of the public welfare department of the city government.

"The main purpose of the clearing house of the loan sharks," says the report, "is to supply its members quickly with information as to applicants for loans. In the files of the clearing house are records of all persons who have borrowed from any member of the association.—*Chicago Tribune*, Dec. 9, 1916.

TRIBE OF GOOD FELLOWS.

The tribe of good fellows, it gleefully bellows

And says that you ought to belong.

And if you're demurring at costs you're incurring,

It stifles your qualms with a song.

But when you've no money, things are not sunny.

The tribe often alters its tone.

With trouble before us, the good fellow chorus

Permits us to warble alone.

—*Bulletin*, Philadelphia, Pa.

AS A MASONIC EDITOR SEES US.

The *Christian Cynosure* is, among all of my exchanges, that one that brings best elements of humor into my work. As may be known this Chicago publica-

tion is devoted to the destruction of what it calls "secretism," meaning Masonry first and everything else in turn, even to whispering on the street corners. But in the last issue I find something that causes nervousness, and qualms of conscience, and a wonder if we had not better quit Masonic work and join the National Christian Association. Only that is a sort of Procrustean affair, and I would object to being pulled out to the length of a bed that might fit another, or shortened as sleeping place might be abbreviated. And I have opinion that almost all of those who slumber in the *Cynosure* quarters have been shortened by the head. The Rev. J. P. Lytle—hail him as an authority with God and man—says that "Masonry has damned all who ever trust in it." He further avers that the fraternity "is now leading away thousands from the church, and from paths of virtue, by association with the intemperate, unclean and profane, and is dragging them down the road that leads to the chambers of eternal death." Now wouldn't you rather follow Lytle, and be a pinhead, and get salvation—of a sort?

If, as goes the parody, "the Lord loveth a cheerful liar," His love, like honey from the over-filled honey-comb, must drip over upon those good souls who are engaged in fighting Masonry in the name of religion. In the *Cynosure* a pastor testifies he "never had a member of his church, who was a Lodge member, that was actively interested in the work of the church." Another said he had "never known a member of a secret order whom I would consider a deeply spiritual Christian." And still another: "I have never known anyone to be faithful to the church, and to Christ, and to the Lodge at the same time." If all that sort of stuff were true, it might be difficult to explain many splendid lives. In Christendom, in Islam, in the countries that espouse Buddhism and Confucianism, noble lives are being lived—great lives, in every case of men true to their own faith, and yet finding in Masonry something to make life more perfect, more complete. Men of *Christian Cynosure* type would need a scaling ladder and fire hooks to reach or catch on to

anything that was of or for humanity.—Editorial, *The American Freemason*, December, 1916.

MASONS AND PROFANITY.

Most Worshipful Bro. Henry C. Miller, Grand Master of Alabama in 1915, said, in addressing the Grand Lodge:

"We have foes without and foes within our ranks; and one of our greatest within is the brother who has knelt at our sacred altar and received the same solemn obligations, professing a belief in God and calling upon him to help him and 'keep him steadfast,' and now lets fall from his lips such profanity as to make one almost shudder! Alas! how often do we hear the words of profanity and vulgarity coming from the lips of those who have been taught to reverence and adore the name of their God; how often, in places of business, on the streets, everywhere, sometimes in the parlor or waiting room, and even within the lodge room, do we hear the name of God taken in vain in the most shocking manner.

"Brethren, is it becoming in any man, especially in any Master Mason, to be guilty of this offense? I trust that every Worshipful Master, and every Master Mason, will take an active interest in rooting this evil out of our membership."—*Masonic Home Journal*, Feb. 1, 1917.

This might be considered official admission that the scheme of Masonic morality is but dust and ashes. What would one think to read such a notice in a church paper, addressed to the church members! No human plan ever devised has power to free one from sin. "If the *Son* therefore shall make you free, ye shall be free indeed."—John 8:36.

GRAND LODGE COST.

The session of 1916 [Sovereign Grand Lodge, I. O. O. F.] cost \$37,918.19, of which \$31,054.10 was for mileage and per diem of the officers and representatives.—*The I. O. O. F. Lodge Record*.

It is easier to criticise the greatest things superbly, than to do even small things fairly well.—*Dr. Stalker*.

What the Unions Are Doing

As Reported in the Daily Press in February

Mooney Guilty of Bomb Deaths.

San Francisco, Cal., Feb. 9.—Thomas J. Mooney, labor agitator, was convicted of murder in the first degree by a jury in the Superior court here to-night for a bomb explosion costing ten lives during a preparedness parade July 22, 1916.

Warren K. Billings, the first defendant to be tried, was convicted and sentenced to life imprisonment. Three others, including Mooney's wife, remain to be tried.

I. W. W. Place Acid in Shoes.

When John Curran was cutting ice for a Chicago packing house at Wolf Lake, Ind., he was told that before he got through with his job he wouldn't have a leg to stand on.

The prediction was partly fulfilled. John had the legs, but it was a long time before he could stand on them. When he took the job he realized that he was going to run some risk. The work had been done by a crew of men who were members of the Industrial Workers of the World. They struck, and Curran was one of the men hired to "break the strike."

About two weeks ago the ice cutters were visited by a delegation of the I. W. W., who threatened the workers and ordered them to quit. The men were intimidated. They agreed to stop working. They decided, however, to stay over-night at the camp. The next morning they did quit, *en masse*, and left the camp.

They had only progressed about a mile on their tramp towards Chicago, when they began to complain about a burning sensation in their feet. The pain became so acute that the men were forced to cut off their shoes. They managed to crawl on their hands and feet to the nearest railroad station.

When Curran reached Chicago his feet were swollen to twice their natural size. Curran went to the county hospital, and was treated.

Investigation proved that acid had been placed in the shoes of the men.

White Rats Strike.

Announcement of a White Rats strike

throughout the country aroused little interest among Chicago vaudeville managers. Since the memorable national conference of vaudeville men in New York in November last White Rats have been compelled to resign membership in the organization before appearing on bills in a majority of the vaudeville houses of the country. No diminution of vaudeville offerings is anticipated by the managers.

Demand Laws to Stop Strikes.

Washington, D. C., Jan. 31.—Immediate passage by Congress of legislation to prevent railroad strikes and lockouts was urged to-day in a report by the railroad committee of the Chamber of Commerce of the United States. The report and an announcement of indorsement by the chamber's membership both of anti-strike measures and of public representation in settlement of rail disputes were features of the first day's sessions of the fifth annual convention of the chamber.

Union Chief Arrested for Theft.

John J. Loftus, president of the Painters, Decorators and Paper Hangers' Union local No. 191, was arrested in his home on a warrant charging larceny by embezzlement.

On January 7 Loftus claimed that he was robbed near his home of \$250 of the union's money. Trustees had a private audit of the books made. This is said to have shown a discrepancy of \$1,100.

Loftus said: "I don't think this case will be prosecuted, as I have the union's books. I think also that Mr. Hoyne [State's Attorney] would like to see them."

Strike Threat on Illinois Central Railroad.

A strike covering the whole Illinois Central railroad system is threatened by a recently formed organization of employees in the maintenance department. An ultimatum has been issued to officials of the road.

The labor leaders say they can effect a complete tieup of the operations of the maintenance and repair departments of the road and that this will be done un-

less their demands are granted. They claim sufficient strength to cause nearly 10,000 men to cease work.

The maintenance department is composed of employees in all repair work, on buildings, depots, bridges, viaducts, and all the men working in the section crews. Plans for the organization of this class of workers have been under way for over six months. The organizers are said to be men who are not employed by the Illinois Central.

"Starve" Buildings, Threat in Janitors' War.

In an effort to force a settlement from the building managers' association, the office janitors' union extended its strike and ordered all cleaning and scrubbing work stopped on nine big office buildings in Chicago.

A threat of an attempt to "starve" the buildings was made by R. T. Sims, chairman of the union wage committee.

Janitors' Strike Leader Ousted from City Job.

Robert T. Sims, a negro janitor in the city hall, Chicago, was suspended by Chief Janitor James Connors after he had been informed by Charles Fitzmorris, the mayor's secretary, that Sims was the leader of the loop janitors' strike. When Sims was suspended by Mr. Connors he said, "Thank you. That's just what I wanted."

Politician Opposes Teachers' Federation.

William R. Fetzer, candidate for alderman for the seventh ward [Chicago] is out with the public statement that he is opposed irrevocably to the public school teachers affiliating themselves with the Chicago Federation of Labor or any other body of citizens who do not represent all the people of the city.

"I believe the teachers in our public schools," says Mr. Fetzer's statement, "should organize for the purpose of increasing their efficiency and for better educational conditions in the schools, but I am unqualifiedly opposed to any organization of teachers being permitted to come under the control of any group of citizens of whatsoever character other than the regularly constituted educational authority which represents the whole people of Chicago. Teachers in public schools should be responsible to

the whole body of people and not to any fraction of the whole."

Court Bars Picketing of Apartments.

Janitors and milk wagon drivers were restrained from picketing apartments or damaging property owned by the Chicago Apartment Building Association under a temporary injunction granted by Judge Frederick A. Smith of the Circuit court.

It was contended that striking janitors are picketing the buildings belonging to members of the association and milk drivers are attempting to prevent delivery of milk to apartment dwellers.

Defective Fuse Saves Building from Dynamite.

Serious damage to a twelve apartment building at 450 East Forty-eighth street may have been averted when a defective length of fuse burned out before the spark reached three lengths of iron pipe, believed to be dynamite bombs, hidden before the boiler room, the janitor's apartment, and beneath stairs leading to the first floor. The police believe the outrage was planned by the striking janitors.

Places Union Loyalty Ahead of His Family.

Which is first—a man's union or his wife?

Matthew Boucek is a cabinetmaker. Cabinetmakers, under the union rules, are obliged to charge 41 cents an hour for their services. Boucek, under the ruling of Judge Scully, is obliged to pay his former wife \$250 by a week from Monday.

"I don't understand this," said Boucek. "They give me a divorce and then they put me in jail for ninety days because I don't pay \$7 a week. I can't get work unless I get 41 cents an hour. If I work for less I lose my union card. I can't get a job."

Gompers Protests Suspending Eight-Hour Act.

Washington, D. C., Feb. 5.—Pledging the support of the working people of the country to the government in the event of war, Samuel Gompers, president of the American Federation of Labor, in a letter to Speaker Clark, protested against the repeal or suspension of the government eight hour law.

This law prohibits contractors on gov-

ernment work from employing men more than eight hours a day.

Officials of the navy department blame the eight hour law for the serious delays in the construction of ships. Chairman Padgett of the naval affairs committee to-morrow will propose an amendment suspending it in the present emergency to permit shipbuilders to rush work on naval vessels.

Supplement to Adamson Bill.

Washington, D. C., Feb. 9.—After many weeks' consideration, the senate interstate commerce committee today approved and reported to the senate a bill to supplement the Adamson railroad law, providing for investigation of controversies on common carriers and giving the president authority to take over railroad, telegraph, and telephone lines in times of military necessity.

There is no prohibition in the measure against the right to strike or lockout, to which the railroad brotherhoods have vigorously objected, but there is a provision to prevent obstruction of the mails or of interstate commerce.

Strikers Denounce Injunction Order.

Severe criticism of the action of Judges Baldwin and Smith in issuing injunctions against striking members of the International Ladies' Garment Workers' Union was made at a meeting of the Chicago Federation of Labor.

Speakers declared the document to be illegal, arbitrary, and "a survival of the orders issued by kings with unlimited power 300 years ago."

"These injunctions enjoin the legal citizenship rights of every man, woman, and child in this community," said John Fitzpatrick, president of the federation.

Attorney Leo F. Wormser, counsel for a number of the manufacturers, made the following statement in reply to the assertions of labor leaders:

"The statement of Clarence Darrow, counsel for the union, and the speeches of labor leaders that the injunction issued by Judge Smith is illegal absolutely disregards repeated decisions of the Supreme court of Illinois. In 1908 that court, sustaining the injunction issued

during the strike of the typographical union, said:

"It is contended that a peaceful picket line around a shop is entirely lawful, but this court holds otherwise. The law protects the buyer, the seller, the merchant, the manufacturer, and the laborer in the right to walk the streets unmolested. Any picket line must result in annoyance both to the employer and the workmen, no matter what is said or done."

"Peaceful picketing, in fact, never exists during strikes."

Girls Threaten Hunger Strike.

A threat that they will go on a "hunger strike" if found guilty of contempt of court and sent to jail for violating injunctions issued by Judges Baldwin and Smith in behalf of Chicago women's garment manufacturers was made by girl strikers in that trade. Many girls picketed the women's clothing manufacturing districts.

Federal Labor Extortion Trial.

The influence wielded by "Umbrella Mike" Boyle over 70,000 union labor men of Chicago was detailed from the witness stand in Federal Judge Humphrey's court. Witnesses told how Mike called strikes, broke contracts, and blackmailed building owners and contractors at will for years before his power finally was broken following his indictment by the federal government.

George Kuhlemeyer, a member of Local 134 of the International Brotherhood of Electrical Workers, dominated by Michael J. Boyle, testified he had tried to settle a boycott against the goods of the Westinghouse Electric and Manufacturing Company. He said Boyle wanted to settle for \$2,000 and he (Kuhlemeyer) was beaten two days later for trying to end the dispute by vote of the local union.

The Rev. Robert O. Thomas of the Roseland Presbyterian Church, testified that Boyle had demanded \$200 to call off a strike of electricians on the new church building.

Three weeks later, according to the evidence brought out by Assistant District Attorney Albert L. Hopkins, Al-

derman Hiram Vanderbilt of the Ninth ward, a member of the church, paid \$200 to an emissary of Boyle as "a fine" imposed by the union and work on the building was resumed.

George H. Young, real estate dealer and builder, member of the firm of W. K. Young & Brother, testified that he had paid \$250 as a "peace fund" to Boyle after violence had occurred on a building he was putting up in East Seventy-sixth street in 1913.

"The contract for electrical wiring was left to Albert Young," said the witness. "He employed members of Local No. 376, against which Boyle's union, No. 134, was waging a war. After all the wiring had been done and the building was practically completed Boyle came to me and said the wiring would have to come out.

"I thought he was bluffing and didn't pay any attention until my refusal to fire Young and have the wiring removed resulted in a big plate glass being broken. I had the plate glass restored and the new one also was broken. Finally I went to Boyle and negotiations with him resulted in peace. I paid him \$250."

Horace F. Hill, vice president of the Chicago Telephone Company, testified yesterday that he had paid \$20,000 to Michael J. Boyle to prevent a strike of electricians on the new Bell Telephone Company building.

City Electricians' Strike Called Off.

The strike of electrical workers, which threatened Chicago with darkness, was settled temporarily by the action of the council finance committee restoring forty arc lamp trimmers and two load dispatchers to their positions. They had been eliminated in the budget.

Arbitration will be resorted to. A subcommittee of the finance committee, which will have but one vote, and a representative of the union will choose a third person to comprise the board.

A STATE WITHIN A STATE.

The history of organized labor's opposition to all efforts at industrial betterment by legislation finds another chapter in the official condemnation of compulsory health insurance. It is an oppo-

sition to worry about because it is based on a refusal to consider labor problems as national problems. It rules the public out. Labor problems, union leaders are asserting, are private struggles between capital and labor and not part and parcel of national life.

It is this determination of organized labor to remain outside of the United States, to have as little as possible to do with the welfare of communities, which is the most serious aspect of American industrial life.

Workers, of course, are not opposed to better working conditions nor the insurance against disease and injury, but they want to impose their own conditions and devise their own system by force of strike and not by law. In hours and wages particularly they want to be able to use direct force in particular cases.

What the leaders fear from industrial legislation is obvious. If industrial conditions are made equitable by law the reasons for the existence of unions in their present form would be gone. If men do not need to strike to exact fair wages the union would become a useful and harmless organization of workers not needing their leadership. And then also the benefits of fairness would be extended to nonunion as well as union men—a condition nationally desirable, but not desired by union labor.

What the union leaders are working for is a state within a state, under their autocratic leadership. The ability to starve cities or freeze them is more potent than the ballot and as effective as military siege.—Editorial, *Chicago Tribune*, Jan. 26, 1917.

Of great riches, there is no real use, except it be in the distribution.—*Francis Bacon*.

MR. GOMPERS AGAIN.

The surrender of Congress to the railway brotherhoods is bearing its fruit. Mr. Samuel Gompers, having characterized the proposal to enact a law requiring arbitration of railroad labor disputes before striking as one involving "involuntary servitude," is now quoted as having informed a committee of Congress that should such a law be passed he will urge its violation.

Thus to the threat of a general strike is added that of rebellion. First, Congress is cudgeled into passing a law, now it is to be cudgeled into refusing to pass a law. We are progressing. The step from democracy to labor despotism is a short one by this route.

But Mr. Gompers presumes too far when he thinks the initial success of organized labor in browbeating the President and Congress can be repeated. His words should be sufficient to awake the American people to the peril in which government has been placed, and, once they are awaked, this defiant gentleman will discover that sovereignty has not been wholly abnegated in favor of the American Federation and the brotherhoods.

We are inclined to credit the foolish words of Mr. Gompers to the infirmity of advancing years; but they should be repudiated by those whom he represents in his official capacity before a serious injury is done to their cause. If it should be allowed to appear that he is sustained in his role of anarchist, we fear there will be a movement for legislation much more drastic than any that has yet been suggested.

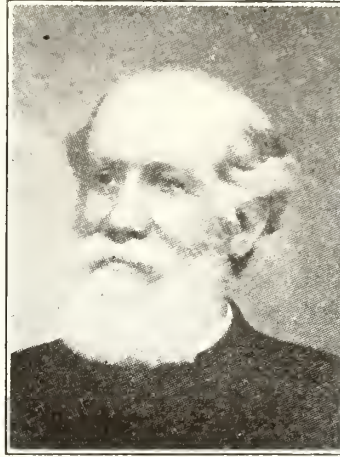
Organized labor can scarcely be so foolhardy as to want to try conclusions between its own power to dictate and the power of self-government resident in the whole people. If it engage in any such rash and wicked undertaking, there can be only one consequence. The fact that this must be obvious to cooler heads than that of Samuel Gompers is the best assurance that it will not be invited.

—Editorial, *Chicago Evening Post*,
Jan. 24, 1917.

A short life is long enough to do much good.

DEATH OF STEPHEN MERRITT.

[From an editorial in *The Free Methodist* we copy the introductory paragraph and then the address of Stephen Merritt to which it refers.]



REV. STEPHEN MERRITT.

This honored servant of the Lord passed to his heavenly reward on January 29, 1917, from his home in New York City. He was in the 84th year of his age.

He was a remarkable man in many respects. He was deeply interested in the poor and was exceedingly liberal in his benefactions to the needy and downtrodden. He was a Methodist preacher, but was closely identified with the work of the Christian Alliance and assisted them greatly by his means and personal labor. He carried on two undertaking establishments and was greatly prospered in his business.

He went to the top in the Masonic lodge, having taken 138 degrees. He renounced this in 1893. We had the privilege of hearing him make his first public address after that renunciation.

It was at an antisecrecy meeting held under the auspices of the National Christian Association in a Reformed Presbyterian church in New York City, November 15, 1893. Brother Merritt told how he came to leave the lodge.

Stephen Merritt's Experience.

I realize to-day, more than ever, that God wants a peculiar people. God has led me out of darkness into light. I never felt freer in my life than to-day, though I never was much afraid of anybody.

In what we call our "Travelers' Club," among our mission tramps, I often have men give me the grip of a Mason out of their rags and dirt. Masonry did not save them from their wretched condition. On the other hand, the tendency of Masonry is downward, not heavenward. Men go into the lodge for help in business. It is generally a hindrance.

It costs more than they ever get out of it.

There is no Christianity in the Blue Lodge. I used to pray in the name of Jesus in their meetings. But the Jews said: No Jesus! Jews, deists, free-thinkers fill the lodges. Christ has no part or lot among them. They don't do good as he commanded. Their own goodness is all that is required in the order. A Musselman is as good a Mason as anybody else. What this brother (J. P. Stoddard) tells you about Masonry I want to vouch for. I am astonished at his knowledge of the system. And he has it right. I can endorse his account of the lodge, and you must learn it of him. There is no true idea of Christianity, I say, in the lodge. Some writers make it appear that there is. They say much about Christ outside but not when inside.

I cannot serve two masters—God and Mammon. I cannot walk with the world and with God at the same time. "Come out from among them and be ye separate." We must leave everything to follow God—leave friends and loved ones to follow his command. We must do all this, Masons, or antimasons. If those who oppose the lodge do so from selfish motives, and not for Christ—why, they are just as bad as the men thy condemn. Antimasons must trust the Holy Ghost.

When I tried to get into the lodge first, I was blackballed. But I tried again and was received, and became very enthusiastic in Masonry. I was made Master, and had the biggest lodge in New York, and was the youngest Master. That was away back in war time. I made more Masons than any other Master of that day, and in the Grand Lodge was proud that I could cast seven votes—more than anyone else—our lodge was so strong. I used to be called their pastor in the lodge, because I was called on so often for some kind of religious service. But I found the tendency of the whole thing evil, and only evil, continually. So I protested and left, but still I paid dues and attended funerals. I was a very dull scholar.

One incident helped to open my eyes. I have always preached that there is no

other name but Christ by which we can be saved. But again and again I found Masons dying without God and without hope. I was called to the bedside of one member of my lodge who was thought to be dying. He gave me the grip as I sat down by him. He said he was dying and was in great distress for his soul. I tried to have him look to Christ. But he reproached me, saying I had led him astray. I had told him in the lodge, as Master, that a moral life was enough: He said: "You told me then that it was all right if I was an upright man, and obeyed the precepts of the lodge, but I am leaning on a broken reed; and now I am dying without God. I lay this to your charge, Worshipful Master. I leaned on you and now I am dying."

I groaned in agony and fell on my knees and cried to God to spare the man's life. My heart was almost broken. God heard, and spared the man, but he has since died a Christian. He was converted, and told me I must get out of the lodge; that I could not be consistent as a Christian and a Mason. But I did not see it. Ministers and other good men are in the lodge. They help to make it a delusion and a snare. The times of such ignorance God winked at, but now every man is commanded to repent of lodge folly.

About a month ago there was a precious meeting in the Tabernacle with our poor people. There came a great hush upon the congregation. The Holy Spirit was there in power, as we talked of him. It was a solemn time. I felt subdued and close to God, and said: "I am thine: I am altogether thine, Lord." But the Holy Ghost said: "That wedge of gold!" I said: "All is thine. There is nothing between me and thee." He only said: "That wedge of gold!" Then I remembered under the floor of my tent, oh, I had hidden a wedge of gold! I had kept a beautiful jewel which was a present from the lodge and worth \$250 or more, made of gold, with a diamond suspended in it.

One summer I spent in the country and had the jewel with me. I had a beautiful gold watch also, the gift of a church, all inscribed. One night a gen-

tleman called on me. He did not take the pains to wake me up, but he came into my room and borrowed my clothes from a chair; and when I wanted them in a hurry to catch a train in the morning—alas! where were they? My friend took them into the basement and took my gold watch and all the money! Then he unpinning the lodge jewel and folded the clothes nicely on a chair and put the jewel on top carefully! Don't you see what happens to you if you are a Mason? (Applause and laughter, and a voice: "He didn't belong to the church, did he?")

I wrote a letter to the Temple Lodge, No. 203, and told them God had told me to sever all connection with Masonry forever. Then I enclosed the jewel and sent it. The members of the lodge came to talk with me. I was told it would ruin my business; that it would hurt me in a thousand ways. "Don't break off," they pleaded. They wanted me to keep the jewel. They said: "We don't know what to do with it." I told them I would not give it house-room. They might melt it up and give it to the poor, if they wanted to. It was a wedge of gold in my tent and I would have it there no longer. This was only about a month ago. It was the last link that bound me to the world. Now I am free. I will not have anything between Jesus and my soul. In this convention I am standing for the first time a free man! For whom the Son makes free, he is free indeed. I never had such a blessed deliverance.

I thank God the seal of the Spirit is on me; that I am walking in the light. They used to lead me about blind-folded, in the lodge. It was the blind leading the blind into the ditch. We must get out of that mire, and put our feet on the solid foundation, the Rock Christ Jesus. There only are we safe.

A MASONIC AUTHORITY.

Every once in a while we meet Masons who declare that Albert G. Mackey is not a Masonic authority and that his writings have no standing in the order. Such declarations emanate either from the ignorance of those who make them or from a desire to deny to outsiders the principles of the order which Mackey so clearly reveals. In this connection it is

well to note the unqualified endorsement of "Mackey's Encyclopedia" found in the January, 1917, *Quarterly Bulletin* of the Iowa Masonic Library, published by the Grand Lodge of Iowa, which is as follows:

"Masonic Encyclopedia."

"There are few books, if any, more valuable and necessary to the Masonic student than a set of Masonic Encyclopedias. In fact, these books, along with a copy of Gould's Concise History, should form the foundation stone of all Masonic libraries.

"The best and the most authentic Masonic Encyclopedia to be had to-day is Mackey's in two volumes, and may be procured from 'The Masonic History Company,' of Chicago and New York."

SECRETARIAN SONGS.

I. O. O. F. Protests Ineffectual.

The grand lodge of Massachusetts at its session in September, referred a protest against sectarian songs to its grand representative to present the Sovereign Grand Lodge.

Our grand lodge some years ago protested against the sectarian funeral ceremony, falsely labeled "uniform and up-to-date"—so uniform that many lodges use a far better one of their own and so up-to-date that it would have been out of date in an order like ours seventy-five years ago.

Last year our grand encampment received and entertained a protest against the unwarranted assertion in the ceremony for installing the officers of subordinate encampments that in our order many a man had received his first Christian education.

"Offensive" and "Obnoxious."

This protest, too, came before the S. G. L. at its recent session but that body was again unresponsive to remedy violations of the principles upon which Odd Fellowship rests, to rectify *offensive* breakings of our pledges to every candidate on the night of his becoming a member, to correct what is unjust, untrue and to a *very large proportion* of our members *obnoxious*. [Italics are ours.]

Some of our law-makers have yet to learn that Odd Fellowship is what it is declared to be in its teachings—a non-

sectarian fraternity under whose wide impulses individuals of all nations and religious creeds may and do centralize or assemble their energies for the good of all.

Object to Harmonize Religious Creeds.

Some have yet to learn that Odd Fellowship has for one of its objects the gathering of opposing natures, the curbing of what makes for discord on account of diverging religious or political views, and the harmonizing of the hearts and minds and endeavors of its members to the end that we ourselves may become broader and that we may help to make the world better by the very efforts to eradicate the hatreds and passions which separate man from man.

Christianity the Seed of Hatred.

Some have yet to learn that the interjections of these sectarianisms tend to injure the value of the orders as a leavenous agency to produce, foster and spread "good-will to man" regardless of nationality or creed.

Some have yet to learn that these sectarian interjections are the seeds from which will grow dissensions and hatreds—the very things which we are taught to guard against.—*I. O. O. F. Lodge Record*, February, 1917.

TWO CHAMPION JOINERS.

William B. Smith, former mayor of Philadelphia, and his son, State Senator William Wallace Smith, are the "champion joiners" of America.

Together they belong to 152 fraternal societies, clubs and kindred organizations. Individually their championships are based upon the following number of memberships:

Father—95. Son—57.

Senator Smith said that he belongs to so many organizations he no longer attempts to remember the names. He said that in the height of his father's career the "Dandy Mayor" was in the same fix.

If only as a piece of financial news, the Senator's joining proclivities would be important. For he said that he pays on an average of something more than \$10 per society per year in dues, or in all \$570 a year. But when the Senator thought it over, he said the total would be much more than that.

The Senator said his policy in life since he discovered that he was too fat to get an insurance policy, has been: "Join everything you can get into."

Fraternal societies, he declared, welcome men hale and hearty, and one who can tell jokes is grabbed before he can rescind his application. So the Senator began to join, if for no other reason, to take advantage of the sick and death benefits offered. One by one he affiliated himself with the Patriotic Order Sons of America, the American Mechanics, all degrees, bisections and branches of Masonry, the Eagles, the Moose, the Elks, the Knights of the Golden Eagle, the Loyal Orange Institute, the Red Men, Commercial Travelers of America, Artisans' Order of Mutual Protection, Loyal Patriots of America, Odd-Fellows, nine building and loan associations, ten political clubs, and so on until the fifty-seventh.

"I have them classified, indexed and cross-indexed," he said. "I have to have a system, else I would know not where I was. I pay my dues regularly and then classify the receipts. If I ever get sick I will know that I am paid up and eligible for benefits."

Said the Senator, "I generally look in upon my fellow members in each organization at least once a year. In some of them I am more active than others. Consequently some of them know that I am a fellow member and some only hear rumors to that effect."—*Philadelphia Ledger*.

LUTHERANS STIRRED BY LODGE DEBATE.

The question as to whether ministers should be permitted to join secret societies precipitated a lively discussion yesterday at a meeting of the Evangelical Lutheran Ministerium of Pennsylvania. The motion to remove the restriction from the revised constitution was defeated by a vote of 79 to 33.

Many of the clergymen voted to uphold the prohibition against secret orders, because they felt that the laymen were seeking to "let down the bars" and force their opinions on the clergy.

"I would not commune in any church in which the pastor was a Mason, an

Odd-Fellow or member of any other secret order," said W. H. Hoyer, a layman of the Church of the Ascension, Mount Airy. "Some of my dearest friends, some of my nearest relatives, are members of secret organizations, but that does not change my opinion. There are some secret societies in which members must support the organization to the point of murder."

Instantly the convention was in an uproar. Cries of "The secret organizations are not on trial here!" were heard, and John Watson, of Reading, shouted across the auditorium at Mr. Hoyer: "Be explicit; To what orders do you refer?"

"We cannot conduct cross-examinations of the floor of the ministerium," said the Rev. Dr. Henry A. Weller, who was presiding.

The Rev. A. B. Mackintosh, of Norristown, who moved to strike out the constitutional restrictions, said:

"This ruling has been a constant hindrance to the church. It interferes with a man's personal privilege. It has never accomplished any good. Why should we force this thing on our people. It is not Christian. Everybody supposes that this legislation is aimed against one particular secret order. Is it fair to attack one and not the others? Christian men criticize the church for doing this. The most active men in my congregation are members of secret orders. Why should we take this indirect method of censuring them?"

The Rev. Dr. Theodore E. Schmauk, president of the General Council, held a contrary opinion. He contended that a minister who bound himself by oath in a secret order became a "brother member" to some in his congregation and a "brother in general" to the rest. Doctor Schmauk said this was "un-American and undemocratic."

The Rev. Dr. Charles H. Jacobs, of Mount Airy Seminary, clinched the argument in favor of the restriction by declaring that the committee on revision of the constitution held that no Lutheran minister could be permitted "to conceal under oath any part of his life from his congregation." — *Philadelphia Public Ledger*, Feb. 2, 1917.

A "ROUGH AND RUGGED ROAD."

"I hope that I will not be deemed pedantic, if I attempt to tell Brother 'L. S. G.' of the 'rough and rugged road' over which I traveled, and through which the symbolism and the philosophy of 'Morals and Dogma,' and in fact the whole symbolism of Masonry, was made plain to me. Not that I pretend or assume that I am able to unravel and have mastered each and every feature of their unlimited intricacies, for such 'Mastership' I believe to be beyond the ability of any one finite mentality. * * *

"Soon after completing the degrees of the York or American Rite, I was fortunately led into a course of reading, that for me held an almost irresistible attraction. I presume that my inherent love of the study of ancient history was the real reason that I took up the line of study that I here mention. I will not name the many books that I read that took rank as collateral reading, but will mention only what I now view as the central work around which all others but radiated and held second place. I refer to the writings of Madame H. P. Blavatsky. Now do not throw up your hands in 'holy horror' for I am not going to advocate a full course in 'Theosophy,' or of any other cult, as such. I believe that no one should undertake the reading and study of such deep and intricate philosophy, until that reader is able to read the text, and exclude from his mind the personality and the crotchets of the author. Then and only then, will the student be able to reap the rich harvest that is sometimes almost completely overshadowed by some erratic views and personal whims of the author.

A Mine of Wisdom.

"The two volumes entitled 'Isis Unveiled,' and the three volumes, 'The Secret Doctrine,' constitute a mine of wisdom, that in my humble opinion has never been equalled in an equal number of volumes. After reading these volumes a number of times, together with many other books such as I before termed collateral, then it was my good fortune to be elected to receive the degrees and the philosophical teachings of the Scottish Rite. When I finally arrived at summit, then I devoutly thanked my lucky stars that my reading and study

of the many previous years had been cast in the lines that had fallen to my lot.

"As the entrancing beauties of the Scottish Rite degrees were unfolded to my wondering eyes, their matchless philosophy expounded to my astounded and charmed mind, my thoughts harked back to the invaluable and innumerable facts and truths of ancient religions, and the traditions of ancient mythology, all so lucidly and clearly and indisputably dragged forth from their forgotten crypts by the wonderful erudition and learning of Blavatsky, to become a background and shading for the wonderful picture as painted by the hand of Albert Pike. Soon I read the pages of 'Morals and Dogma,' and I was forced to marvel at the wonderful harmony that exists in its philosophy. By a combination of the teachings from these two great teachers, the symbolism and the philosophy of Masonry became to me, perfectly satisfactory and complete. * * *

The Clouds Removed.

"The 'Why,' 'Whence,' and 'Whither' was answered to my entire satisfaction, and the purposes, the objects or reasons for existence became perfectly satisfactory to my mind, while the future was entirely stripped of all previous dread. This same course may not remove the clouds from the minds of others, for we are told in our rituals, 'let each apply the answer best suited to his own mind.' But to me, it has acted in a way that I conceive to be very much like the orthodox condition called by its adherents, 'Sanctification.' Life and its trials and temptations, its victories and its disappointments, all are viewed as part of the vast scheme of the cosmos, guided and directed by the same unerring laws of Nature, or in other words, by the same hand of God." * * *

H. L. HENDERSON,

Correspondent in *The Builder* (February, 1917), official organ of the Masonic Research Society.

We would suggest that this budding philosopher complete his study by making a trip to India and, in the cradle of this "deep and intricate philosophy" which he claims has "sanctified" him, behold it in its fruitage. Let him "charm" his mind with the real worship of nature

—disgusting and immoral though it is—and look upon the obscene architecture of its temples—so vile that the most notorious, by order of the English government, have been fenced off from the public gaze. We do not believe that, after personal contact with fully developed nature worship he would still dare to say that he found it "perfectly satisfactory and complete."

Joseph Fort Newton, editor of *The Builder*, in reply says: "No, we do not hold up our hands 'in horror' at Madame Blavatsky, or at any one else who has labored to enrich and exalt the human mind—never! That is not the spirit of the Scottish Rite. As life runs on we find ourselves more eager to welcome every helper, more willing to listen to every sweet voice that speaks of the things that matter most, rejoicing in the truth, wherever it is found—as we rejoice with our brother in his hard-won assurance and peace of heart."

Now it must be remembered that this Mr. Newton, who finds so much solace in the "sweet voice" of Madame Blavatsky, and her nature worship, is an ordained minister of the Gospel and is the same Rev. Mr. Newton who has accepted a call to the City Temple in London, the liberal pulpit lately filled by Dr. R. J. Campbell. With his mind filled with the "sweet voices" of every form of monotheistic worship, how he can preach the Gospel of Jesus Christ, much less pretend to believe it, is a mystery indeed.

A MASONIC AMBASSADOR.

It has long been a recognized fact that the Masons, though in the minority, have sought with success public offices for their members that they might control the majority.

Now the scope of their ambition seems to be broadening and they are seeking to secure the large pulpits for men whose first qualification is that they are great Masons. Rev. Joseph Fort Newton, Chaplain of the Grand Lodge of Iowa, and for two years editor of *The Builder*, the organ of the Masonic Research Society, has accepted a call to the pastorate of the City Temple of London.

(Concluded on page 352.)

John Quincy Adams — Sixth President United States

[We will publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-Masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series both from a literary and historical standpoint.]

Washington, 24 December, 1831.
To William L. Stone, Esq.

Dear Sir:—The British acts to parliament, to which I referred in our conversation the other evening, are two—

1. Statute 37 George 3d, ch. 123 (19th July, 1797), making the administration of unlawful oaths felony, punishable by transportation for seven years.

2. Statute 39 George 3d, ch. 79, for the suppression of seditious societies (12 July, 1799).

The fifth, sixth, and seventh sections of this last statute except from its penalties, under very rigorous restrictions of police, *the lodges of Freemasons as they have long been usually held in Great Britain*; but not chapters or encampments. From Professor Robinson's book, and other sources, I have been informed that the lodges usually held in Great Britain never confer beyond the first three degrees in Masonry, and content themselves with avenging the murder of Hiram Abiff by those historical personages, Jabel, Jubelo, and Jubelum. I sought you yesterday immediately after the adjournment of the House, in the library of Congress, and afterward at Gadsby's, without success. It was to give you the above information concerning the British statutes, and to ask the favor of your company to dine with me tomorrow, Christmas day at five o'clock. Let me expect you, and believe me your assured friend,

JOHN QUINCY ADAMS.

Washington, 30 June, 1832.
To William L. Stone, Esq., New York.

Dear Sir:—I have received your kind letter and elegant volume which you have done me the honor of addressing to me on the subject of Masonry and Anti-Masonry. Anticipating in the course of a few days a release from occupations which deprive me at this

moment of the power of perusing your work with the deep attention which the importance of the subject requires, I shall avail myself of the first hours at my disposal to devote them to that purpose. In the meantime I cherish the hope that the influence of this comprehensive and impartial survey of the Masonic institutions upon the public mind will contribute to induce the voluntary abandonment or renunciation of it, which I have long thought, and more firmly believe from day to day, to be desirable for the peace and quiet of the community.

I am, with great respect and esteem,
dear sir,

Your friend and obedient servant,
JOHN QUINCY ADAMS.

A GREAT STATESMAN'S FORESIGHT

It was not as an opponent of Freemasonry that John Quincy Adams attained eminence, nor does his fame depend on his service in the Antimasonic controversy alone. In fact, the silence which shields the system he justly abhorred, obscure that feature of his life and times. Concerning that other system which he, with other statesmen, also condemned there is no such persistent silence, although speech may seem modified and softened. As an opponent of slavery and a knightly champion of the right of petition when it was denied even in Congress, Mr. Adams abides in the historic hall of fame, whose walls are not perishable brick or stone. A recent life of William H. Seward, written by his son Frederick, who was Lincoln's Assistant Secretary of State when W. H. Seward was Secretary, relates an anecdote respecting Mr. Adams which can hardly fail to be interesting to many who remember the days that closely preceded the Civil War. The home of the Seward family was in Auburn, and there Mr. Adams, whose own home is still to be seen in Quincy, Mass., was once entertained while on a journey through the state of New York. Another guest improved the opportunity to ask Mr. Adams whether he thought slavery

(Concluded on page 352.)

News of Our Work.

QUESTIONS.

A correspondent asks:

Is a church edifice that has deposited in its corner stone, emblems of a heathen religion, dedicated to a heathen or the true God?

Is the preacher who has taken oaths of allegiance over heathen emblems and who takes a text from the Christian Bible to preach Christ, a heathen or a Christian?

Can a man dispense truth fully when he teaches his disciples in such a manner as to leave them utterly in the dark upon the most vital and fundamental questions of true and false religion?

REPORT OF EASTERN SECRETARY.

REV. W. B. STODDARD.

A gentleman having to wait some time for the filling of his order in a restaurant is said to have inquired of the waiter: Are you the man who took my order? Being assured he was the same man, remarked, My, how you have grown! As I looked upon the large Lutheran church in Youngstown, Ohio, the other day, well filled with pastors and delegates to the Men's Missionary Conference of the Ohio Synod, my mind went back thirty years to the fathers and boys I had known and I said to myself, How this church has grown! Your representative was courteously given opportunity to call the attention of this conference to the Pennsylvania State Convention now at hand. Circumstances make it necessary to hold the convention this month. It occurred to me that our convention might be welcome in the Gospel Tabernacle of the Christian and Missionary Alliance, North Side, Pittsburgh. Brother Whiteside and his co-workers readily consented, providing it would not interfere with a convention of their own coming in March. The time for working up our convention has been short, but God has wonderfully blessed the efforts thus far. A strong program has been arranged and before this report shall reach the CYNOSURE readers, another splendid State Convention will have been held. We are happy in having

President Blanchard to help us in our State Convention. He is well known to many friends in this vicinity, and will be heard, as he always is, with interest. This is a time for discussions and agitation along many lines. The lodges cannot escape it, and light, as we know, means their destruction.

The Sabbath following my last report was spent in and near Johnstown, Pa. In the morning I spoke at Viewmont and in the evening at Morrellville, both churches belonging to the Johnstown Church of the Brethren. Weather was unfavorable but attendance was good all things considered.

I learned that my address at the Fairview church last year had stirred up "a hornet's nest." It was claimed that I had been brought there to head off the organization of a Grange. I knew nothing of the Grange plans, but was thankful that my address was instrumental in keeping some from this trap. The Young people of the Church of the Brethren at Johnstown are just now in need of light regarding lodges as some are being led astray. While journeying west I stopped to look up work at Tyrone, Altoona and Martinsburg, Pa., and received the encouragement anticipated. Finding meetings in progress in the Free Methodist churches at Vandergrift Heights and Leechburg, Pa., I accepted the invitation to speak to our friends there assembled.

After a brief rest at home, I came to the field again by way of Hagerstown, Md., reaching Waynesboro and Fayetteville, Pa., the day following. On February 4th, I spoke in the Church of the Brethren and the "Old King Street Radical United Brethren Church," Chambersburg, Pa. There were many evidences of appreciation and an offering in aid of our work was given. The fathers who stood with us thirty years ago are largely gone, Brother J. S. Yankey being the oldest of the present congregation, but the church is standing true to its antisecrecy principles. The revival spirit is in evidence. Many have been saved recently and added to the church.

Since coming to Pittsburgh some time has been occupied in getting out the programs and general convention preparation. Hearing that Brother Brown of

New Kensington, Pa., was suffering with throat trouble and thinking he would probably welcome such Sabbath assistance as I could give, I went to that city and found my coming was opportune. The day was cold, but "the pilgrims" had the fire of the Spirit in their souls. I spoke both evening and morning with freedom. New CYNOSURE subscribers were found and many said, Come again.

God willing I am to speak in Faith Tabernacle, Philadelphia, March 7th. Other meetings for Eastern points are proposed. Every day brings evidence that antilodge truth is greatly needed. A friend said he got into conversation with a minister who told him he united with the Freemasons and took three degrees just to see what there was in it. He said he thought he would take three degrees more, and then leave the order. Surely such triflers are unworthy the office they occupy. One does not need to take poison to know its effects. How much we need divine wisdom in these serious times.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:—I am in Brinkley again, having arrived here yesterday from Memphis, Tennessee. I left here the 8th day of January and went to Dyersburg, Tennessee, over my old field of labor. I lectured several nights in Dyersburg, but the weather was very unfavorable. We colored people in the South cannot stand as much cold weather as our northern brothers and sisters. About fifty thousand of my people have recently gone from the South to the northern and western states.

I told the congregation at one of our meetings that if we want peace we must get close to Jesus. He is our peace. The angels said to the shepherds who watched their flocks by night: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14) Nearly the whole world is now in the war. What is the matter? Men will not have Jesus. Without the Christ life we will never have peace and good will toward men. My people are not at rest. They are going north and west, hunting peace. Our idol gods can do us no good. When we give up the real life of Christ, then all is confusion. I said to them let us stay in the South

and get Jesus who is the peace on earth. Then let us pray for our President, the government of this nation, and all pastors of flocks. What is the matter with the church today? We don't pray for our leaders. God's Word is right. If we would pray for righteous men to rule this government and holy men to preach the gospel, we would have peace on earth. We don't pray for those in authority, but we say hard things about them. God is my peace and my hope and my defender. I am going to stay in the sunny South. We have some enemies here among the white people and we have many, many friends among them. I shall pray for all men and stay in the South. I don't know any other country but Christian America. Let us give up sin and our lodge gods and take the life of Christ Jesus, who is our peace and trust him.

From Dyersburg we went to Newburn where I spent a week. There have been five snows in Tennessee this winter and the coldest weather in five years, but I met a good number each night and day while there. Some of the lodge people were glad to see me. I told them I made them twice glad—glad when I left and glad when I came back. They said their eyes were being opened to the Scripture.

Leaving Newburn, I returned to Memphis on February 8th, where I visited several churches. The people were hungry for the Word of God. They had no fighting spirit in them. I said, give up your idolatrous worship and come to Jesus, who said, "I am the way, the truth and the life."

I talked to a big congregation in North Memphis one Sunday night and while I exposed the wicked oaths and penalties of Masonry, two men said right out in the meeting, "That is Masonry." After the meeting closed a man said: "I never saw a woman like this woman that has told us all we ever did in Masonry. She has got it all right." I proved my points by the Bible, and that shut the devil's mouth. At each church they gave me enough so I could travel from place to place. I know it is from the hand of God, for the silver and gold is his.

LIZZIE ROBERSON.

———, N. J., October 20, 1916.

My attention was first directed to the *CHRISTIAN CYNOSURE* about five years ago, by the late Samuel Hartman, of Lancaster, Pennsylvania. We had been discussing some features of Masonry, when he casually informed me that there was a publication that openly attacked it! Eagerly I sought to learn something regarding this publication, and on his invitation I called at his house and was introduced to your magazine. Mr. Hartman had evidently been a subscriber for several years, as he produced quite a number of copies. He gave me three numbers to take with me to peruse at my convenience.

While attending the State Normal School at Millersville, where I graduated in 1876, I was a member of the Normal Literary Society, whose motto, "Fight for Truth and Right," inscribed in letters of gold on a crimson field, deeply impressed me. Nothing has ever been able to break the charm exercised upon me by my early associations, and I still remain firm to the eternal cause of Truth and Right.

The revelations that have come to me within the past five or six years have been astounding! I never dreamed of such things before. I am now thoroughly aroused and alarmed. With all my heart I applaud the courageous valor of the *CYNOSURE* and all connected with it. Although the task seems well-nigh hopeless, yet who knows, with God's aid, something may occur to stem the awful tide of wrong and error.

ALBERT F. LEIBY.

West Olive, Mich., Dec. 26, 1916.

I wish you Godspeed in your work and pray that the Lord may richly pour his blessings upon it.

(REV.) B. NAGEL.

Cleveland, O., Dec. 27, 1916.

The East Side Christian Reformed church of this city has asked me to send \$10 for the purpose of furthering your work, which we consider highly commendable and praiseworthy indeed. May the Lord's richest blessing rest upon you.

J. KRUTHOF (Treas.)

Pittsburgh, Pa., Dec. 6, 1916.

Enclosed please find money order for *CYNOSURE* for one year. The first copy is before me, and I find it not only interesting but very helpful in the fight against lodgery.

(REV.) H. R. LINDKE.

A MASONIC AMBASSADOR.

(Continued from page 348.)

But, according to the Masonic press, he goes as "a Masonic ambassador in behalf of a closer fellowship and a happier intercourse of the Craft the world over." (*Masonic Home Journal*, January 15, 1917.)

In announcing his call to London, Mr. Newton says:

"Truly we stand at the end of an epoch, and we must learn to see things in the large, to think in world terms, the better to make Masonry—which is a world order of international meaning—effective for its part in that vast readjustment of values and relations following the world war."

A GREAT STATESMAN'S FORESIGHT.

(Continued from page 349.)

would be peacefully abolished—perhaps twenty, perhaps fifty years hence. The venerable ex-president seemed to ponder the question a moment before he replied: "I used to think so, but I do not now. I am satisfied it will not go down until it goes down in blood." In blood it did go down. Strangely enough, the other enemy of free speech which he combated, stole in under the smoke of the bloody conflict and arose from the prostration that befell it in the administration of Mr. Adams.

"When Christian business men give the same energy and intelligence to the work of missions that they now give to their own private business affairs, then the proposition to evangelize the world in this generation will be no longer a dream."—JOHN H. CONVERSE.

Keep your face always towards the sunshine, and the shadows will always fall behind you.—*M. B. Whitman.*

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CHRISTIAN CYNOSURE



Vol. XLIX

CHICAGO, APRIL, 1917

Number 12

The Span of Life.

Life is too brief,
Between the budding and the falling leaf,
Between the seed time and the golden sheaf,
For hate and spite.
We have no time for malice and for greed;
Therefore with love make beautiful the deed:
Fast speeds the night.

Life is too swift,
Between the blossoms and the white snow's drift,
Between the silence and the lark's uplift,
For bitter words.
In kindness and in gentleness our speech
Must carry messages of hope, and reach
The sweetest chords.

Life is too great,
Between the infant's and the man's estate,
Between the clashing of earth's strife and fate,
For petty things.
Lo! we shall yet, who creep with cumbered feet,
Walk glorious over heaven's golden street,
Or soar on wings!
—Margaret E. Sangster.

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There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

THE FAMILY.

The family is like a book—
The children are the leaves,
The parents are the covers
That protecting beauty gives.

At first the pages of the book
Are blank and purely fair,
But time soon writeth memories
And painteth pictures there.

Love is the little golden clasp
That bindeth up the trust;
Oh, break it not, lest all the leaves
Should scatter and be lost!

WILL THE LIGHTS BE WHITE?

[The late Cy. Warman, author of the following poem, was associated with railroads both as employe and as high official for many years.]

Oft, when I feel my engine swerve
As o'er strange rails we fare,
I strain my eye around the curve
For what awaits us there.
When swift and free she carries me
Through yards unknown at night,
I look along the line to see
That all the lights are white.

The blue light marks the crippled car;
The green light signals slow;
The red light is a danger light;
The white light, "let her go."
Again the open fields we roam,
And when the night is fair,
I look up in the starry dome
And wonder what's up there.

For who can speak for those who dwell
Behind the curving sky?
No man has ever lived to tell

Just what it means to die.
Swift toward life's terminal I trend.
The run seems short to-night.
God only knows what's at the end.
I hope the lamps are white.

—The Christian.

ELK BOOTLEGGER CONVICTED.

Prosecuting Attorney and Member Okla-
homa House of Representatives
Caught Red Handed.

An appeal to President Wilson to exercise clemency in the case of Robert K. Warren, member of the House of Representatives from Choctaw County, will go from the Oklahoma Legislature.

Last spring the Elks' Club at Hugo, Okla., planned a banquet. Three members, owning automobiles, offered to go across the Red River to Archer City, Tex., and get bottled beer for the banquet. Three other members volunteered to go with them. "Bob" Warren, county attorney and vigorous prosecutor of bootleggers, was one of the latter three.

Just across the river in the old Choctaw nation from which liquor is barred by federal statute a man stepped into the road with a gun in his hand and stopped one of the three cars carrying the beer. In this car rode a banker, owner of the machine, and "Bob" Warren. The first and last cars in the procession of three were allowed to go unmolested. Warren and the banker were arrested. The arresting officer was "Bill" Houston, son of the famous Sam Houston, and a federal enforcement officer.

There were two barrels of beer in the car. Warren and the banker were taken before a federal commissioner and bound

over to trial in the federal district court. The court was held at Chickasha and Warren was convicted and sentenced to pay a fine of \$100 and serve 60 days in jail.

Election Two to One.

During the pendency of the trial, Warren, who had been ousted from office, became a candidate for representative in the state legislature. He was opposed by two well-known men. The election came after conviction. Warren defeated his opponents by a two to one vote.

Persecution and not prosecution were charged by Warren's friends. They admitted that he was guilty technically, but cited his record as one of the most vigorous prosecuting attorneys in the state and his personal history as a defense.

Pending the appeal, Warren came to the opening of the sixth legislature and has held his seat as a member from Choctaw County. Last week a resolution was drafted and passed the House asking President Wilson to pardon him. It was passed unanimously. Yesterday it came to the Senate and was the subject of the most eloquent pleas heard this session.

One-Third of Senate Equally Guilty.

"There would not be many of us outside of the jails if we were all convicted on technical violation of the laws," Senator Snyder asserted. "We should exercise charity. This man has fought for the laws of this state for years. He is beloved by the men and women of his country. He did what has been done for years. It has become a custom for federal authorities to permit introduction of beer and whisky into the Indian country by persons for personal use. Possibly a third of the men on the floor of this Senate have done it and held it no wrong. Yet Warren was picked out for prosecution.

Why Another Senator Aided.

"The motives of a man and his character must be considered," declared Senator Golobie. "Friendship and kindness moved Warren when he technically violated the law. I am a member of the lodge of which he is. I am violating no oath when I say that one of the rules of our life is 'write the faults of your brother upon the sands and his virtues upon

the rocks.' He did this act to promote the joyousness of his brothers and should be shown clemency."—*Oklahoma City Daily Oklahoman*, Feb. 24, 1917.

KILLED IN BUZZARD LODGE.

Initiate Paralyzed and Dies When Tossed in Blanket.

Parents Awarded Damages Against Sport Branch of Golden Eagle Order.

Williamsport, March 5.—A jury in the Clearfield county court awarded James Read and wife of Clearfield \$685 damages for the death of their son, Thomas Leon Read, 19 years old, who died as the result of injuries received in initiation into the Buzzards, an organization made up of Knights of the Golden Eagle.

The Buzzards, which are not connected with the Golden Eagles, is an organization for sport. Read, who was a good specimen of manhood, more than six feet tall and weighing 185 pounds, applied to the order for initiation. One of the feats he was compelled to perform was to walk up an inclined plank while blindfolded.

From the top of the plank he stepped into a blanket held, by means of straps fastened to the sides, by 24 lodge men. The young man was tossed several times. As he fell into the blanket on one occasion it was noticed that he was suffering pain.

The initiation was stopped, and a physician who was called found that Read was paralyzed from his waist down. Despite all that could be done for him, he died on the following day.

The parents of the young man, who were partially dependent on his earnings for support, and the order could not agree on a settlement. As a result the father and mother brought a civil action against the lodge.—*The Pottstown (Pa.) News*, March 6, 1917.

Any of our readers who may wish for additional reading matter along religious lines of a non-sectarian character, should write to *Zion's Watchman*, Butler, Ind., for a sample copy.

LEAVE THE PRESS FREE.

The doves, terrified by a kite and imploring the hawk to come into their cote and protect them, learned their mistake when such an ally wrought fiercer havoc than the original foe. 'It is wise to distinguish helpful friends and dangerous enemies when vital interests are at stake. The so-called "Bone Dry" amendment to the post office appropriation bill which passed in the closing hours of the late Congress is a case in point. This federal law prohibits the use of the mails within Prohibition states for bringing in parcel post packages of liquor, and for receiving periodicals containing advertisements of alcoholic drinks.

Friends of temperance ought not to forget that one of the chief reasons why they have succeeded is because they have been able to use a public press that could not be muzzled by an appeal to law. With this, they should also remember that many powerful secret combinations or societies which are favorable and helpful to the liquor trade are at the same time hostile to freedom of the press. For its own sake, then, friends of the temperance cause should avoid making any precedent that such agencies could afterward turn effectively against it.

Danger of being "Hoist with his own petard" does not confront any one who simply asks from the Post Office Department refusal of parcel post shipments of liquor. But excluding shipment of beer bottles, mailed for the very purpose of evading the effect of law that hinders their conveyance by freight or express is a simpler matter than suppressing circulation of a regular newspaper because the name of a brew has slipped into some corner of an advertising page.

Censorship is a delicate affair, dangerous if imprudently or indiscreetly performed. Enemies of the brewery and the saloon must not themselves insert the entering wedge of a precedent that secret combinations will force to the extreme with powerful blows. Those to whose success freedom of the press is vital must not themselves forge weapons for its enemies to wield.—INSPECTOR.

KEEP THE MUZZLE OFF.

If the precedent of excluding liquor advertisements from mails entering certain states holds good, what is to hinder the Knights of Columbus from securing the passage of such bills as were introduced at their instigation in 1913 in the legislatures of Colorado and Missouri making it a felony to write, print or circulate exposures of churches or orders, and then, by means of a bill in Congress, similar to the temperance bill just passed, keep from the mails all discussions of churches or orders.* The throttling of the press would be complete. That the Knights of Columbus would not be slow to seize the opportunity is shown from an editorial comment in *The Columbiad* respecting the Colorado and Missouri bills (1913): "Both are important steps in the movement to suppress the reckless bigots who are wantonly slandering the Catholic church and Catholic societies, and should therefore receive the unqualified support of all Catholics in the states mentioned. Similar bills should be promptly introduced in other states and should be earnestly advocated until their passage. Legislation of this kind is bound to be effective in silencing the filthy tongues of those whose intense hatred of everything Catholic has placed them far beyond the influence of truth and reason."

Secret societies would also seize upon this opportunity to prevent antilodge advocates from turning the searchlight upon them. Bills have been passed in some states making it illegal for one, not a lodge member, to even possess a ritual. Thus far these laws have been futile, the lodge men never daring to put them to the test. What is to hinder if the new law passed by Congress is declared constitutional to broaden its scope and apply it to our reform and exclude the CHRISTIAN CYNOSURE, and all our other literature from the mails going to states where laws to prevent discussions of this subject have been passed.

Once free speech and a free press are successfully muzzled, the very foundation of our national liberty is swept away.

FREEDOM OF SPEECH GUARANTEED.

It Was Sealed for Us by Our Revolutionary Forefathers.

Free speech is guaranteed by the United States Constitution. It is of fundamental importance. If a community is to remain intelligent, self-respecting and self-governing, it must guard jealously its right to discuss, in an orderly assembly and unmolested, any institution or principle which affects society. To discuss individuals, however, and personally criticize or condemn them, is quite another matter, and the guaranty of free speech does not justify indulgence in personalities.

Through the encroachment of selfish interests and organizations and the indifference of the people this priceless birth-right may be lost!

It Was Saved for Us by Our Fathers in the Civil War.

Slavery had destroyed free speech in the South; and reaching into the North it had put a price upon the heads of men who wrote or spoke their convictions. It had even invaded the United States Senate and sought to stifle free speech, as was instanced by the assault on Charles Sumner and the attempt to mob Thaddeus Stevens. The Civil War saved not only the South, but also the North. Freedom of speech and the press were restored and the Constitution was preserved.

How Shall We Maintain Our Inheritance?

The sons must perpetuate the fruits of the suffering of the Fathers.

The old conflict must be fought over again. Bills have been introduced into Congress and into some state legislatures to prevent criticism of established institutions. To-day from every point of the compass we hear of the angry mobs preventing the discussion of the Catholic church. If we are loyal sons we cannot be indifferent to the efforts of our "best citizens" to prevent the light from shining upon any institution, Catholic or Protestant, that seeks a shelter under the flag of the Union. We as a people have a constitutional right to be protected in uttering our approval or disapproval of any church or institution, *secret or open*, without being browbeaten or attacked by

anyone, be he high or low, in church or state. We must stand for this right.

For free speech and a free press.

WM. I. PHILLIPS.

SEEKS TO PREVENT FRATERNAL MERGER.

An injunction and receivership action seeking to prevent the merger of the North American Union and the Fraternal Aid Union, insurance societies, was begun yesterday by Chauncey A. Rice, a policy holder in the North American, through his attorney, E. L. Shaner.

The suit follows upon the action of Insurance Commissioner Potts, who has entered action to prohibit the payment of \$228,000 in commissions in connection with the proposed merger. Mr. Rice alleges fraud and mismanagement in the affairs of the North American Union and charges inefficiency in the direction of the officers.—*Chicago Tribune*, March 15, 1917.

The State Interferes.

Rufus M. Potts, superintendent of insurance for Illinois, and Edward J. Brundage, attorney general, filed a petition for injunction in the Superior court yesterday against the North American union and Fraternal Aid union, insurance organizations. The petition aims to prevent a merger, alleging officers of both companies "have conspired together to unlawfully and fraudulently obtain \$228,000 from the North American union" in the form of commissions to be paid to John W. Breytfohle of Kansas City for bringing about the merger. A receiver to take charge of the society's assets and to govern it under the direction of the court until members can elect supreme representatives to assume management was asked in the petition.—*Chicago Tribune*, March 21, 1917.

A. O. U. W. EMBEZZLER A SUICIDE.

Edward L. Dodder, Omaha undertaker and grand treasurer of the Nebraska Ancient Order of United Workmen, was found dead at 1 o'clock yesterday afternoon, sitting upright in his automobile on an unfrequented road seven miles northwest of Florence, with a bullet through his left temple and a revolver at his feet.

Dodder was married three times. His first wife, a relative of Undertaker Burkett, is divorced and is living in Dundee. His second wife and sister were fatally burned in a gasoline explosion about 1908. He married again in 1910 and has two children by his last marriage.—*Omaha Evening World-Herald*, January 5, 1917.

A \$16,000 shortage in the accounts of the late E. L. Dodder, treasurer of the

grand lodge of the Ancient Order of United Workmen, reported by the finance committee, was verified by A. J. Robinson and John Tulley, accountants, who completed an audit of the books at Grand Island.—*Omaha Daily Press*.

Final services over the body of Edward L. Dodder were held yesterday afternoon in the parlors of the establishment, where for a number of years Mr. Dodder had conducted his business.

Following the singing of "No Night There," by Mrs. George Miller, the Rev. E. H. Jenks of the First Presbyterian church delivered his eulogy, after which came the Masonic ritual delivered by St. John's Lodge of the local chapter. Varying from the usual custom of delivering the Masonic ritual at the grave, it was held in the chapel immediately after the Rev. Mr. Jenks' sermon.—*Omaha Evening-World Herald*, January 10, 1917.

A SERIOUS PREDICAMENT.

M. W. of A. Auditors Show Half Million Deficit for 1916.

The following is taken from the annual report of the auditors of the Modern Woodmen of America, as published in the official organ of the order. It shows a drop in benefit funds in one year from a net gain in receipts over expenditures of \$517,524.30 to a net deficit of \$607,163.26—an actual loss of over \$1,124,600. The auditors have ample reason to raise the suggestion, "If the society is to endure. . . ."

"Assessments and Disbursements for the Years 1914, 1915 and 1916, as to Benefit Funds."

"The board of auditors has gathered from the books of the bookkeeping department figures for comparison for the years 1914, 1915 and 1916, relative to receipts and disbursements of this fund. These comparisons should make a profound impression on the minds of all Modern Woodmen. The fact that a deficit actually exists as a result of present existing rates is beyond refutation. If the society, the world's largest fraternal beneficiary organization, is to endure, it must have the serious, intelligent and intensive co-operation of every member throughout the jurisdiction. As your board of auditors, we feel duty bound to

call your attention to these figures, inasmuch as we have an abiding faith in the intelligence and willingness of all Woodmen to solve this important question.

"The following is a schedule for the three years, showing receipts and disbursements of said fund:

1914.	
Certificates paid, 6,748, amount..	\$11,566,264.90
Amount received on assessments.	12,191,112.95
Surplus	\$ 624,848.05
To which surplus should be added the net gain from specials, such as interest, etc.....	473,999.53
Showing a net gain for the year 1914 of.....	\$ 1,098,847.58
1915.	
Certificates paid, 7,130, amount..	\$12,421,741.30
Total amount received from assessments	12,411,713.85
Deficit on assessments.....	\$ 10,027.45
To which should be added gains from specials, interest, etc....	527,541.75
Leaving a net gain for the year 1915 of.....	\$ 517,524.30
1916.	
Certificates paid, 8,089, amount..	\$13,960,251.05
Total amount received from assessments	12,808,643.45
Deficit on assessments.....	\$ 1,151,607.60
To which should be added the net gains from specials, interest, etc.	544,444.34
Leaving a net deficit for the year 1916 of.....	\$ 607,163.26

"C. F. LOUDERBACK, Chmn.,
"HENRY F. TURNER, Sec.,
"M. R. CARRIER,
"JAS. G. DICKSON,
"WILMER D. NELSON,
"GEO. L. BOWMAN,
"G. S. SUMMERS,
"Board of Auditors, M. W. of A."
—*Modern Woodmen Magazine*, March, 1917.

LONE SCOUTS OF AMERICA.

The Lone Scouts of America were organized in Chicago in October, 1915, by W. D. Boyce, a wealthy Chicago publisher. In 1910, Mr. Boyce introduced the "Boy Scout" movement into this country and at the present time is an honorary member of its council. The two organizations are not competitors and many boys belong to both bodies. The Lone Scouts of America were organized because certain fundamental principles of organization of the "Boy

Scouts" prevented that organization from reaching boys in the country as well as in the cities as their founder had planned. It was found that the dues and fees for carrying on the organization of the "Boy Scouts of America," the high salaries of the men in charge, the cost of charters, etc., was a financial barrier that kept many boys out of the organization. Another requirement of the "Boy Scouts" has been that no "Patrol" could be organized with less than twelve members and this has prevented the organization from operating in many small towns and country communities. This fault has been corrected in a measure of late. A further requirement that the members of the "Boy Scouts" organization provide themselves with uniforms was a serious ban that kept many boys from joining.

The Lone Scouts of America was organized for the purpose of giving the boys all the advantages of the "Boy Scout" movement while operating alone if it is not convenient for them to belong to "Tribes." Any boy is eligible to membership who can understand the following pledge which is taken on his honor: "I pledge my allegiance to my flag and the nation for which it stands, with liberty and justice for all. I will do a useful thing each and be worthy of the name, Lone Scout." This pledge is not in any sense secret. The organization is intended to be worldwide and there is no distinction made on account of religion, race or color. Mr. W. D. Boyce, Chief Totem, says that "The Lone Scouts of America encourages patriotism but is not a military organization in any sense."

A single boy in a community may become a member of the organization by taking the pledge stated above, and if there are five or more boys they may organize themselves into a Tribe. There are no dues or fees required unless tribes vote to assess themselves 5 or 10 cents a week for their own expenses. Neither are the boys required to purchase expensive outfits. The application for membership costs 2 cents, degrees booklets from 5 to 10 cents, badges from 5 to 10 cents, etc. There are no salaried officers in the organization and no uniform is required although one may be secured at cost if the boys wish them. The ex-

penses of the organization are met by the sale of its official organ, *Lone Scout*, which is published by Mr. Boyce, the profits from which are turned over to the organization. The *Lone Scout* is, with the exception of a serial or two, largely filled with contributions by the boy members of the organization which gives it a special interest to its members. It sells at 3 cents a copy.

That the principles upon which the Lone Scouts are organized are correct would seem to be indicated by the phenomenal growth of the society, which, on March 5th—sixteen months after it was instituted—had 166,000 members, and is increasing at the rate of 2,000 members per week. The Lone Scouts of America are now a close second to the "Boy Scouts of America," which are reported to have 182,000 members.

There are some thirty or more degrees planned for the Lone Scouts of America. The first, or Lone Indian degree; the second, or Woodcraft degree, and the third, or Long Eagle degree, compose the "Tepee Lodge." Then follows the "Totem Lodge," composed of four degrees, the first of which is the Lone Bachelor degree, but which is the fourth degree of the order. The sign on meeting a brother scout is the "peace sign," given by extending the left arm forward a little above horizontal and with the palm downward. The answer is the "sign of the circle," which is made by uniting the tips of the thumb and finger of the left hand into a circle, indicating unbroken brotherhood. The "brotherhood grip" is formed by each clasping closely the solitary forefinger of the right hand of the other with three fingers of the right hand (the forefingers thus crossed indicating crossed logs of a fire) and with the two thumbs erect and touching, which indicates a tepee.

There are no obligations to take in passing from one degree to another, the qualifications for advancement being certain physical tests, such as "Learn how to make and sail an ice boat," "Learn how to make and use a figure four trap," "Learn at least sixteen points of the Mariner's compass, so that you will be able to guide yourself in the woods," etc.

It will seem unfortunate to those who have scruples against secret orders that the nomenclature of the lodge has been

employed in this organization, which apparently is not a secret society in intent or practice.

MANUFACTURING CHRISTIANS BY SECRET PROCESS.

Ancient and Illustrious Order, Knights of Malta.

The representatives of the Ancient and Illustrious Order, Knights of Malta, state that Charles McClintock and George H. Pearce of Philadelphia, Orangemen and Freemasons, and the latter an Odd-Fellow as well, are the founders of the organization.

The order is declared to be designed to unite men under the most binding forms "to comfort one another in the practice of Christian religion, to offer mutual assistance in the time of need, to promote Protestant unity, and to defend the Protestant faith against all foes whatsoever." It is also said to be the staunch defender of civil and religious liberty. "While opposing all forms of error and superstition, it nevertheless teaches and exercises the fullest tolerance and charity toward all men, being incapable, from the nature of its constitution and of the religion in whose interest it has been perpetuated, of oppressing any man or body of men on account of religious or political belief. . . . It demands as the sole qualification for membership, purity of morals, zeal for the Protestant cause, faith in the Holy Scriptures as the infallible rule of faith and life, belief in the Holy Trinity as expressed in the Apostles' Creed, and reliance upon Christ as the only Mediator." Its prospectus "calls, therefore, upon all Protestants, by whatever name known, who love our Lord Jesus Christ in sincerity and in truth, to enlist under its banners and to take their part in the religious regeneration of the world. With Protestantism aroused and faith kindled, our religion would sweep the nations to the utter destruction of every form of error and superstition."

"The Supreme Grand Commandery is now the sole repository of the rites and ceremonies practiced during the Middle Ages, preserved in their entirety, but presented in more exquisite style by the aid of modern invention. The degrees are of extraordinary beauty and sub-

limity, and have been extensively copied by modern fraternal orders. They are twelve in number." Concerning the degrees, the editor of the Chicago Inter-Ocean is quoted as having said: "The twelve degrees are of great beauty and peculiar significance, illustrating the progress of the Christian warrior from mental spiritual darkness into glorious light of free and accepted sons of God."

As the Ancient and Illustrious Order confers twelve degrees, some of them of Orange origin and some not known to the Ancient Knights of Malta, and as the latter did not confer degrees at all and was not a secret order, a mistake has evidently been made.

There is no evidence that the order has any connection with the "Order of Malta" of England, the Brandenburg Order, or the Italian Order (Roman Catholic) of Italy. Its sole relationship must be confined to the Scotch, Irish and American bodies chartered by the Imperial Parent at Glasgow, a body of independent origin, with Orange and Masonic earmarks, which made its appearance in Scotland in 1844.

Following in the footsteps of modern fraternal beneficiary societies, the order has a system of death and sick benefits, which, in almost all instances, are moderate in amount and are said to be paid from dues instead of assessments.

The organizations of Daughters of Malta and of Dames of Malta, composed of women relatives and friends of members of the order, are not known to have yet been formally recognized as a part of the organization. The present membership of the Dames of Malta is said to be something over six thousand. There are about 41,000 members of the Ancient and Illustrious Order Knights of Malta in the United States at the present time. (Compiled from Stevens' "Cyclopaedia of Fraternities" and prospectus of the Order.)



Yet nature's charms, the hills and woods,
The sweeping vales and foaming floods,
Are free alike to all.

—Burns.

A SABBATH SCHOOL ORDER.

Modern Knights of St. Paul, or Kappa Sigma Pi.

BY REV. J. M. FOSTER, D. D., BOSTON, MASS.

I want to express my righteous indignation at secret orders for boys in the Sabbath Schools. College fraternities are bad; high school fraternities are worse; but Sabbath School fraternities are an execration that is bringing Satan into God's house and helps him to lasso the precious sons of Zion, comparable to fine gold.

This order is called Kappa Sigma Pi, or Modern Knights of St. Paul. They have three degrees, Order of Jerusalem, Order of Damascus and Order of Rome, corresponding to the first three degrees of Masonry. Five dollars are required to begin with, and monthly dues, fees, etc., are collected. A vow to keep the secrets is imposed, and parents are enjoined not to force the boys to tell, as "they are nobody else's business." The boys may have uniforms in the first degree, but are expected to provide the out-

fit from their supply bureau for the second and third degrees. There are also Grand Orders (lodges).

The first and great objection to this is its *secrecy*. Parents and church officers are required to go to the chaplain for information, and are not to expect the boys frankly to tell them what they do and say in secret. Now, that is allowing Satan to set up a recruiting office in Christ's house. Why will good people betray their sacred trust like that? The children of Israel were forbidden to offer their sons to Moloch. But here this abominable altar is set up in God's sanctuary.

Boys from twelve to fourteen years old are eligible for the first degree; from fourteen to sixteen, for the second, and from seventeen to twenty-one, for the third. And yet, in every case, the secrets are "none of their parent's or pastor's business." It is difficult to believe that professing Christians are so blind as to allow Satan to masquerade as an angel of light within the gates of Zion. Byron divided all men into the dupers and the

duped. When such an order as this is popular in churches, they are the victims of dupers. The vow of secrecy separates the boys from our blessed Lord, who said: "In secret have I said nothing: I ever spake openly." He could not have joined this "order," when he appeared at the temple at the age of twelve, because that would have made "the great exception" to his statement above. And had he taken the second degree at fourteen and the third degree at seventeen, he would have made three exceptions to his open life. We cannot conceive of our holy Redeemer binding himself to keep secret the sayings and doing of an order in which he was initiated by riding a "goat." The thought is utterly abhorrent, and if such membership is out of keeping with his holy life, as God's witness in the world, his followers ought to be separated from it.

Such an order prepares the boys for joining the more objectionable lodges, such as the Masons and Odd Fellows, and I suspect that designing men have had this end in view. If the saloon lives it must have boys, and by cigarette smoking, wine-banquets and attractive dance halls, boys are decoyed into the vestibules of the dram shop. Dancing in churches and card playing in the home are auxiliaries of the dens of vice. If

the lodges are to grow and flourish they must have the boys prepared for them. Here the churches are requisitioned to serve this diabolical purpose. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." "Judgment must begin at the house of God."

The churches should authoritatively exclude all such orders. In the reformation of Josiah and Hezekiah, kings of Judah, the priests were required to delete all idolatrous forms and emblems from God's house. Our Lord began and ended his public ministry by cleansing the temple, driving out the sheep and oxen with a whip of small cords and overthrowing the tables of the money changers and saying to those who sold doves: "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." To-day the trusted servants of Christ's house should require, that this order must depart hence and be here no more, because the church cannot serve as a recruiting office or a training ground for Masonry and Odd-Fellowship. "Have no fellowship with these unfruitful works of darkness, but rather reprove them."

Boston, Massachusetts.

More Union News.

From the Current Daily Press.

Union Agent Arrested as Extortionist.

In retaliation for his arrest on a charge of extorting money from the Victor Chemical works of Chicago Heights, under a threat of calling a strike, Achilles Damiani, business agent of the Chicago Heights Hodcarriers' union, may call the strike anyway, it was reported to Craig A. Hood, mayor of the town.

"I received information that Damiani intends calling the strike in revenge for his arrest," said Mayor Hood.

Dictagraph records are said to have been made of an alleged demand by Damiani for \$200 from the chemical works. He is out under bonds of \$5,000.

White Rats Explode Stink Bombs.

Members of the White Rats, who are waging a war on non-union vaudeville houses, displayed a deep knowledge of the value of dramatic situations last night when they attempted to break up a performance at the Fulton Theatre, one of the Loew houses, at Fulton Street and Nostrand Avenue, Brooklyn, N. Y., by tossing an onion on the stage. They followed up this strategic act, as the audience surged

forward, with a shower of small yellow bulbs that looked like eggs and gave forth an odor that eggs sometimes possess. They fell on the stage and among the audience in the orchestra seats, and for a time there was great disorder.

D'Aronno and Marguerite, "society jugglers," who were giving a performance at the time, got the onion and then beat a hasty retreat. Other less fortunate persons in the theatre scrambled for the exits, to the sides and rear. When the reserves from the Bergen Street Police Station arrived the performance was at a standstill. It was half an hour before the placé could be properly aired and the last of the "bombs" swept up and carried away.

Manager Sichert said the onion, as well as some less expensive vegetables and the bombs, had been tossed from the galleries, and a moment later this version was confirmed, as an ancient egg narrowly missed the Sergeant's head and ended its long career against the wall. The police charged the gallery and arrested Harry Kelso, an actor of 118 West

Forty-third Street, and Hazel Hall, an actress of 142 West Sixty-seventh Street, on charges of disorderly conduct.

Union Leaders Sentenced for Contempt.

Indianapolis, Ind., March 1.—Frank Kasten of Blue Island, Ill., president of the United Brick and Clay Workers union, and Thomas Hutson, president of the Brazil, Ind., local of the organization, were sentenced to jail by Judge A. B. Anderson in the federal court when they were found guilty of criminal contempt.

Kasten was sentenced for six months, in addition to which the costs of the contempt case were assessed against him. Hutson's sentence was four months.

The sentences were the outgrowth of alleged violations of a federal court injunction granted several months ago during labor troubles at the plant of the Clay Products company of Brazil. The injunction was to prevent interference with employees of the company.

I. W. W.'s Get No Help from Milwaukee Socialists.

Milwaukee, Wis., Feb. 25.—The Milwaukee Socialist administration refuses to assist or support the I. W. W. movement, although the leaders of the I. W. W. claim to be Socialists. This was disclosed here when the mayor refused to give out a telegram threatening him because the police court had fined seven men for disorderly conduct. He said publicity would only aid the I. W. W.

Lockout and Strike Halt Building in Cleveland, Ohio.

Cleveland, Ohio, March 15.—The most complete building tieup in Cleveland's history, stopping work on more than 1,500 jobs, and \$20,000,000 worth of construction work, went into effect late this afternoon when contractors, members of the building trades employers' association, locked out 15,000 members of the building trades council working on their jobs. The lockout of these 15,000 men, added to the 5,000 already idle in the building trades due to lockout and strike, caused the cessation of work on practically every building construction job in the city.

"Kill Sluggers," Labor Chief Urges.

Charging that vaudeville managers maintain a "slugging crew" for the purpose of inflicting physical violence on pickets established by the White Rats at strikebound theaters, Edward Nockels, secretary of the Chicago Federation of Labor, advocated the killing of members of the "crew" if they attack pickets.

Members of the labor federation cheered Mr. Nockel's speech, which was given at a meeting of the organization.

For several weeks there has been an open breach between the White Rats, a union of vaudeville actors affiliated with the American Federation of Labor, and the Vaudeville Managers' association.

Factory Head Shoots Striker.

Panic spread on a Douglas park elevated train when Harry J. Guttman of 5831 Calumet avenue, superintendent for the Findelsen &

Kropf Manufacturing company, shot one of five strikers who attacked him.

Guttman boarded the train at Western avenue, followed by five strikers. Two sat on each side of the superintendent and another stood in front.

One of the men struck Guttman with a weapon of some sort. There was a fight and Guttman struggled to protect himself. Then he warned the men to keep back and as they advanced he drew a revolver. Women screamed and there was a rush for the doors.

Teachers' Union Lobbying Expense Held Up.

Some of the Chicago Teachers' Federation lobbying activities at Springfield were accounted for when it was learned that the expenses were to be paid from the teachers' pension fund. Jacob M. Loeb, president of the board of education, learned that the pension board had authorized the expenditure of \$700 for lobbying purposes. He found a check for \$200, ready for mailing, made out to Mary M. Abbe, leader in the federation and officer of the pension board.

The pension fund is controlled absolutely by the Teachers' Federation. The federation is working for an elective school board (the Buck bill) and a tenure of office that, except in cases of inefficiency, is permanent unless the Circuit or higher court upholds a dismissal.

To neutrals in the fight between the Teachers' Federation and the school board, the scheme of the federation leaders was highly amusing, because the federation had the board paying the expenses of teachers discharged by it last June and now fighting the present board in Springfield. To the federationists the situation was even more amusing, because the check paying those expenses from pension funds was signed by Mr. Loeb, the federation's arch enemy.

Janitors' Strike Outrages.

A meeting under the auspices of the Apartment Buildings association will be held in the real estate board rooms in Dearborn street to protest against the dynamiting of apartment buildings during the present janitors' strike.

In the call for the meeting George J. Williams, secretary of the Apartment Buildings association, lists these explosions in this way:

Apartment building, south side of Wellington avenue, near Sheffield avenue; dynamite placed in the coal and the boiler blown up; nonunion janitor employed.

Southeast corner of Colorado avenue and South Kedzie avenue; dynamite exploded in doorway; the front of the building was shattered, likewise the windows in the buildings across the street; nonunion janitor employed.

4617 Kenmore avenue; dynamite mixed with coal, boiler blown up; nonunion janitor employed.

450 East Forty-eighth street, three sticks of dynamite stamped Aetna Powder company, picked up next to the wall that incloses the boiler; a small box of matches ignited, but fortunately the matches were too far away to ignite the fuses, which were only scorched. This dynamite is in the hands of the police. Nonunion janitor employed.

427 Wrightwood avenue; dynamite exploded next to the boiler room; all windows on the alley broken as well as in the building opposite. Nonunion janitor employed.

Building at northeast corner of Washington boulevard and Kostner avenue, owned by McCarthy Bros.; bomb exploded under the porch.

Unions "Cats Paw" of Construction Company.

The labor union agitation against the recommendations of the Chicago traction and subway commission, it was disclosed has been stirred up by the Walston H. Brown Construction company of New York, which is seeking a subway franchise from this city.

For two weeks the council transportation committee has been receiving transportation protest from various labor unions. These resolutions are identical in wording and typography, with the exception of the name of the organization which is inserted with a typewriter.

Inquiry as to the source of the resolutions revealed they had been distributed by Simon O'Donnell, president of the Chicago Building Trades council, who received them from a representative of the Walston H. Brown company.

"A man from the Brown Construction company brought them over," Mr. O'Donnell said. "I don't remember his name, but he said his company would build a subway system and turn it over to the city at the end of twenty years. The proposition looked all right to me, so I put the resolution up to our organization and we O. K.'d it."

It was suggested to Mr. O'Donnell that the Brown company's proposal, on closer examination, might not appear so roseate as it did on the surface.

"Well, I don't know much about traction," was his response. "I mostly took the man's word for it."

Striker Gets Sixty Days.

Thomas Harmer, a striking garment worker, was sentenced to sixty days in the county jail by Judge Baldwin for assaulting a man who had refused to strike and for contempt of court in violating an antipicketing injunction issued by the judge.

Today (March 21) Judge Baldwin will decide the cases of more than 200 strikers accused of violation of the injunction.

REASONS WHY CHRISTIANS SHOULD NOT BECOME "STONEMEN."

[This is the closing portion of the article, "The Stonemen Club," taken from the *Watchman-Examiner*, part of which was printed in the March CYNOSURE. While the *Watchman-Examiner* appeals to its denominational constituents, its protests against The Stonemen Club are applicable for any body of Christians.]

First: Because if the original purpose of the movement were not the making of Episcopalians, *nolens volens*, of the laymen of the non-Episcopal churches of

Philadelphia, it is certain that the organizers and promoters of the movement were not open, candid and straightforward as to their purposes and plans. Furthermore, it is certain that any changes for the better that have been made in the organization are due to the righteous indignation of the ministers of the non-Episcopal church in Philadelphia who protested vigorously against having their laymen hoodwinked in the name of religion. Had not the catechism and ritual of the fellowship fallen into the hands of those who made them public, probably unsuspecting laymen by the thousands from non-Episcopal churches would have received the third degree by "the apostolic rite of the laying on of hands" by the bishop of Pennsylvania as preparatory to the "Holy Communion." Fortunately, the secret leaked out before this third degree was administered! Have Baptists anything in common with such an organization? And will our enthusiasm be the greater when we learn that chameleon like the organization, in accommodating itself to differing circumstances in different cities, has no fixed standards of fixed principles?

Second: Because the ordinance of baptism was never intended to be a part of the ritual of initiation into any extra-church organization. Such a use of the ordinance is a sacrilege. The situation is not changed in the least when the club sends applicants for admission to ministers for baptism. A Philadelphia minister recently wrote Mr. Stone the following letter:

My Dear Sir: I have on three occasions been in receipt of letters from you sending me the names of men that you wish to be baptized in my church. I wish you to know that my church only baptizes saved men.

Commenting on this letter, Mr. Stone makes the following astounding statement in a published sermon: "If that is the case, what chance has a man got?" If Mr. Stone's opinions represent the attitude of the Stonemen, then the Baptists and the Stonemen are as far apart as the poles concerning the place and meaning of baptism.

Third: Because the "Apostolic Rite of the Laying on of Hands" is not a Scripture prerequisite to admission to the Lord's supper; because the Lord's sup-

per was never intended to be a part of the ritual of initiation into any extra-church organization; because participation in the Lord's supper should never be made a test of a man's fitness for any degree in any such organization; because no extra-church organization, such as the Stonemen, has a right to authorize the administration of the Lord's supper under any circumstances whatever. According to the catechism and ritual of the Stonemen, the Baptists and the Stonemen are as far apart as the poles concerning the place and meaning of the Lord's supper.

Fourth: Because the Stonemen fellowship is an effort to promote Christian unity by a recognition of the fact of episcopacy, an effort that has not had the sympathy of all Episcopalians. Recall what Mr. Stone and Mr. Pepper said in a signed letter to *The Public Ledger* of Philadelphia, November 19, 1915: "If all men are willing to add to their existing professions a recognition of the fact of episcopacy a way to corporate communions is opened without discussion of denominational differences." Baptists say, "No, thank you," to this generous proposition, for they do not believe in either episcopacy or corporate communion. Nor do Baptists admire the method adopted by Mr. Stone to forward Christian unity. This method is described by fifty Philadelphia ministers of all denominations who, after a conference with Mr. Stone, published their conclusions in *The Public Ledger* of November 20, 1915. We quote but a single paragraph of the two-column article:

Mr. Stone declared that he had been long convinced that church unity would never be brought about by trying to unite the ministers of the churches, but by uniting the laymen. He declared that he had the men of our churches, and that, if we refused to support this movement now, these men would finally compel us to do so.

These words are a fine commentary on the spirit of the man who seeks to become the spiritual guide of the men of our churches. Have Baptists anything in common with such methods and such a spirit?

Baptists everywhere will recognize the fact that principle cannot give place to sentimentality. The parent organization of the Stoneman Fellowship stands for

doctrines which Baptists consider false, and for practices which Baptists consider pernicious. Against these doctrines and practices our fathers began to make war more than two centuries ago.—*Watchman-Examiner*, Dec. 21, 1916.

Editorial.

IOWA A. O. U. W. FREEZE OUT RATES.

The rates of the Ancient Order of United Workmen are apparently not calculated to retain their membership when old age comes upon them. Take the Iowa branch, for instance. Starting at 18 years of age, the monthly rate is \$1.00; at 70 years of age, when the member is least able financially, he is paying over 1000 per cent. increase. And these rates are said to be the *lowest* that can safely be accepted by any order.

"The Iowa rates per month on \$1,000 for a person joining at 18 years of age are \$1.00; at 25 years, \$1.21; at 35 years, \$1.68; at 45 years, \$2.52; at 65 years, \$7.74; 70 years of age, \$10.64."

Fancy the sort of men who take out this class of insurance being able to pay \$127.68 a year for \$1,000 worth of insurance! And there is nothing to prevent the rates being further advanced by the supreme officials of the order, for, as we are told, this is the *lowest* safe rate.

The inevitable disappointment in old age so plainly indicated in the published rates ought to deter young men from wasting time and money on such preposterous propositions.

FATTENS ON FIGHTINGS.

The Watchman-Examiner of February 23 makes a startling point respecting prospective labor troubles, in the course of an editorial article on "Organized Labor and the Saloon." Declaring that "The liquor interests have always made, and are always making, strenuous and persistent efforts to draw the laboring classes into their toils, with a success that is all too great," it continues: "Organized labor has been the object of special attack; and, while the liquor question has thus far been barred from the Conventions of the American Federation of La-

bor, according to a statement recently made by Rev. Charles Stelzle, social and reform worker, liquor men now practically control every central labor union in America.

"If this statement is true—and Mr. Stelzle is a man used to handling figures and compiling statistics, and is not accustomed to speaking without authority—it reveals a terrible condition of affairs. There is nothing in such a situation on which to base any prophecies of peace between capital and labor, growing out of a better understanding of each by the other. This is the very last thing that the saloon wants, the one thing that it cannot afford to permit. It thrives on troubles. It fattens on fightings. It grows rich on riotings. With the saloon as the determining factor in the workingman's side of the industrial problem, there is nothing to look forward to but increased misunderstandings, multiplied disturbances, bitter hatreds and revolution."

THE RAILROAD STRIKE SETTLEMENT.

Since the last issue of the CYNOSURE the country has been subjected to a repetition of the threatened paralyzation of our interstate commerce from which we escaped last August by the capitulation of President Wilson and Congress to the demands of the railway Brotherhoods.

The CYNOSURE has never undertaken to discuss the merits of the eight hour day because that has not been the question which concerned the public most. We have been concerned with the methods used by the Unions to gain their aims, from the effects of which the public is the chief sufferer.

Now that the controversy has been settled by the surrender of the railroad managers to the Unions' demands, and by the sustaining of the Adamson Act by the Supreme Court, several things are of outstanding importance.

1. Congress and the President, on the eve of a national election, dealt the principle of arbitration a staggering blow, the results of which are impossible to measure at this time. It is our belief that, had the President stood as firm for principle as he was infirm before the big stick of the Unions, the results of his action

would have gained for him far more votes than the Unions were able to turn in his favor.

2. The agreement to await the decision of the Supreme Court, while not technically binding upon the Brotherhoods, was morally binding upon them, and the second strike threat was an open breach of faith with the nation at large. The only justification for a renewal of the dispute would seem to be to force with the railroads an interpretation of the Adamson law, or a working agreement concerning it, before it should go into effect. But here again the principle of arbitration would have been the orderly and fair way to adjust the matter, had not that principle been thrown on the scrap heap by Congress and the President, and utterly rejected by the Brotherhoods in this instance.

3. The choice of the time for forcing their latest demands—a time of national peril when the thoughts of loyal citizens should be first for their country—was deliberately selected by the Unions to secure their selfish interests. It is almost inconceivable to think of a body of men so unpatriotic as were these leaders who planned to imperil the nation in order to gain their selfish ends. And in contrast with the course of the Union leaders, the action of the railroad managers stands out with all the more brilliance, in surrendering their contentions for the good of the nation. It was truly, as Secretary Lane said, "a magnificent thing" on the part of the railroads in view of the imperiled condition of the country.

4. The right of Congress to intervene in disputes between interstate public service concerns and their employes, when an agreement as to their contentions is not reached by peaceable means, is established by this decision of the Supreme Court. In other words Congress is the representative of the public whose interest is vital and paramount and becomes the arbitrator of the dispute. Neither the public service corporation nor its employes can now force the country to suffer from a cessation of interstate relations. Chief Justice White read the opinion which said: "As to the employe, here again it is obvious that what we have previously said is applicable and decisive, since whatever

would be the right of an employe engaged in a private business to demand such wages as he desires, to leave the employment if he does not get them, and by concert of action to agree with others to leave upon the same condition, such rights are necessarily subject to limitation when employment is accepted in a business charged with a public interest, and as to which the power to regulate commerce possessed by Congress applied, and the resulting right to fix, in a case of disagreement and dispute, a standard of wages as we have seen necessarily obtained."

At this point the Chief Justice made it more emphatic by turning from the written opinion to say: "That right (to strike) is necessarily surrendered when the men are engaged in public service. They are comparable to soldiers in the ranks, who, in the presence of enemies of their country, may not desert."

This decision will probably come as a surprise to many Congressmen, who voted for the Adamson bill, but who objected to a compulsory arbitration measure, when they learn that they have actually in effect put one into operation.

The danger of a repetition of another like threat of national disaster seems now to be minimized, but a time of reckoning is coming—it must come—and then such a body of utterly selfish and disloyal leaders will have their power curbed.

The CYNOSURE believes in the right of labor to organize for its advancement, but it does not believe in the principle upon which labor unions now act, viz., that if their desires cannot be secured on demand, then any means, fair or foul, even if they impose injury and loss upon individuals and the public generally, are proper weapons to use. Neither in the hands of capital nor labor, does might make right.

ANARCHY THINLY DISGUISED.

Before the announcement of the Supreme Court's decision the representatives of the railway properties had surrendered completely to the brotherhoods on a plea made by representatives of the

president. This plea was based on the nation's international situation and the imminence of war. The president had made his plea publicly some days ago, but it found the brotherhood leaders obdurate and they remained so. The managers, however, were more considerate and the high merit of their action is not obscured by the court decision which followed. Secretary Lane, the president's representative declared rightly that their action was "a magnificent thing" and "will go down in history as one of the greatest things" ever done by them for the country.

But what the country and especially Congress will have to consider is the existence of an organized power capable of precipitating upon the nation a great economic disaster, a power at present deaf to an appeal on behalf of the nation's honor and safety and ready to use all its destructive might while the nation is facing a foreign foe.

This power must be curbed. It is not a thing which can live under the roof of American freedom. It is anarchy under a very thin disguise, and Congress should no longer delay curbing it on behalf of the nation's safety.

No group of men should be permitted to hold a noose about the neck of the American people. The right to paralyze our industries and starve our population is not a right which any citizen should be permitted to retain. The service of the railroads is a service of necessity to the nation and the man who enters that service should be bound by its conditions. Compulsory arbitration and the waiver of the right to strike are the first of these conditions.—Editorial, *Chicago Tribune*, March 20, 1917.

JOHN L. BAUER.

We have learned of the sudden death of Mr. John L. Bauer, of Boyerstown, Pennsylvania, which occurred last January. Mr. Bauer was a member of the Board of Managers, and was the Financial Secretary of the Mennonite Home for the Aged since it was founded. He was a strong Christian character, and a faithful friend of the antisecret cause, and will be missed by his many friends.

News of Our Work.

VOLUNTEERS! VOLUNTEERS!

One thousand additional members wanted for the CYNOSURE Army. How shall they be obtained? Get your pastor to commend the magazine from the pulpit and also to announce that you will take the names of subscribers and forward them to the CYNOSURE office. Make out a list of those that you think most likely to be interested and make it your business to see them during the week, while the announcement from the pulpit is still remembered by them. This plan is practical. On March 11, such an announcement was made from the pulpit of a Congregational church in Wheaton, Illinois, and it resulted in securing a number of new subscribers.

Write to the CYNOSURE office pledging to secure five or ten new readers for the CYNOSURE within the next few weeks. Some may be able to pledge only five, but let us have a recruiting force that shall secure the thousand new members that our Board of Directors believe should be obtained if the price of the subscription to the CYNOSURE is not to be advanced. Please send in your pledge at once and secure the extra copies of the CYNOSURE that you will need to have to show.

Seventy Per Cent. Advanced.

Many publications are advancing in subscription price because of the enormous advance in the cost of getting them out. We are not only paying more for printing the CHRISTIAN CYNOSURE, but almost double for paper than we did one year ago.

Will you back us up in our efforts to keep the price of the CYNOSURE down without cheapening it in any way whatever? We can do it if we have volunteer workers that will respond at once and secure for us the extra thousand readers.

President Blanchard plans this month to make a trip to the Pacific coast. He will be gone several weeks and will visit Los Angeles, Berkeley and Seattle, arriving in the latter city, the early part of May.

AN EFFECTIVE CONVENTION.

The Pennsylvania convention emphasize the great good accomplished by public meetings. The large audience which greeted the speakers at the opening session contained a large number of young men whose interest was evidenced by their questions, and by the interviews sought at the close of the meeting, and there is reason to believe that a special blessing and deliverance was received by one young man.

At the close of the morning session a woman who expressed great thankfulness for the convention, handed her lodge pin to the speaker, saying that she wished to be freed from her obligations and fellowship in the Eastern Star. The strength of her conviction produced by the addresses and testimonies, is evidenced by the fact that her husband and father are Masons. There were a number of earnest testimonies from men who had been members of secret orders.

At the close of the evening session an intelligent and well dressed woman came forward and stated to the writer that she wanted to give expression to her feelings of gratitude during the meeting, but was not able to take the floor publicly, but that she was so thankful that she had happened in to this meeting because she had promised a friend, the daughter of a United Presbyterian elder, to join the Eastern Star on the next night, and now she was saved and would not take the step under any consideration. It was one of the most spiritual conventions that I have ever attended, and such results as named above are evidence of the Holy Spirit's presence.

The State Association was fortunate in its presiding officer, Rev. Dr. T. H. Acheson, who saw to it that the business moved right along so that addresses were heard on time. It was remarked that every speaker named on the program was present. Rev. Dr. Acheson voiced the general feeling when he spoke words of hearty appreciation of the work of Secretary Stoddard in making the Conference such a success as well as words of gratefulness for his long years of service in this Cause.

W. I. PHILLIPS.

PENNSYLVANIA CONVENTION.**Secretary's Report.**

The Pennsylvania State Convention of the National Christian Association met in the Christian and Missionary Alliance Tabernacle, 809 Arch Street, North Side, Pittsburgh, on the 26th and 27th of February, 1917, with Rev. Dr. T. H. Acheson, President, in the chair.

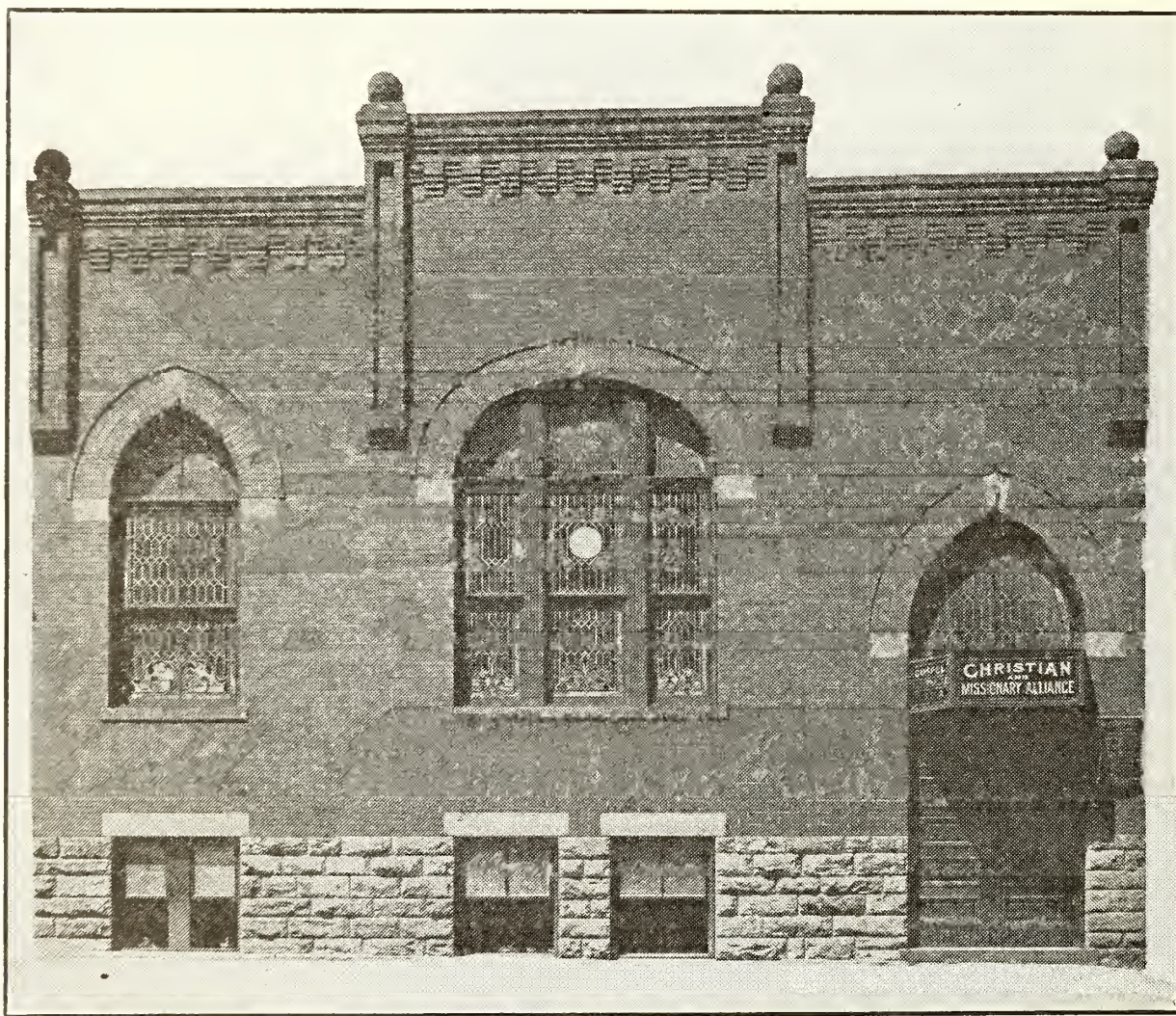
Devotional exercises were conducted by Rev. J. F. Silver. A large and sympathetic audience greeted the speakers of the evening. A cordial welcome was ex-

the secret of a happy Christian life is listening to the Word of God, and depending upon Him. It was a time of refreshing from the Holy Spirit.

A large number of convention letters from friends of the National Christian Association had been received and were read by Secretary W. B. Stoddard. They were ordered referred to the editor of the CHRISTIAN CYNOSURE.

Committee on State Work Reports.

Your committee on state work would report progress in the Keystone State.



THE GOSPEL TABERNACLE, PITTSBURGH, PA.

tended to the convention by the pastor of the church, Rev. E. D. Whiteside. A fitting response was made by the President, Rev. Dr. Acheson. The main address of the evening was by Rev. Dr. Charles A. Blanchard, of Wheaton College. He held the audience in close attention for more than an hour. After singing the one hundredth Psalm, the audience was dismissed.

At the morning session devotional exercises were conducted by J. G. McConnel, who has learned by experience that

The Eastern Secretary informs us that he has been pushing the work and that fruits are manifest. More of his time has been given to our state than to any of the other states where he has labored.

A great feeling of unrest is felt among the people. They know that something is wrong, and there seems to be a greater disposition to ferret out and discover the causes of social and religious corruption. "Let there be light," was thundered forth long before Masonic blindfolds were invented. Who is so ignorant as not to

know that evil deeds and evil doers seek to hide. God has given to the Christian, light that He may shine to the banishment of moral darkness. As the National Christian Association seeks to line up with God's plan, it must succeed.

The number of those who read the *CHRISTIAN CYNOSURE* was never greater than to-day in this state, while the work of the Eastern secretary has been distributed throughout the state, it has more largely centered in the two largest cities, Philadelphia on the east and Pittsburgh on the west. While the difficulties encountered have been many, the usual number of doors have opened for the lectures, and expressions of thanks by those helped have not been few.—C. J. LOCHER, DUDLEY W. ROSE, JOHN C. K. MILLIGAN, Committee.

New State Officers.

The following State Officers were elected for the coming year, 1917-1918: President, Professor Enos Hess, Grantham; First Vice President, Rev. Ezra M. Funk, Orrstown; Second Vice President, Rev. E. A. Crooks, Newcastle; Secretary, Rev. D. M. Landis, Palmyra; and Treasurer, Rev. A. G. Dornheim, Winburne.

The morning session closed with a chart talk by Rev. W. B. Stoddard. After prayer by Rev. S. G. Connor and the benediction a recess was taken.

The Tuesday afternoon session was begun by devotional services conducted by Rev. W. D. Rose. The afternoon program was carried out to the letter, every speaker being present. The addresses were interesting and well delivered. Rev. J. Paul Foy, District Elder, Free Methodist church, spoke on "The Child and the Lodge"; Rev. J. E. Long, Pastor Zion Lutheran church, Coraopolis, spoke on "The Home and the Lodge"; Rev. E. A. Crooks, Pastor Covenanters church, Newcastle, spoke on "The Nation and the Lodge"; William I. Phillips, General Secretary, National Christian Association, spoke on "Our Work," with special reference to the duty of every one to bear testimony against organized secrecy, with the certainty of good fruits to follow.

Some time was given over to questions by persons in the audience, which were

answered by Mr. Phillips; and after others had borne their testimony the Convention was led in prayer by Rev. Dr. J. S. Martin, who pronounced the benediction and a recess was taken.

The devotional exercises at the beginning of the last session on Tuesday evening were conducted by Revs. T. C. Sproul and S. R. Wallace. Secretary W. B. Stoddard addressed the Convention on "Christian Light and Lodge Darkness." Following this address, Mrs. Carl Goosman sang a touching and beautiful gospel song to the delight of all, and the spiritual uplift of many.

The Committee on Resolutions presented their report to the Convention, and it was very ably and interestingly discussed by Rev. S. R. Wallace, Rev. T. C. Sproul, Rev. Dr. ———— and Rev. E. D. Whitesides, after which the Convention adjourned sine die.

T. C. SPROUL, Secretary.

PENNSYLVANIA TREASURER'S REPORT.

Receipts: From F. W. Ransom, Miss E. McClure, \$5 each; M. E. Sollenberger, 50 cents; F. L. Wetzel, K. S. Copeland, H. H. Loose, S. R. Wills, John T. Morton, J. H. McBurney, Rev. C. F. Kreider, E. Blain McClure, John Purdy, J. S. Yaukey, \$1 each; Rev. A. G. Dornheim, \$5.98; Irvin Caldwell, \$10; Rev. M. E. Warburton, \$2.50; H. L. Molyneux, J. C. Berg, \$3 each; D. T. Reed, Chas. A. Blanchard, \$2 each; Offerings at three sessions, \$47.16; Balance from treasurer from last annual meeting, \$4.02. Total, \$100.16.

Disbursements: For programs, postage, stationery, typewriting, janitor, Secy. Stoddard's expenses, in part, and that of five speakers, \$83.80. Balance in treasury, \$16.36.

PENNSYLVANIA CONVENTION LETTERS.

We can only give short extracts from a few of the many letters received and presented to the Convention.

Horace R. Schoenhut of Philadelphia writes: "It is a long, hard road, but there is no incentive to work when the path is easy."

M. C. Manning, Maytown, writes: "In regard to the continuation of my subscription to the *CYNOSURE*: It shall certainly be continued even at a cost of \$1.50 per year, or whatever it will be. I have

been a regular subscriber for about seven years, and shall continue to be as long as I have wherewith to do so. In regard to the N. C. A. and its work, I am in full sympathy with it, and I have been, since first this great evil of the secret empire was disclosed to me by Brother John S. White, nine or ten years ago. I preach against it and live against it and make a personal effort to win others. In a measure, there has been success, for which I give Him glory. I certainly wish the richest of God's blessings upon the Convention."

Jeremiah S. Yaukey, Fayetteville, writes: "Since some secret society enthusiasts say the lodge is as good as the church, and some say better than the church, while others say the church first but the lodge next, I say, considering the whole subject from a Scriptural standpoint: not the lodge first, nor second, nor last, but the lodge not at all!"

J. W. Burton writes: "If we sow persistently and with patience the seed will bring forth an abundant harvest. I regret that I cannot meet with you."

John S. White, Highspire, writes: "Mervin Manning would be a splendid addition to next year's program. He told the Committee of the Bethel Church last year that he could not serve them, though appointed there by his Conference, because there were eight secret societies there each wanting a sermonette once a year eulogizing their great religious principles. He also told them he thought it wrong to reserve front seats for the lodge in the house of God, and thus make believe that they were a great religious body, working in harmony as the handmaid of the church." In speaking of a recent experience of his own, Brother White says: "I have been walking with God ever since, and feeling as Billy Bray said he would if they 'shut me up in a barrel, I will shout Hallelujah out of the bung hole'—I gave them some of Finney on Masonry."

Chas. C. Madeira, Jr., writes: "I am a student at college. It is quite impossible for me to be present at the convention. However, to show my interest I

enclose \$2.00 for membership in The National Christian Association. After my college course is completed I purpose to give more financial support to this great Cause."

Enos H. Hess, Grantham: "We had a valuable lesson taught us lately in our school work along the line of secrecy. We find a wrong sense of honor among students at times. They think it more honorable to conceal a misdemeanor on the part of a fellow student than to expose it. The law of the Bible as well as the law of the land, as we understand, is that a person witnessing a crime and not reporting the same becomes guilty with the perpetrator of the act. Furthermore, the one who is guilty of the wrong act does all in his power to enforce the wrong principle of secrecy in order to protect himself even to the extent of intimidating those who know of a misdemeanor, in order that they may be protected themselves. This is secrecy, as may be applied to the lodge, and likely one reason so many lodge people want to hold their secrets so sacred. They would be ashamed to have the truth known."

Adam Murrman, Allentown, writes: "I went to church not long ago and listened to a good sermon by a minister who is also prominent as a Mason in this community; he gave us his definition of hell as follows: 'Hell is a place where Jesus is not.' I could not help but make the mental comment that that was also an equally good definition of a Masonic Lodge. Why should such a good pastor find it necessary to go to 'Hell' between Sundays, and what does he gain by visiting places 'where Jesus is not'?"

M. E. Warburton, Pittsburgh, writes: "Enclosed find a small offering from a few of our people here for convention expenses. I spoke last Sunday evening at Lincoln Falls on 'Why Christians Ought to Keep Out of Secret Societies,' and expect to do at some of the other points on my charge."

J. C. Young, Degolia: "It looks as though we have another fight on hand to keep the Devil's 'Submarines'—the minor orders—from torpedoing the United

Brethren church. I am told that a prominent leader is advocating the modification of the Constitution to that end, playing the Shuey. Weaver role of other years. I have been surprised that more time was not given at antisecret conventions to the discussion of the minor orders, the feeders of the major orders."

The list of the names of all from whom letters to the Convention were received, was destroyed, so we are unable to acknowledge them through the CYNOSURE.

EFFICIENT WORKERS.

Washington State Association a "Live Wire."

[From a call issued by Pres. T. M. Slater for a meeting for prayer and conference in Seattle.]

Dear Fellow-Worker:

When Miss Willard was once asked what was the greatest need of the temperance cause, she replied: "Keep pounding away on the nail. I have no new revelation. I know of no magical method but hard, honest work."

After all the progress the temperance cause has made since these words were uttered, who will dare say that a woman cannot hit a nail on the head, or ever strike twice on the same spot? At any rate, Miss Willard and those of like mind with her have had the satisfaction of seeing the truth for which they stand driven home to the heart and conscience of the American people in a way that makes the world wonder, and how else than by pounding away at their cause?

What is the one thing needful for the success of the antisecret cause? Shall some new revelation be given, or do we expect the discovery of some new, magical method? A desire for this may lurk in the heart of some, for pounding away on the nail is rather tiresome, monotonous work, but what reform ever yet won its way without patient perseverance on the part of its advocates?

First, we ought to persevere in prayer. Jesus tells us that we ought always to pray and not to faint. The power before which the secret lodge system is to go down is prayer in the name of Him whom the lodges deny. The great pur-

pose for which we meet together from time to time is to pray. Let us not faint here.

Second, we ought to persevere in our testimony, speaking to lodgemen, distributing literature, finding openings for our lecturers, and if we have the preparation, taking appointments to speak. The work of a prophet is line upon line, precept upon precept. "Give us time, and talk is everything."

Third, we ought to persevere in our interest in and effort for the men and women now in the lodge and for whose deliverance God has placed us under special responsibility. "Love never faileth," Jesus loves them to the end, and so should we. Persevering love will win.

Fourth, we ought to persevere in our activities as an association

FINANCIAL.

The following offerings to the National Christian Association represent a goodly number of people and no small love for the souls of those endangered by the secret lodge propaganda. Over \$650 is represented in these gifts and yet it is but a small portion of what might have been used profitably and indeed it is only a small portion of our expenditures for the same period. The taxes just paid upon the personal property and the "Carpenter Building," our headquarters, amounted to over \$700. May rich spiritual blessings be the lot of each giver. Will you not pray that men and women of large means may be moved to give so that there shall be adequate funds for meeting the many open doors on every side.

Contributions.

The following contributions have been received for the work of the National Christian Association since December 20th:

From J. A. Conant, \$3; Mrs. Mary Kiteley, \$1; Bert Humphrey, \$5; Mrs. M. B. Phillips, \$5; W. I. Phillips, \$5; Rev. T. C. McKnight, \$5; Mrs. M. B. Park, \$1; Mrs. P. T. Woodward, \$1; Milton W. Siemiller, \$4; Rev. J. F. Boerger, \$1; Mrs. Hedda Worcester, \$5; J. W. Jellema, \$2; Rev. George Schum, 50 cents; S. A. Crunkleton, \$1; Mrs. J. E. Phillips, \$6; Rev. J. P. Barrett, \$2; Mrs. R. B. Grove, \$1; Rev. E. Y. Woolley, \$5; Rev. Jesse W. Brooks, \$5; H. L. Kellogg, \$5; Rev. Owen F. Thompson, \$5; James Carson, \$5; Rev. W. G. Robb, \$5; Mrs. Sarah A. Park, \$5; J. C. Berg, \$5;

Mrs. C. R. Hartman, 50 cents; A. D. Cline, \$4; Rev. Elmer Russell, \$2.25; Mrs. C. A. Johnson, \$10.

The following took out Sustaining Memberships at \$2 each: Prof. Newton Wray, Rev. C. H. Weber, Mrs. Rose N. McConnell, C. C. Enestvedt, J. H. McBurney, Rev. C. A. Dodds, E. E. E. Bailey, Rev. J. E. Harwood.

We also received from the Reformed Presbyterian Church, Bloomington, Ind., \$5; College Church of Christ, Wheaton, Ill., \$45.98; Y. P. C. U. Reformed Presbyterian Church, Idana, Kans., \$5; J. H. Cauffman and Rev. A. G. Dornheim for Cynosure Extension Fund, each \$1; Samuel Berlin Estate, \$25; Pennsylvania Convention for expenses of General Secretary, \$10; Winchester Reformed Presbyterian Church, Winchester, Kansas, \$7.

From the Christian Reformed churches were received the following: Classis of Illinois, \$31; East Side Cleveland, Ohio, \$10; Y. P. Society, South Olive, Mich., \$5; Ladies Aid Society, Prospect Park, Paterson, N. J., \$5; from Y. P. Societies and Ladies' Aid Societies sent through Rev. G. J. Haan, \$192.90; Eastern Avenue, Grand Rapids, Mich., \$50; Byron Center, Mich., \$12.80; Sherman St., Grand Rapids, Mich., \$10; Men's Society, Sherman St., Grand Rapids, Mich., \$5; Kalamazoo, Mich., Second, \$5; Classis of the Pacific, \$21.29; Orange City, Ia., \$53.75; Men's Society, Holland, Mich., \$5; Bethel Street, Grand Rapids, Mich., \$10.19; Sunday school, Kalamazoo, Mich., Third, \$5; Dennis Ave., Grand Rapids, Mich., \$13; Sherman St. Ladies Aid, Grand Rapids, Mich., \$5.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

The Lord has continued to give me health, and I have sought to make each day count for the best in the work given. On the Sabbath prior to the Pennsylvania State Convention in Pittsburgh, I attended and took some part in seven services. These included teaching in the Sabbath schools, offering prayer at the Eighth Street Covenant church and at the Mission for the down and outs, conducted by the Christian and Missionary Alliance on the North Side, and also in the evening Tabernacle meeting addressed by President Blanchard. In the morning service at the Tabernacle the Lord greatly honored his Word and blessed the writer in the presentation of the message.

In approaching the Convention I found many opportunities to give addresses. I spoke at three gatherings of ministers: the United Presbyterian at their Pittsburgh, Monday morning service, the Mis-

souri Lutheran and Joint Synod of Ohio Lutheran, in their district synods. The Lutheran friends responded with votes of thanks for the invitation extended to attend the Convention, and an expression of such willingness to assist as their duties would permit, and their attendance at the Convention showed this was not merely a complimentary vote. Our Free Methodist friends also assisted us well. District Elder Dudley W. Rose and others were on hand, though the sacrifice of time from pressing work meant much to them. The successful Convention will be reported by the secretary. All things considered, it was a success beyond my expectation. The number who told of help received were not few, and some gave up their lodge badges as an evidence of their sincerity. It was a pleasure to have the help of General Secretary Phillips, together with Doctor Blanchard, whose well-known ability is always an attraction. All the speakers on the program filled their places well. The kindness shown by Christian and Missionary Alliance friends was considerable, as was also that of local friends from the Covenanter and other sympathetic churches. If there was any doubt as to Pittsburgh being the right place for the Pennsylvania Convention this year, it was removed by the splendid outcome of the effort. It is planned to accept the suggestion of the Friends who would like to have us come to Mount Joy, Lancaster County, next year.

In passing, I must mention my pleasure in attending "Drop In" meetings in the East End, Pittsburgh and Wilkesburg Covenant churches, and in the West End Pittsburgh Free Methodist church on the Sabbath. All these meetings with their addresses contributed to the number of those who gathered at the Convention. Visits with friends at Scottsdale and Masontown, Pennsylvania, in company with our General Secretary are counted among my pleasures. In connection with our prayer for the enlargement of our work, it is our business to see those whom God may use in this direction.

Brother Aukins and his company, accustomed to gather for meetings in Faith Tabernacle, Philadelphia, made me more

than welcome, and listened for an hour as I sought to show them that the glory we had in Christ far excelled any glory any secret society ever invented by the Devil could offer.

Going on to New Jersey a series of lectures were arranged to be held, God willing, in the latter part of March in the following churches: Christian Reformed church, Midland Park, Prospect Street Christian Reformed church, Passaic; Missouri Lutheran Hall, Paterson. Second Christian Reformed church, Paterson, and in the Fourth Christian Reformed church, Paterson.

Last Sabbath morning I preached for our friends of the Church of the Brethren, Brooklyn, New York, and in the evening in the Free Methodist church, Sixteenth Street, Brooklyn. I was glad to note growth in the membership of both these churches. Some spoke of their pleasure in the messages given, but one Mason, I was told, was not pleased by my evening address. As he hastened away, I was not able to learn his objections in detail. A special meeting is called for me at the N. E. headquarters for Monday evening, March 19. Among those renouncing their lodge allegiance because of light given in Boston is Rev. Theo. L. Frost, a Baptist minister.

If God wills I shall return to New York City, March 20 and push the work as planned there. A visit to Corona, L. I., New York, revealed the fact that our friends of the Free Gospel church were rejoicing in "Showers of Blessing" received. The pastor reported crowded meetings, and that it was more difficult to get the people to leave at a proper hour than to get them to assemble. These meetings have come since the holding of the National Christian Association's Convention there last October.

Looking to the future I hope to make the Western trip through Ohio and Indiana in April, and work in Illinois in May prior to the Annual Meeting. Friends wishing to arrange dates for lectures can address the CYNOSURE office or write directly to me at 3118 Fourteenth Street, N. W., Washington, D. C.

"LIZZIE WOODS' LETTER."

Argenta, Arkansas, March, 1917.

Dear CYNOSURE:

I was at Galaway station, about eight miles west of Argenta, Arkansas, the last Sunday in February. I lectured at night on secret societies and other sins. While I was telling them about Masonry the men looked at each other and laughed and said among themselves, "That is it, but where did she get it?" After I had finished exposing the Masons, some men came in who the pastor knew were Freemasons. One of them was a preacher. The pastor said to me: "Sister Roberson, tell us again about the oaths of Freemasonry." I did not know why he wanted me to go over it again, but I went back over them up to the seventh degree. The Masonic preacher laughed until he could hardly sit up, and said: "Boys, she has got us." The pastor said: "Sister Roberson, all you have said about the Masons is true. I was once a Mason, but God delivered me from the curse, and I have told my people how wicked, how very wicked it is to belong to these secret societies."

After the services were closed I went home with the pastor and his wife. Then he said that he had asked me to go over the Masonic oaths because he knew those brethren that came late were Masons and one was a preacher. He said: "I dare not tell the secrets like you did. That is why I wanted them to hear how wicked their oaths are." His wife said: "Sister Roberson, my husband was such a big Methodist preacher that I thought he and I ought to join all the lodges, so we did." I asked her how many they joined, and she said: "He was a Mason and I joined the Eastern Star, he was an Odd-Fellow and I was a Ruth, he was a Knight of Pythias, I belonged to the Court of Kathlanthan, he was a V. B. F., I was a Mysterious Ten. The last one we got into settled all with us. My husband joined the Knights of Tabor and I joined the Daughters of the Tabernacle. So he was called a Sir Knight and I was a Daughter. My password was 333, and the men's password was 777."

"The conference sent my husband to Holly Avenue as pastor that year, and

one night two of the daughters of my lodge, my husband and I were sitting talking when all at once we heard some one say, '333, 333.' I said to my husband: 'That is that bad boy who lives near us. He has got hold of our password.' In a few minutes more the same voice said, '777, 777.' We did not say anything. We were astonished, and, before we had time to think, in came a great big black man. He just shoved the door open and said: 'Are you Sir Knights and Daughters of the Tabernacle?' 'Yes,' we said. 'What is the matter with you; didn't you hear the password?' I gave the Daughter password and you gave no answer, then I said the Sir Knight password and there was no answer. You all ought to be reported for not knowing your business. We all begged him to forgive us, and then he told us his trouble. He said he had killed a man in Little Rock and was getting away and needed money. And do you know, we just got out that night and went to the members of our lodge and got a pocket full of money for the old criminal. He belonged to everything, the Knights of Pythias, the Masons, the V. B. F., and all helped him to get away. After that my husband said: 'I am a preacher, and I don't ever again expect to help any man who has cut throats to get away from justice.' I replied: 'Yes, husband, I have seen many wrong things in all of my women's lodges, and I am sick of it all.' So we quit them. We saw we were on our way to hell and my husband was leading the people there too, so we gave all up for Jesus." I said: Do you reckon that that man had really killed somebody? She replied: "I don't know, Sister Roberson. If my husband had not happened to be home that night, that negro would have scared us terribly." Well, I could not keep from laughing, for she was such a comical little woman and told the story so comically. She said: "That negro gave me and my husband enough of the lodge business to last 'till Judgment day."

God bless the National Christian Association. Pray for me that I may endure hardness as a good soldier. I find that the Bible will show up every false

way, but it takes a bold soldier of Jesus Christ to face the fiery darts of the wicked.

LIZZIE ROBERSON.

REPORT OF SOUTHERN AGENT.

REV. F. J. DAVIDSON.

Since my last letter, the New Orleans Mardi Gras Carnival has come and gone. Thousands of all classes and nationalities from all over the country flocked here to witness these festivities. According to the daily press, there was less of all kinds of crime than in any previous Mardi Gras festival for many years past.

A few ministers are beginning to sound the alarm to their flocks, of the evil influences of secret societies, but the majority of them are afraid to sound the warning, and hence their people are being drawn into the meshes of the lodges.

I conducted a three weeks' series of meetings at the First Baptist Church, Pass Christian, Mississippi, during January and February. Four souls confessed Christ, including one old man who is over seventy years of age and who had not entered a church for more than thirty years. I conducted two to three Bible studies each week during these meetings and faithfully warned the people against the saloons, secret societies and all forms of sin. Pass Christian is full of secret societies. Under the state wide prohibition law there are no open saloons there, but it is rumored that blind tigers abound.

I have preached four sermons and delivered five lectures in New Orleans this past month—in the Mount Hermon Baptist church, Rev. A. P. Orlage, pastor; St. Mark's Fourth Baptist church, Rev. Jackson Acox, pastor; Broadway Street Baptist church; First Baptist church, Rev. J. W. Willard, D. D., pastor; Second Baptist church, Rev. A. Hubbs, pastor, and in the First Pilgrim Baptist church, Rev. B. J. Cole, pastor. I have also distributed tracts and secured some forty CYNOSURE readers. I am still tasting some of the wormwood and gall of secret society influences, but by God's loving grace, I am going to stand firm. I earnestly ask the prayers of the Lord's faithful.

Christian Cynosure.

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